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OUTLOOK.

Not to be conquered by these headlong days,
 But to stand free; to keep the mind at brood
 On life's deep meaning, nature's attitude
 Of loveliness, and time's mysterious ways;
 At every thought and deed to clear the haze
 Out of our eyes, considering only this,
 What man, what life, what love, what beauty is,
 This is to live, and win the final praise,
 Though strife, ill fortune and harsh human need
 Beat down the soul, at moments blind and dumb
 With agony; yet, patience—there shall come
 Many great voices from life's outer sea,
 Hours of strange triumph, and, when few men heed,
 Murmurs and glimpses of eternity.

"The Poems of Archibald Lampman."

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The Anti-Rationalism in The Early Christian Church As Represented by Tertullian and Arnobius.

BY REV. J. W. BROWN, Ph.D.

Grecian Philosophy first came prominently before the early Christian Church, as one of the recognized elements of Gnosticism. This latter seemed to have been a compound of Oriental and Grecian Philosophies, Judaism and Christianity. It was the first attempt to construct a philosophy of Christianity. Its practical outcome was to put knowledge in the place of faith.

One of the fundamental doctrines—that which made matter necessarily evil—was derived from Plato, who consequently received much severe criticism from those who opposed this heresy.

From the evil inherent in matter, the Gnostics propounded a new sort of redemption. This was not simple faith in a Redeemer, but consisted in heroic endeavors to withdraw from all worldly entanglements, and to crucify every worldly desire. This heresy threatened to subvert Christianity. Its motto might be exactly given in the words of the philosopher 'Fichte', "men are saved not by the historical, but by the metaphysical." Grecian Philosophy, and especially the philosophy of

the "Academy," was considered to be a very large element in it. It was the Rationalism of the early days of Christianity.

One of the strongest Anti-Rationalists of this period was Tertullian. He was a man of an emotional nature and of strong convictions. He considered that the influence of philosophy in its rationalizing tendency was to undermine Christianity, and with earnest and burning sentences he opposed this influence.

He claimed that philosophy had nothing to do with religion. "What," he asks, "have the philosophers and Christians in common? The disciples of Greece and the disciples of Heaven? What have Athens and Jerusalem, the Church and the Academy, heretics and Christians in common?"

He asks: "What doest thou Oh daring Academy? Thou uprootest the whole organism of human life. Thou destroyest the order of nature, thou deniest the Providence of God, when thou supposest that the senses which God has given to His creatures are deceptive as means of knowledge.

The philosophers are the patriarchs of the heretics. Platonism furnishes material for the Valentinian heresy, and Stoicism for the Marcionites. Those heretics that teach that matter is equally original with God draw upon Zeno's doctrine. Those who speak of the 'fiery God' have learned of Heraclitus. The philosophers contradict each other. Only the Christian is wise and true, and no one is greater than he."

In the writings of Tertullian by Dr. Roberts and Donaldson, Vol. II, pages 8 and 9, his attitude in relation to philosophy is very clearly set forth. Among other things he says there, that philosophy—which is the material of the world's wisdom, is the rash interpreter of the nature and dispensation of God. Indeed, heresies are themselves instigated by philosophy. Addressing Aristotle, he says—"unhappy Aristotle! who invented for these men, Dialectics—the art of building up and tearing down; an art so evasive in its propositions, so far-fetched in its conjectures, so harsh in its arguments, so productive in its contentions—embarrassing even to itself, retracting everything, and really treating of nothing. Whence spring those fables and endless genealogies, and unprofitable questions, and words which eat like a canker? From all these, when the Apostle would restrain us, he expressly names philosophy as that which he would have us to be on our guard against."

Tertullian claimed that God was not to be found by philosophy. Moreover, he claimed that we were to seek for nothing that is not contained in the doctrine of Christ. The Christian is not permitted to seek for more than he can find. He is to seek until he has found, and then he is to believe what he has found. Christ is the end of seeking, and He is to be held by believing, and not by seeking further. He

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claims that one has succeeded in finding definite truth, when he believes. "We are not," he says, "to be always seeking, for heretical wits are always offering many things for vain discussion." He emphatically disclaims all restless and empty seeking. Seeking must always be within the rule of faith. He teaches that the senses do not deceive us. All that is real is material. The soul has the same form as the body, and is delicate, luminous and æriform in substance. He zealously defended religious freedom.

Arnobius, who lived in the beginning of the fourth century, was also a defender of Christianity against the rationalizing influence of philosophy. His writings were apologetic rather than polemic. He sought to clear Christianity from the contempt that had been cast upon it because of the critical work that philosophy was doing. He claimed that Christianity was far superior to philosophy. "Philosophers," he says, "like Plato, were perhaps as the pagans believe, morally pure and learned in the sciences, but they could not like Christ work miracles," and consequently he gives more credence to Christ than to them.

He combats with Justin the Platonic doctrine that the soul is by nature immortal, and particularly the opinion that knowledge is reminiscence. He maintained the doctrine that immortality is a gift of God's grace. 1

In order to meet the doctrine of Plato concerning the immortality of the soul, he supposes a boy to be brought up wholly apart from society, and seeks to establish his position by the supposed results of imaginary questions put to this hypothetical being. He then goes on to attack the contrary opinions which Plato had sought to establish in a somewhat similar way, by challenging him to question the boy just imagined, who is, of course found to be exactly what was intended; and thus gives his Creator a triumph, by showing conclusively that man untaught is ignorant as a stock or stone.

Early Christianity held that the teachings of Christ constituted the field of search, and that all truth was received and held by faith. Grecian Philosophy was considered as inciting inquirers to break down the boundaries around the field, as well as the mode of receiving truth. This philosophy found its way into the Church through Gnosticism, and thus the issue was inevitable.

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PERSONAL EDUCATION
As Shown in the Work of Thomas Arnold.

BY R. OSGOOD MORSE.

June 13, 1795—June 12, 1842. These dates mark the birth and the death of Thomas Arnold, the great master of Rugby School. His was a life of only forty-seven years, yet no life of the century was fraught with greater blessing to mankind. This world is ruled by kings and always will be. The king is the man who moulds the thought and life of the people. If any Englishman since Cromwell did that Thomas Arnold did it.

Arnold was educated at Oxford. Leaving there in 1819, he opened a private school for boys at Laleham on the Thames. The period at Laleham was the most important part of his preparation for Rugby. Here he was controlled by the same principles which dominated his Rugby work. He cared for the boys as for his own sons. He protected them from the presence of those whose influence was only evil. To do this he was much with them. He was satisfied with no less in the boys than he would look for in his own sons.

During his work at Laleham a great change came into his religious life. The principles which he had followed as a matter of course became emphatically a part of his own convictions to be embraced and carried out for life or death. In his common acts of life, whether private or public, the depth of his religious convictions most vividly appeared.

English education, as known in 1827, needed a *regeneration*. Where should the reform begin and who should lead? The mere resistance to change which clings to old institutions was a great obstacle, and in some of the schools their constitution made reform almost impossible. But the day for reform had come. Providence pointed to Rugby as *the place*, and to Thomas Arnold as *the man* for the movement. The place, the man, and the movement met. The reform came not so much in the *method* as in the *man*.

In August, 1827, the head mastership of Rugby became vacant, and Arnold was an applicant for the position. Dr. Hawkins, Provost of Oriel College, predicted that if Arnold were elected he would change the face of education throughout all the public schools of England. He was elected. In August 1828 began the best fourteen years of his life—years of intense, enthusiastic, and fruitful action. To those who never considered the priceless jewel of a boy's soul he seemed to be buried—a mere schoolmaster. Some said: "What a pity that a man fit to be a statesman should be only a teacher of boys! If we had

more men fit to be statesmen teaching boys, the next generation would have more statesman fit to teach boys.

The *real* Arnold is seen in his works. Rugby was but a larger Arnold. He considered it a privilege to teach boys. This made him a *humble* teacher. He was ready to learn from any source. Intellectually, as well as morally, he felt that the teacher ought to be perpetually learning. He felt that he would not judge nor expect of his pupils aught if he were not taking pains to improve his own mind. He sought to learn for himself and have his pupils learn something of the nature, powers, and possibilities of the mind to be educated. Every reader of "Tom Brown's Schooldays," has before him the illustration of this idea. You see how he studied Tom to awaken him to the true meaning of life. He studied Tom until he learned how to deal with him. To awaken the mind he always appealed to principles. One day, speaking sharply to a dull boy, he received the reply: "Why are you angry? I am doing my very best, sir." Arnold learned the lesson, and by his gentleness brought forth the slumbering powers of many a diffident boy.

Much of a teacher's excellence lies in the ability both to convey and to save the truth, to convey it to those ready for it, to save it from those not ready, to attract souls eager for it, to securely hide it from those malevolently disposed toward it. Arnold possessed this to a remarkable degree. Such a teacher discerns mental characteristics by instinct, but it demands almost constant study to adapt one's self to the pupil.

Arnold believed education to be a *development from within*. Hence his teaching was by questioning. A well-disciplined mind was better than all the facts, just as a man is worth more than his property. His explanations were short and such as disclose the exact boundaries of the pupil's knowledge. "You come here," he said, "not to read, but to learn how to read."

Thomas Arnold was a *sympathetic teacher*. He was never suspicious. He always appealed to a boy's honor. He never acted the part of a detective. He was therefore supremely great as a disciplinarian. Traits which to a stranger told nothing were to him highly significant. He marked especially the company a boy kept. In cases where, ordinarily, tenderness would be effaced by indignation, he was sometimes so deeply affected in pronouncing punishment as to be hardly able to speak.

What Arnold sought in the school was: (1) Moral principle. (2) Gentlemanly conduct. (3) Intellectual ability. He called the sixth or highest form his lieutenants. He said they should feel as officers in the army where want of moral courage would be cowardice.

This great man defines education as forming the principles and habits of men. Accordingly, he led the boys to manliness largely by expecting them to go that way. By treating them as though they were acting in the sight of God he led them to actions becoming sons of God. Intellectual cleverness divorced from goodness was revolting to him. But before a lad of moral thoughtfulness, he would stand hat in hand.

Arnold's character was many sided, and on every side he was great. To the strength of the English mind, he added much of the German enthusiasm, and all the freedom of the American mind. He was intensely in earnest; he was simple and frank, eager and sanguine in his search for truth, and had a deep sense of his responsibility. Above all, religion towered as the presiding genius. As he loved Christ and all that was good, so he hated evil as only a man of intense moral earnestness can hate evil. Because of this intense moral earnestness he possessed to a remarkable degree the power to reproduce himself in his pupils. Rugby thus became a multiplied Arnold. His scholarship was broad, his thought profound, his expression clear, his teaching power unique; but above all, as a fitting keystone to such a structure toward his moral earnestness which had its source in his profound love for Christ. His religion was Christo-centric. He was one of those great characters who are felt rather than seen. He was great as a master of Greek philosophy and of history; great as an advocate of the rights of the middle classes of the day; great as an advocate of the rights of his Roman Catholic fellow-citizens; great when he hurled himself with all the power of his manhood directly athwart the path of those who were leading the English Church back to the middle-age trumpery of sculptured idolatry and painted mysticism. He was great when remaking the educational life of England; great when in teaching he woke the slumbering minds of thoughtless boys to realize the meaning of life; great when in Rugby Chapel he pleaded with the boys, with all the earnestness of his soul, to hate sin and to love righteousness; but nowhere was he greater than when, having discovered the peculiar weakness of a boy, he quietly, gently, firmly helped him overcome that weakness, by arousing a desire to overcome it, and helped him in the development of a character dominated by moral thoughtfulness.

Do we ask the secret of a life of only forty-seven years which accomplished so much? We must answer, unceasing, unwasting diligence, permeated with intense moral earnestness.

Arnold of Rugby is dead! 'Tis false! He lives. So says the moral earnestness of many lives who first learned what life meant while under his tuition. He lives. So say the tributes which from

1842 to this day the voices of orators have uttered and the pens of poets have traced to his memory. But of them all none declare more emphatically that "Arnold of Rugby" *still lives* than the tribute of his son, Matthew :—

Through thee I believe
 In the noble and great who are gone.
 Yes! I believe that there lived
 Others like thee in the past;
 * * * * *
 Souls tempered with fire,
 Fervent, heroic, and good,
 Helpers and friends of mankind.

Strength.

There never was a time when the word Strength meant as much as it does just now! Direct force, along every line of human activity, is recognized as an element in the basal requisite. Unless genuine power is behind, and omnipresent in our undertakings, they are sure to carry the causes of their own non-success. Plan and execute as we may; practice the best improvement of opportunity; maintain industry above criticism—and yet, in any time in any circumstance; with the fairest field and the finest purpose, while strength is lacking the enterprise always, and its author often, quickly staggers to a last resting place in that big graveyard, over whose wide gate is inscribed the word *Failure*. The world refuses to recognize anything that is not propelled by a force that in itself is able to command both attention and admiration. To a narrow or superficial view, this appears as wrong judgment. In the largest light it is revealed as exactly correct. From the great universal and eternal dynamo the electric fluid of righteous power is delivered through innumerable conductors. Each, in some respects, unlike any other, and yet, each the conveyance of an absolute common property. Everything that is unqualified truth, is vitalized by this element. It is safe to affirm, that whatever is not endowed with inherent *go* thereby proves itself in error and whatever can prove the possession of this priceless value, will find a way to go. It will occupy or make a way, and whether the world says "yes!" "no!" or "I don't care!" it will just keep right along and reach the goal. Simply because any other result would be impossible. The beginning and ending of such an undertaking are the poles of an irresistible battery. And the connection long or short, through any kind of medium, is by a medium of logical events, that cannot fail, and cannot lose an iota of the currents of its inherent value.

We are more or less familiar with every form of strength that reveals itself in a material dress. Inanimate nature, and the varied life

of water, earth and air, continually display new phases of original and duplicated potency. This activity of force is always before us, and far beyond our realization, influences us by assisting or retarding our own movements. To our sight, the strength most wonderful and detailed, of earthly forces, is that which flashes and gleams through the multitude of conductors that supply the complexity of human life. One of the most hopeful indicators of to-day is in the settled fact that human life is now understood as never before. A large section of this better knowledge, is in an increased understanding of human strength. What it really is, how it is best acquired, transmitted and applied, are questions that the college student can now answer far better than the most gifted and long-experienced investigator of only a few years past. Just now, in some respects, affairs are moving with unique rapidity. If you are not wide awake and up to date, you will simply be left, and no one will miss you. In this, as in other fields, the long lessons of example lead us to our own best development. In the last ten years our leading young men have done a lot of splendid climbing and now, some of them are not far from the observation lands where the whole matter is revealed in a light that shows everything exactly as it is. As we know the value of downright strength, by the comparatively little that we possess, it is natural that we should direct our energies to the acquiring of new force, and to the most effective training of the force that first said we live! in the kicks and cries of babyhood; and have now expanded into the sober, well directed exertions of reliable manhood. As we know it is now a question of strength or failure any one of us wants to know how he can be strong in his own specialty (presently everybody will be a specialist.) Strong for a spirit; strong for the race where endurance wins; strong when a big emergency lift is required and strong everywhere and always for the ten thousand little loads, whose aggregate is the sum total of ordinary life burden. This is what we want. Many are willing to honestly work for it until they get it. Others are trying to gain the value by craft. If money could buy it they would have the king's share directly. If cheating could put it in their hands everyone of this class would immediately become a Sampson. But it does not come that way. You cannot purchase or steal it. You do not really have it until you earn it.

To be the strong man that everyone should aspire to be, our effort must be to get hold of and hold on to the strength that is threefold in its character. Strength of body, strength of mind, and strength of spirit. This sure road to highest development is open to the youth of to-day as it never could be in past days. Men of strong minds and fervent in the spirit have produced marvels along many lines, although their bodies were distressing exhibitions of extreme weakness. But if these

bright souls had possessed the third point of mental energy, how much larger and more fruitful would have been their careers! And some, with incurable inherited disease of body and mental equipment whose natural poverty has not been interfered with by any extent of secular education; are still, because of the sweetest and most reliable piety, able to exert a genuine Christian strength. The light is so vivid it will shine even through windows that are nearly opaque. With the clear way furnished by the right kind of physique and the best thought generator, they would be world leaders. In any calling the all round strong man is the safest leader and the most instructive example. The man whose strength is all above his eyes is just as far from the correct form as the man whose strength is all below his eyes. The Twentieth Century has as little use for mind without muscle as it has for muscle without mind. The man who comes out as a detail in the annual university fountain in the possession of a splendid intellectual development which has been secured at the expense of bodily health and comfort, enters the real race of life with as bad a handicap as the lad who has to put in several extra years because classics are for the present neglected for cricket, hammer throwing or four-ounce gloves. Either one will never do. But a fair cross between the two is always sure to command the highest premium. We are now entering upon the largest activities that have ever tested human abilities. Our needs have increased fully as fast as our education. To supply these demands will require lots of inborn gumption, a rich holding of skill, culture and courage and the rock foundation of strength that does not vary. The strength of the best physical might; the strength of the purest and most vigorous intellectual power and the religious strength only found in the Lord and the power of His might. The youth who comes to his majority with this endowment, is the fellow the world wants to see and hear. And he is the applicant for whom the world reserves its best situations. Whatever his employment his talent is sure to be held in high esteem. And let us hope, through this new hundred years, the one in a million who is able to exhibit the glory of original genius, in every case will be qualified to express this grand, half-supernatural force through the rational medium. A stalwart, enduring body, a mind of rugged and steadfast power, and the all-conquering, indwelling Presence of the Spirit of our Lord and Saviour Jesus Christ. The college boy whose bone and muscle have been educated until he is a number one in foot ball, pole vaulting or in any other line of reasonable sport should have a mind quick and clear and steadily strong; making him the delight and hope of the class room and sending him forth on graduation day with high honors and the most cheering prospects. And as a Christian he should be the most joyful, the most hopeful, and the most

effective, in any work for the Master. In all reason, this youth of brawn and brain, because of his high character and sterling common sense, should be among the youngest to feel the Redemer's regenerating touch. On any of the long inclines of secular business his rapid progress commands attention and admiration. And the top is a safe goal! In the most sacred and most difficult of all professions he is the man through whom the Lord is doing His largest work.

ADDISON F. BROWNE.

North River, Prince Edward Island.

Shipping Upon the Great Lakes.

The Great Lakes of North America are fast becoming the industrial centre of the world. In nothing is this more plainly evident than in the phenomenal growth of shipping upon their waters. From Buffalo to Duluth is a matter of 997 miles, from Buffalo to Chicago 889 miles, from Chicago to Duluth 819 miles. Over this magnificent water way a system of transportation has been developed which remains as a notable achievement of the closing decade of the century. Engineering genius has been applied in the removal of obstacles to deep water traffic until now a twenty-foot channel is available from Buffalo to Duluth or Chicago. The Northwest, the proudest vessel upon the lakes, handsome passenger steamer nearly five hundred feet in length, has a regular course of one thousand miles within the heart of a great continent.

The principal feature of the lake traffic is the transportation of ore. During the year 1900 the iron mines of the Great Lake region supplied a larger quantity of ore than the entire country two years previous, the figures running up to the magnificent total of 18,500,000 tons. Human ingenuity has been taxed to the utmost in providing the cheapest and quickest transportation of this commodity. In the ore regions the trains are running day and night at intervals of half an hour over a half dozen different railroads. The ore docks look like great packing boxes standing fifty feet in the air. Two and a half hours only are required at these docks to fill one of these monster leviathans of the lakes. The vessels carry from six thousand to nine thousand tons of ore each, while with the system of towing which has been largely adopted, it is possible with a single engine to move twenty thousand tons of ore down the lakes at the rate of twelve miles an hour.

The scene at the terminus is no less imposing. What was originally done by hand is now done by the most expensive machinery. Great clam-

shell buckets, huge ore eaters, automatic in their action, descend into the hold of the vessel and take out a ton of the dripping metal at a bite. It is thus carried directly to the steel cars by which it finds its way into the smoky valley which runs up from the Mississippi. Comparisons and figures are the only things however that will give any idea of the Great Lake traffic. In the year 1855 there were only sixteen vessels on all Lake Superior. A proportionate number upon the other lakes. To day there are over five thousand Canadian and United States vessels upon the lakes besides thousands of smaller craft unregistered which are engaged for the most part in the fishing business. A greater amount of tonnage has been launched upon the waters of the Great Lakes during the last decade than upon the entire Atlantic and Pacific sea boards. Three times as many ships pass through the locks of Sault Ste Marie every year as pass through the Suez Canal, while the tonnage of Detroit River is equal to the entrances and clearances of both Liverpool and London combined.

Sixteen States, the provinces and territories of North Western Canada and a good share of the Japan and China trade are dependent upon the Great Lakes for cheap transportation. A half a continent is thus tapped of its wealth, and a hundred and fifty millions saved every year in freight charges to the country.

INGRAM E. BILL, JR.

Oberlin, Ohio.

C. H. SPURGEON.

An analysis of the great preacher's power.

HENRY FRANCIS ADAMS, M. A.

If I do not succeed in unlocking *all* the secrets of the unparalleled success of the great man as a preacher, it will be because there is always an element in Christ-trained preachers, that defies interpretation.

I. THREE HUMAN ELEMENTS OF HIS POWER :

(1.) His extraordinary voice. I mention this attribute of his power first, not because it is the most important factor in every speaker's success, but because it occupied such a prominent place in his more than royal sway over immense congregations for a period of 38 years. With all his brain powers; his executive ability; his magnetic personality, and his untiring industry, he never could have accomplished such gigantic tasks, and have attained such cosmopolitan fame, without the magnificent might of his rich, round, rolling voice. By it he could express tones of deepest tenderness, or the roar of tremendous indignation; but whichever office it performed, the hearer was completely bewitched by its wonderful charm. It could wind its way like a silver

rivulet, into a prejudiced mind, till false pre-judgments were almost unconsciously smoothed away; and it could dash and crash like the falls of Niagara, till opposition was borne down like a straw before a mighty current.

I once heard him preach a sermon titled, "The unknown ways of Love," and how that voice seemed to weep? How it transferred with striking accuracy the current of deep sympathy from the preacher's heart to the hearts of his hearers. How it travelled tremulously on its errand of love, till it entered all hearts, and broke up the fountain of everyone's emotions. I have heard him arraign injustice, denounce wrongs, and warn sinners of coming judgment, and Oh! how that voice thundered: how its tones struck the sound waves, which rolling and swelling till the very pillars in the great Tabernacle seemed to tremble, with an awe indescribable filled every soul. During the delivery of sermons of this class, it was no uncommon thing to see perspiration standing on people's foreheads, and expressions of fear marking everyone's countenance, as if some awful calamity were about to happen.

In his earlier days his voice had much greater volume than in later years. On October 7, 1857, (the day of National Humiliation for the Indian Mutiny), Mr. Spurgeon preached, by request, a commemorative sermon in the centre transept of the Crystal Palace to 23,000 people. In May 1867, (while the Tabernacle was being repaired) he preached for five Sabbath mornings in the Great Agricultural Hall, London, which was crowded each time with not less than 20,000 persons. And he has made 12,000 people hear him in the open air. During his last ten or fifteen years his physical weakness was such, that he had to limit the tones of his voice. Instead of forked lightning (which his voice resembled in former days), it might latterly be compared to bottled electricity, which with less display, yet with unerring accuracy, flowed forth in a perpetual current of power. Though sickness and experience mellowed both him and his voice, so that he was more a great TEACHER, than the great PREACHER of former days, yet it was a grand sight to see and hear the Tabernacle Lion Roar. For at times the slumbering fires leapt forth, when righteous indignation needed to be voiced. Then the man of 55 recalled the days, when his voice rolled with earth-quake power among his hearers.

I do not say he was the equal of John B. Gough in the flexibility and imitativeness of his vocal powers, but few people knew what a variety of tones Mr. Spurgeon could produce with his voice. In one of his college lectures titled "THE VOICE," I have heard him reproduce the defects of voices, he warned us not to cultivate or imitate; from the sonorous Johnsonian, to the squeaky and effeminate voice. Elocutionists in London taught their pupils all they knew of voice culture,

then sent them to the Tabernacle to see and hear one of the greatest Masters of voice-power of this century. Let it not be supposed that because nature endowed Mr. Spurgeon with the great VOLUME of voice-power he possessed, that therefore he was the polished orator he was. But as he told us in his "college talks," he had to bestow much labour on the culture of the gift, in order to bring it under such perfect control, which like a well-trained horse, was obedient to the will of its owner.

Of movements in the pulpit, Mr. Spurgeon never had many. He never raved, nor clapped his hands, nor pounded the Bible, but was the stillest orator of the highest order, I ever heard. All the silly stories about his gestures and jumpings; sliding down baluster rails and climbing up pulpit stairs, were retailed in Rowland Hill's day before Mr. Spurgeon was born. When he was preaching, one could think of nothing but the sermon, the man was wholly hidden behind his theme. I remember sitting behind a lady in the steep steps of the first gallery, when forgetful of everything but the discourse, my head gradually lowered till my chin touched the lady's bonnet. On recovering myself, of course I felt very silly, and apologized to the person, but I doubt not many a man has also transgressed in the same direction, because of his forgetfulness of everything but the theme of the sermon and the fascination of that extraordinary voice.

(2.) I next place in order the MANNER of his preaching. From his youth up, this had been what is popularly called EXTEMPORANEOUS. That is, using a brief outline containing main and sub-divisions of the thought or thoughts evolved from the text or passage of Scripture under consideration; then filling it up verbally when in the pulpit. When our Lord had ascended the mountain, and had sat down, "HE OPENED HIS MOUTH," not a manuscript. And nearly all the greatest preachers have followed the Mountain Preacher's style of opening the mouth, and letting flow forth the ripened thought of the heart, clothed with language suggested at the moment. This was eminently the style of the greatest preacher of the 19th. Century, and is a source of power to which sermon readers must be strange. Mr. Spurgeon could not make 7000 people hear him read a sermon, even if they were before him. For the position of the head in reading, causes the voice to strike the sounds waves downward, which could not, therefore, travel onwards and upwards filling such a vast space as 7000 hearers would require. But supposing 7000 people could have heard him once, they would not have continued to attend his church, for there would have been lacking that personal magnetism that flashes forth from the human eye; and that tremulous power that accompanies the words of the earnest extemporaneous preacher. And these being wanting, the link between so vast

an audience and the preacher would be gone. Of course a very effective sermon reader may hold a smaller audience together, of which Dr. Thomas Chalmers, and Jonathan Edwards are excellent samples.

It is interesting to see Dr. Dale, of England, fill a church of some 1500 every Sabbath for more than a score of years; and it was more interesting to see Canon Liddon draw 2000 people to hear him read in St. Paul's Cathedral. But it must be remembered that these famous sermon readers, had other attractions in their churches of a musical, ritualistic, and architectural character, which greatly aided to draw hearers. Whereas Mr. Spurgeon stood alone in a great plain Tabernacle, with carpetless floor, and cushionless seats. No organ of any kind, and no choir of any size or sort were heard there, to attract and fascinate lovers of elaborate music. It was one of the greatest marvels of this age of change, that for 38 years this solitary man held together the largest audiences consecutively, in the world, by the simple might of EXTEMPOROUSLY GOSPEL PREACHING.

(3.) The power of LITTLE WORDS. The third human element that contributed largely to Mr. Spurgeon's power in preaching, I consider to be his masterly use of LITTLE WORDS, which everybody could understand. Other critics may have overlooked this feature of his power, but after comparing his sermons with those of very ornate PREACHERS, and contrasting the success of his with theirs, I am persuaded that his splendid ability to sustain a strong and vigorous style with little words, was a great factor of his power and popularity.

Charles Spurgeon in the Pulpit, and John Bright in Parliament, were the two greatest masters in the use of the Anglo-Saxon tongue. John Bunyan was the Peer of all writers and preachers in his day, in the skilful putting together of small words; and Spurgeon and Bright stood unapproached in this art in their day. It is a most interesting study to go through a sermon of Mr. Spurgeon's, and a speech of Mr. Bright's, and underline all the words of ONE SYLLABLE. And he who carries the task through, will be astonished to find out one of the secrets of the supreme power, which these two men exercised over people when addressing them. If you study Mr. Spurgeon's style of composition, you will find that it is very unlike the diction of modern writers. There is great plainness of speech, but a charming quaintness about the way his words are strung together. Then if you have read any of the Puritan's works, such as Manton, Brookes, or even Bunyan, you will discover a striking similarity between Mr. Spurgeon's style and theirs. In both styles small words abound; speaking, as if only ONE person were being addressed, is frequently indulged in; and much of the phraseology of the Bible is interwoven. The chief reason why Bunyan's "Pilgrims Progress" has been popular for 210 years is, because it is

written in language so simple, that a child can understand the words. Nearly all his words are nonosyllables.

I once heard Mr. Spurgeon advise us (his students) to do what he had done, namely, to swallow John Bunyan's entire works, for the sake of learning how to compose strong and terse sentences of little words. Many students have left college with a vocabulary very largely made up of large words, but which, like a lance exchanged for a sword, they have had to exchange for short ones, before they could do any practical work, among the men and women of this nowadays world. Mr. Spurgeon did not sit at the feet of a Rhetorician and study "Blair," consequently he started rightly in the cultivation of a clear and terse style of address, and continued as he began. Wherever the English language is spoken, Mr. Spurgeon's sermons are found, read and prized; and this universal appreciation by all classes, of Gospel teaching in connection with these sermons, I believe owes its existence much to the fact, that every one can "Understand," (to use a common expression,) "what the preacher is driving at."

These three things, (1.) A magnificent voice, (2.) Extemporaneous delivery, (3.) Use of little words, I believe to have been the leading factors of his great power over men, as representing the human side of his success, as a PREACHER.

[The remainder of this interesting article, dealing with "The Religious Elements of Spurgeon's Power" will appear in the next number of the ATHENÆUM.—Ed.]

"An Acadia Man."

"Simpleness and gentleness and honor and clean mirth."—Kipling.

Acadia College needs Acadia men. I do not mean on its teaching staff so much as among its undergraduates and alumni. The Acadia man is the man who stands by Acadia. Yale men swear by Yale as though that university, "Yale Spirit" included, were descended from the heavens, sealed with the final stamp of divine perfection. The Harvard idea seems to be to confess fully the shortcomings of one's alma mater—and likewise to work bravely that such shortcomings may be few. I wish we might have the enthusiasm of Yale and the honesty of Harvard. The following types of Acadia student and graduate are known to most of us. They are not Acadia men.

First, there is the grumbler. One says, "I have found since graduation that I know nothing about"—well—"Cosmic theories of the Chinese." Doubtless! But what do we infer? That the chain of Chinese Cosmogony is not filled with distinction? Perhaps. Perhaps, too—and this is more than a peradventure—the professor of

that charming science had already been impressed with the young man's ignorance of the subject; possibly his classmate may have suspected that his attainments therein left something unachieved. But supposing that the charge be well founded, and that Chinese Cosmogony fails to fall from the professional lips in harmony complete, sublime—is it quite chivalrous to snarl one's criticism? Is there not a more excellent way? If a man's coat is threadbare, which shall we do, curse him for his poverty, or help him to the garment he deserves?

Another grumbler says, "While men like X are on the board of governors, I'll not give the college a cent." He may be even so incautious as to say that if things were different he would give something—but that is an hypothesis! Now, (I am writing at a safe distance) we all know that governors are human. It is easy to prove that. If I were to speak my inmost heart, which of course were the height of imprudence, (mind the R Mr. Printer) I should say that some of us youngsters could give them valuable advice on several subjects. But that is the manner of the young. Still there was a man (I'm glad I don't know his name) who proposed reducing the work of the College when the convention deficit rose like a spectre to his view. The convention preferred to stand by the guns. This is an episode, however. But haven't you felt, when the able critic of our institutions pointed out the rank incompetence of the pious but limited X, a little inner gush of gratitude that at least the problem was not solved by substituting for X the strenuous critic himself? Haven't you, now?

Then there's the other kind. There's the man who spends his breath and our patience trying to prove that Acadia is a kind of little sister to Harvard and Newton's Only Hope. He even compares her to Dalhousie. Now that's a useless fashion. Every Acadia man knows that *of course* Acadia need ask no favors of Dalhousie, and he should waste no more breath over it than a right Briton does in asserting that "there is no land like England." (Prince Edward Island may be substituted when expedient.) We are of Acadia, and that ends the question—at least for us. As for others, they will judge us by what we do, and by nothing else.

There is also the very foolish wrong of pretending to be what we are not. Acadia is not a university—not even by grace of a half-course in Theology can she lay claim to that distinction.

There is, I think, a plain duty before us. We know Acadia's need. We know that for any educational concern to halt is to retreat. We know also—unless we are very blind—that it is a good thing to have spent one's college years where still is heard the echo of that early fight to give Acadia her place and name. It is no small inheritance to be the child of an institution which got sinew struggling for her life.

It is no small privilege to contribute money to the perpetuation of a conflict thus begun. It is a shame, not only that we give so little, but that we do not all give. We do not wish Acadia to become a nursery of effete learning; we do desire her to stand for the highest advance in thought and character. There is nothing that can so insure us against the indifference which means her doom as the early and repeated investment of money in gifts to the college. Not necessarily much money, but money given before the college days grow dim with distance; and gifts repeated until the habit grows.

J. EDMUND BARSS, '91.

Living Waters.

I would take the liberty of giving a bit of experience to my fellow scholars who are now contemplating the study of the Book of God.

It so came about doing my college work that I took a course—(a somewhat limited course, judged by modern ways) of New Testament Greek, twice a week as an extra, for which I do not suppose I received any credit in the summing up of my scholarship when receiving my degree—but which has been a life-long benefit. I am glad of an opportunity to put on record my mature conviction of the helpfulness of such an acquisition.

The teacher was the venerable President of the College, Dr. Cramp—a life-long student of the Word of God, a lover of the New Testament original, who had during a long life gone over it perhaps a hundred times—noting its peculiarities and absorbing its spirit. He was a critic far ahead of his age, and carefully pointed out the various readings, telling us indeed their exact number. While he loosened the stones of the fabric of verbal inspiration, for which I contended as well as I was able, he did not induce any scepticism as to the genuineness of the gospel story. Indeed it was all the other way. His faith was implicit in the authenticity of the books of the New Testament. The meaning of the narrative, or epistle, was brought out; the doctrines developed, and a sound, healthy view of the religion of Jesus was the result.

In due time I was also led to the study of Hebrew, and the same teacher patiently led me along through the elements, until I could make some headway at translation. Altho I have never been able to command the same freedom with a Semitic language as with those of the Indo-European stem, I wish to affirm my great indebtedness to the limited knowledge of Hebrew that I have acquired. Not only that, but it has been a comfortable thing to turn to the old writings and see for myself what holy men of old did really say. True, we have trans-

lations, and, fairly true renderings of the Israelitish writings. I admire, as the older days come, the rhythm and majestic style of our English versions. But for all that, I would not have had as satisfactory knowledge of the Book, I could not have come as near to its beating heart, if I had not been able to spell out the original.

It seems to me to be a pitiful thing for a man who teaches to be dependent on others for his views of Divine truth—for, be it remembered, views are reflected in every translation. To use a common expression, it is better to go to the fountain head for water than to the tepid and turbid streams, somewhat, tho' ever so slightly, corrupted from the passage thro' varied media. There is great life in the word that a man has chosen to express his thought, and the closer we get to that word the more we will feel the throb of that man's heart. Thus, at least, has it been with me. I have got infinitely more out of the writings of the Old and New Testament by hanging over the phrases in their original guise. I was impelled to think; I was led to enquire into the surroundings of the text—archæological and other; to feel their national or tribal predilections; to sympathize with the Hebrew mind, to look at things from his point of view, to catch glimpses of the field, or the forest, or the city, that perhaps I never would have caught if I had been confined to the ordinary mode.

While I pen that last expression, something makes me aware that many teachers take a shorter road, excusing themselves for want of time or pressure of work, to reach such results, but it is not this way that prophets are made. The really good teacher must be independent. In a world where there is endless repetitions of idioms and phrases it is refreshing to hear the voice of a man who has seen truth at first hand, and the people will listen as they do to the notes of a rare singer.

I hope for great things from the new order of things at Acadia, when at the school of the prophets the great opportunity is held before the young generations of getting specialized instruction in the ancient scriptures. The world is waiting for men who understand the living word of the living Lord; for men who will bring to thirsting multitudes the vessels of living water which they themselves have drawn with joy out of the wells of salvation.

Amherst, Oct. 1, 1901.

D. A. STEELE.

Physical Education, Its Place and Scope.

BY H. C. CREED, M. A.

Physical education is that part of the science and art of Education which relates to the physical nature of the human being.

It has been defined as that systematic training of the bodily powers

which tends to render them, in the highest possible degree, efficient in their several functions. What mental or intellectual culture does for the mind, physical culture does for the body.

But after all, the phrase Physical Education is one-sided and inadequate. And these definitions we have given and accepted express but a part of the truth. They are therefore to a certain extent misleading. Are mind and body so distinct as these terms imply? Do they not act and react the one upon the other, so that the condition of the one affects that of the other? Whatever of good or ill the one receives, the other shares. They are joined together "for better, for worse." Nor is this all. The mind acts through a bodily organ,—according to certain philosophers is but the sum of the complex activities of that organ. And in this view, if physical training aims to produce a normally developed being, with all his organs in full health prepared to respond promptly and vigorously to every demand—then it necessarily includes the training of the mind or brain-power. It is not my purpose, however, to discuss the subject from this point of view, but to employ the term physical in its usual acceptation. I have spoken this rather for the purpose of bringing out this thought—that the word "education" is commonly employed in too restricted a sense. In every day speech it means learning—it means store of knowledge—it means to the more intelligent also cultivation of the mind, increased power of thought, and so forth. But it does not mean anything concerning the body. The "bodily presence" may be "weak" and the speech, as far as all good qualities of voice are concerned, "contemptible;" and yet the man may be "thoroughly educated." There may be no spring in the step, no fire in the eye, no vigor in the arm, no power in the tone,—and yet the man is said to have "a splendid education."

Now against this great error it is time for all educationists to protest. We must not employ the term in so narrow a sense. Whether the use of this "physical culture" has anything to do with the prevalent notion that the mind can be educated while the body is neglected, it is difficult to tell; but certain it is down to the present day, the inseparable connection between the sound mind and the sound body is very dimly seen or very seldom considered by the average man or woman. Not that the error lies always in the direction of under-rating the physical. Among some people ancient and modern, the excess has been on the other side. Bodily strength, agility and powers have been glorified above the light of intellect. And this has not been true only of primitive peoples such as those of whom an ancient minstrel sang "A man was famous according as he had lifted up axes upon the thick trees." In Sparta and in England, more than twenty centuries apart,

the masses have shouted their plaudits when a racer, a boxer or a marksman has won his laurels, but have looked with comparative indifference upon the winners in intellectual contests. And is not the same thing true of our own country in a great measure? Compare the honor accorded to a champion oarsman with the half-contemptuous wonderment when a young Provincialist rises above his fellows in the equally arduous competitions of a University career. We see a *column* in all the newspapers detailing the movements, the condition, the performances of a Hanlan, for every *line* there is upon the winner of a Gilchrist scholarship, of a "double-first" at Cambridge, or a place in the Royal Academy of Arts.

Now some one may ask, if physical training is so much over-estimated, where is the necessity for a plea in its favor. I answer, the training which makes a successful rower or cricketer, or that which develops a swordsman or a blacksmith however good in its way, is not in any true sense physical education. The English youth whose highest aim while at Eton School and Oxford University is to be the hero of the foot-ball ground and of the river,—and the Turkish school-boy whose days are spent in memorizing and repeating rules and maxims in unintelligible Arabic, will both of them leave school with a very imperfect education.

"Education in the most extensive sense of the word," says Paley, "may comprehend every preparation that is made in youth for the sequel of our lives. Some such preparation is necessary for all conditions, because without it they must be miserable, and probably will be vicious, when they grow up." And another writer says, "The influence of physical causes, in the formation of intellectual and moral character, has never been sufficiently regarded in any system of education. Organic structure, temperament, things affecting the senses or bodily functions, are as closely linked with a right play of the faculties, as the material and condition of an instrument of music with that wonderful result called melody." But the preparation referred to by the first writer, and the right management of the bodily frame and its organs hinted at by the second, must be carried on systematically, and in such a manner as to secure the harmonious development of all the powers and faculties. Strength of arm is a good thing for everybody, and not only for the wielder of the oar or the sledge hammer; and a good memory is invaluable to Canadians as well as Turks. Neither the one nor the other, however, will be the prime object or the chief result of a well ordered educational course.

Let me recapitulate. Education is the culture of youth toward a well-equipped, perfect manhood or womanhood. Physical education is that part of an education which has to do directly with maintaining

and increasing the health of body, strength of muscle, symmetry of form, grace and celerity of movement. It may also be considered to include the training of the voice and of the senses of sight, touch, hearing, etc. In a harmonious and complete system of education all the organs and faculties should receive attention in accordance with their mutual relations and their functions in life. But the prevailing systems of education have been too one-sided, in practice if not in theory,—carefully devising means of discipline for the mind, while almost ignoring the need for physical training. To take a definite example,— Our colleges prescribe certain studies, theses, examinations, etc., for the purpose of cultivating a habit of correct reasoning: what provision do the most of them make for cultivating a proper habit of breathing.

But it is urged that boys and girls will walk and run, and exercise their limbs, and breath the fresh air, naturally, without being required to do so. So they will think, and reason, and learn, of their own accord, and even without any set purpose; and yet we deem it necessary to guide their thinking, to train their reasoning in right methods, to cause them to learn certain set lessons.

A writer in *Macmillan's Magazine*, some years ago, discussing the subject of *Athletics and Education*, points out the existence of two opposite evils in English school life—on the one hand excessive pressure upon the studious on account of “an overdone system of examination,” and on the other hand a false estimate of athletics as mainly a form of amusement. He goes on to say it has not been generally recognized, “either by parents or schoolmasters, that physical education is a thing which ought to be so scientifically studied, and as carefully managed, as intellectual education. If some of our most highly gifted youths are growing up with narrow chests, sallow cheeks, and general lack of vital energy; and if competition in games, like competition in everything else, is running to fever heat; it is surely the duty of all concerned, not to apply empirical or casual palliatives, but to investigate the subject from its first principles.” He quotes from Herbert Spencer's essay on *Physical Education*, showing how absurd it is to make a science of the physical perfection of horses, and to let the physical training of boys and girls manage itself. To this every intelligent person doubtless will, in the abstract, agree. So shall we all agree substantially with the author of *Guesses at Truth*, when he says, “The body has its rights; and it will have them. They cannot be trampled upon or slighted without peril. The body ought to be the soul's best friend, and cordial, dutiful helpmate. Many of the studious, however, have neglected to make it so.” And yet, while we assent to these words, and need no argument to convince us of their truth,—the most of us will probably

go on in the future much as we have done in the past, unless our educational authorities deal with the question, and mark out for the guidance of teachers a course of exercises intended to discipline and form the bodies of the youth, as they have prescribed a course of instruction intended to inform and discipline their minds.

Let us here, for the better understanding of the whole subject, briefly refer to some salient points in the history of physical training, past and present.

Our earliest recorded examples of systems of exercises expressly intended to augment the bodily powers are found in the athletic contests of the ancient Greeks and Romans. The former people especially gave great prominence to feats of physical strength, skill and endurance, and, even before the reputed founding of Rome—about eight centuries before the Christian era,—they had their well-known “games” fully established as a part of their social system,—with the natural accompaniment, at least in somewhat later times, of school, private and public, for the physical training of youth. The precise character of the exercises to which the Grecian lads were subjected in these palastras and gymnasia cannot be very clearly learned from extant literature, but they were such as experience had shown to be adapted to qualify for competing in the “games.” These great competitions may be compared in some respects to our agricultural and mechanical exhibitions, to which the people throng from all quarters for the purpose of seeing what their countrymen can accomplish in their special lines of effort. But in other respects of course they were widely different. Nearly every year, whether at Olympia, at Nemea, at the Corinthian Isthmus or near the Pythian shrine, one of the great athletic spectacles took place. The greatest of all—the celebrated *Olympic games*—took place every fifth year, and occupied five days in the month of July or August. If there was war between any of the Grecian states, heralds proclaimed throughout Greece a cessation of hostilities during those sacred days. The territory of Elis, where Olympia was situated, was declared inviolable. The competitors, according to some writers, were required to undergo a preparatory training for ten months, in the gymnasium of Elis, and as the close of that period drew near, crowds of spectators flocked to the place to witness the exercises. On the first day of the “games,” the initiatory sacrifices were offered, the competitors were duly classed and arranged, and contests of trumpeters took place. The second day is thought to have been devoted to competitions of boys, in nearly the same performances as those of the men on the two following days. These were foot-races, once, twice or many times around the course, wrestling, throwing the discus or quoit to the greatest possible distance, throwing the dart at a mark, the long

leap, the pentathlon, consisting of the five preceding contests, boxing, and the pankration, which combined boxing and wrestling and was very severe, permitting every kind of violence except biting. This last performance was of such a character that it would not be tolerated now, even in the prize ring. On the fifth day there were processions, sacrifices, and banquets to the victors, who were crowned with garlands of wild olive, and presented to the spectators with palm branches in their hands, while heralds proclaimed the name of each and the name of the city or country that was honored as his birthplace. On the victor's return home he was welcomed with great distinction, songs were sung in his praise, statues were erected to him, and a place of honor was accorded him at all public spectacles. A man who repeatedly won a crown was thought to have attained the summit of human greatness; and he who came off victorious in all the contests was raised to almost divine honors. Happy were the relatives and fellow citizens of such a hero, and thrice happy were his parents.

And now what was the character and the extent of the results obtained from these periodical contests, with the preparatory training, the accompanying splendors, and the consequent need of applause or of ridicule awarded to the successful and the unsuccessful competitors? It may be difficult for us at this day to answer this question with anything like certainty; but a recent writer after a careful review of the best information obtainable, has reached the following conclusion. "With all the care and with all the pomp expended on Greek atheletic meetings, despite the exaggerated fame attained by victors, and the solid rewards both of money and privileges accorded them by their grateful country, the results attained physically seem to have been inferior to those of English atheletes. "There was moreover" he goes on to observe, "an element of brutality in them, which is very shocking to modern ideas; and not all the ideal splendour of Pindar's praises or of Phidias' art can raise the Greek pankratiast as an athlete much above the level of a modern prize-fighter. But nevertheless by the aid of their monumental statues, their splendid lyric poetry, and the many literary and musical contests which were combined with gymnastic contests, the Greeks contrived to raise very common things to a great national manifestation of culture which we cannot hope to equal." The writer goes on to picture the accompaniments of the games,— "the booths about the course filled with idlers, pleasure-mongers and the scum of Greek society. Tumbling, thimble-rigging and fortune-telling, along with love-making and trading, made Olympia a scene not unlike the Derby." He concludes with the following suggestive sentences.

"The dust and dross of human conflict, the blood and the gall, the

pain and the revenge—all this was laid aside like the athlete's dress, and could not hide the glory of his naked strength and his iron endurance. The idleness and vanity of human admiration have vanished with the motley crowd and have left us free to study the deeper beauty of human vigour with the sculptor, and the spiritual secrets of its hereditary origin with the poet. Thus Greek gymnastic, with all its defects, perhaps even with all its absurdities, has done what has never been even the dream of its modern sister; it stimulated the greatest artists and the highest intellects in society, and through them enrolled and purified public taste and public morals."

Of the athletic training of the Romans, which produced their invincible soldiery and their famous gladiators, as well as their men of "well-tempered frame" in the peaceful walks of life, there is not time to speak particularly. These two facts, however, must be noticed in regard to the ancient system of bodily culture. (1.) It was fashioned without any knowledge of true physiological science. (2.) It was adapted to strengthen the strong, to quicken the active, to add stamina to the bold and hardy; but it made no provision for the feeble or the inactive or the faint-hearted.

It is not surprising, therefore, to learn that one of the earliest notable attempts made in modern times to introduce a system of physical exercises was almost equally partial in its aims and adaptations, but in the opposite direction. I refer to the system of Free Gymnastics devised by Peter Henrik Ling, the Swedish poet and enthusiast, who died in 1839. His theory was that, as exercise is essential to health and strength, and as exercise consists of muscular movement, the well-directed practice of mere movements so contrived as to bring into play every part of the muscular system, would prove sufficient for the perfect development of the human frame. This principle he extended to the case of persons who from illness or constitutional weakness, were incapable of performing such movements of themselves, maintaining that like beneficial results might be obtained from *passive* exercises in their case,—in other words, that a skilful manipulator, by moving their limbs and the various parts of their body in a suitable manner, would accomplish for them in a measure what they could not do for themselves, and that in this way many ailments might be wholly or partially cured. Such, in general, is the *Swedish movement cure*. By great perseverance and much patient effort, and through much opposition, Ling at length had the satisfaction of seeing his system adopted by the government of his country, and also introduced to some extent in other countries. In 1813 or 1814, the Royal Central Academy of Gymnastics was established at Stockholm for the purpose of carrying out Ling's method, and he himself was appointed director. There can be no doubt

of the value of *Kinesipathy* or the movement cure in many forms of disease or infirmity; but Ling's theory of simple movements is inadequate to meet the wants of the healthy and able. Exercise means more than movement, as we shall see.

In Germany, before the time of Ling, gymnastics were first introduced as part of school training by Basedau, the great educational reformer, in the famous institution called the *Philanthropin*, at Dessau, founded under his management, in 1774. Johann Gutsmuths, celebrated for his efforts in behalf of physical education, was the means of introducing gymnastics extensively in the Prussian schools about 1790. Other German writers published valuable works upon the subject. Pestalozzi, the father of modern methods of teaching, gave prominence to physical exercises as an important instrumentality in the general culture of man. As is to be expected, therefore, this department of education is distinctly recognized in Germany; but that it does not occupy its true position may be inferred from the fact that, in a detailed account of the work of schools in Germany I find no mention of gymnastics or physical training. The German *gymnasia*, so-called, are not, as is well-known, *gymnasia* in our acceptation of the word, but merely academies or high-schools,—preparatory to the universities. There are, however, gymnastic schools, and one form of these, known as *turn-vereine*, has spread from Germany to the other countries, including the United States, where they are now very numerous.

How far from the truth are the current notions on this subject, is shown, it seems to me, in these facts. Not only in Germany (and even in this Canada of ours much more has been said about introducing *military drill* into the schools than about introducing systematic physical education) and France, where nearly every man is a soldier at some time in his life, but in England and elsewhere, it is mainly in connection with military life that we find systematic bodily training and discipline enforced. The only other sphere in which such training is deemed a necessity is what is known as "the sporting world"—the world of boxers, boat-racers, foot-racers, ball-players, and their admirers. Now a well-trained army is doubtless of great value to a nation, in the present state of things; and these various sports are all, let us admit, good enough in themselves. But until we have learned that physical health, strength, activity and endurance are more to be desired for the masses of men and women engaged in the ordinary useful callings of life, than for the comparatively small number of soldiers and athletes,—till then there will be room for reform.

Both the German and French governments have carefully matured and put in operation schemes of physical exercises intended to convert the undisciplined recruit into the trained soldier. In the Prussian

system the men are drilled rigidly and continuously in a few movements and positions, simple in their character but executed with great precision. The French system, on the other hand, embraces an immense variety of exercises, with and without apparatus,—which are divided into *Exercices Élémentaires* (preparatory exercises) which include those adapted to *l'assouplissement* (un-stiffening), and *Exercices d'Application* (practical exercises). Concerning this system, Archibald Maclaren, author of a valuable work on Physical Education,—an authority on the subject,—writes thus :

“A system of bodily exercise, but not a system of bodily training ; based on, in many respects, erroneous principles of physical culture, yet productive of great benefit, physically and morally, to the soldier : with much that is useless, much that is frivolous, much that is misplaced and misapplied, and much that has no claim whatever to be admitted into any system of bodily exercise, military or civil—yet, upon the whole, national in tone and spirit, and, as has been proved, not unsuited for the men for whom it was organized.”

We must turn now to old England, and inquire into the condition of matters there as regards physical education. As to the army it is enough to say that the authorities, perhaps thirty years ago, adopted the system recommended by Mr. Maclaren,—had it adapted to military purposes,—provided for the thorough qualification of a staff of instructors,—organized a gymnasium at Aldershot, to be a normal school for the preparation of other teachers and to form the centre of the military gymnastic system, and subsequently introduced the system into the Military Colleges of the Kingdom. Thus the army is well provided for in this respect.

But what of the schools, public and private, the colleges and the universities? If all this costly organization is deemed necessary to provide for the physical training of full-grown men of sufficient vigor to be admitted into the army,—what provision is made for the growing lads at school—and for the girls—whose frames are “impressionable in the highest degree,—capable of being affected for good or for evil by every surrounding agency”? The same authority I have already quoted affirms that, “Except the two Military Colleges of Woolwich and Sandhurst, and Radley College, not one of our large educational establishments is provided with a regularly organized gymnasium with properly qualified teachers.” This, however, was some years ago, and there may have been a change since that time. However that may be, it is still true that systematized physical culture forms no prominent factor in English school life. And yet perhaps there is no country in the world where bodily exercise forms so large a factor of school life as England. How are these two assertions to be reconciled? Let a

writer in the *Atlantic Monthly* help us to answer the question.

"I believe it to be almost impossible," he says, "for an American thoroughly to realize the overwhelming importance that is attached to physical exercises and field sports in the minds of the well-to-do classes in Great Britain." And again, "Physical superiority is the fashion in England, and the public will shout louder and longer at excellence in amusements than they will at excellence in those qualities which help to advance their country, and the cause of civilization, and the good of men." "Amusements"—that is the key word. It is in games such as cricket, foot-ball, hare and hounds, etc., that the average English boy at school finds nearly all of his exercise. At the Universities he will find it in cricket, or in rowing. In his after life whether he be a professional man, or a politician, or merely a gentleman of leisure, he will find his exercise and recreation in fox-hunting, deer stalking, fishing, shooting and other sports. In his eyes these things are not only unobjectionable, but indispensable, even meritorious,—and certainly sufficient to meet the requirements of a healthy Englishman in the way of out-door exercise; in fact they are, each and all of them, "the thing." Any one who has intelligently read "School Days at Rugby" and "Tom Brown at Oxford,"—books which every young man will do well to read,—has a tolerably good idea of English school life (that is so far as regards the great *public* schools, so-called,)—and can judge pretty well of the results of the training which the boys there undergo. There is plenty of active exercise for those who engage in it, but it is unorganized and voluntary. Besides under the time-honored system in vogue, many boys do not get nearly exercise enough, on some days few get enough. On the other hand a great many spend far too much time at their games, and are thereby to a certain extent incapacitated for study. Again there are two classes of boys, as a writer on the subject has pointed out, who need exercise the most, and who get it the least. These are the delicate, home-indulged boys and the "intellectual prodigies" or hard students.

Such facts as these have pressed themselves upon the attention of thoughtful men in the mother country, and the questions they raise are demanding practical answers.

Have not the same problems a place in "this Canada of ours." What are we doing in the line of Physical Education in our schools, and what more ought we to do? For the better answering of these questions, let me at this stage point out somewhat definitely, but as briefly as possible, what I consider to be the province of Physical Education.

And first, observe that it is both a science and an art. In other words, viewing the matter from the teacher's standpoint,—there are

facts and principles and laws to be learned by study and experience,—there is facility and skill to be obtained by actual practice. In the second place, viewing the subject from the other side, the persons under training need to receive such instruction as will give them an intelligent acquaintance with the underlying principles of bodily health and growth;—they also need to be placed and kept constantly, if possible, under right physical conditions, and obliged to practise suitable physical exercises. If these demands are just,—and I think no person will dispute them,—they render necessary

(a) For the Instructor. (1) Adequate “normal” instruction, (2) proper text-books on Physiology, Hygiene, Athletics, etc., and (3) thorough drill and practice in such exercises as are to be used.

(b) For the Student. (1) Frequent lessons on the manifold requirements for the preservation of health, such as fresh air and how to breath it, wholesome food and how to eat it, proper clothing and how to wear it,—exercise and rest, work and recreation and how to use them; (2) the existence of such arrangements as will secure to the student as far as possible the enjoyment of all the conditions of health,—both the passive and the active,—and will form in him by practice correct habits in all these respects.

To meet these demands is within the province of our educational authorities,—and it needs no argument to prove that,—if physical education is an essential part of an educational system, the state and the University are bound by the same obligations to provide for that department as for intellectual culture and general instruction.

Library Notes.

“Tis distance lends enchantment to the view” is as true a statement to-day as it was when first penned by Thomas Campbell. This enchantment, too, is not one that appeals only to the physical eye, but it may affect the mind’s eye quite as strongly, and, possibly, quite as erroneously.

Some men are always looking to the past for the golden age; others spend their time in vainly gazing into the future expecting that some day it will reveal all that their fretful imagination pictures; others find their golden age in the present, and live regardless of the past and reckless of the future,—enough for them that they are. There are others, however, who, mindful of what has come to them from the failures and successes of the past, and hopeful of what shall accrue with the passing of the years, turn themselves with resolute, purposeful hearts to the duties and enjoyments of the hour, and thank God that he permits them to live and work now.

We hear a good deal in these days about our fathers, or rather about the fathers, as though these men were distinguished above all others

in this matter of fatherhood. Who do you suppose will be the fathers one hundred years hence! But, whoever they may be, to-day the fathers means the leaders of our denominational life at the opening of the last century. What sort of men were they? To us they seem as they look down from the glorifying heights of the past as if they must have been more than mortal, —running over with love and goodness, full of christian forbearance, and marvels of pulpit eloquence. And yet we fancy, if the truth were known, it would be found that they were made of very much the same stuff as enters into our make-up, —subject to like passions, undergoing similar temptations, experiencing failure, passing through the ordinary trials of the ordinary man's life with much the same spirit that characterizes multitudes of christians to-day. Unquestionably these fathers were a mighty force for righteousness and are deserving of our reverent regards; and yet while we yield them all due respect, we ought not to exalt them to any position of fictitious greatness.

For instance we hear a good deal about the sermons preached by the fathers. Suppose one of their sermons were given in one of our pulpits next Sunday, how many of the hearers do you think, would be conscious that anything unusual had been spoken. Unless we are much mistaken, there would be sore grumbling on the part of many good people over the dulness of the preacher.

To illustrate: we have heard, and that on good authority, that one of the fathers, reputed a mighty man in word, said that he had only one sermon. This he preached through from the beginning to the end; then he preached it backwards; and then he began in the middle and went both ways. Such sermonizing would not be long tolerated in these days. We have read one of this good man's sermons, preached on an important occasion. The spirit of the discourse is high and the truth is there. Yet the sermon might just as well have been preached from any one of a thousand texts as from the one selected. In saying what we have, we do not wish to be understood as depreciating the worth of this good man's work, but rather to call attention to the fact that he had limitations, and such limitations as he would be the first to admit. It is just possible that our much criticized preachers of to-day might do a great deal worse by us than they do.

Again Christian charity in this twentieth century seems to have a more generous sweep than it had one hundred years ago. Then for a man to have religious opinions of his own meant that he must be prepared to defend those opinions against all comers. Each thinker, apparently, was firmly entrenched in the conviction that there was but one possible right way of regarding a given subject; for another man to hold views different from his own must mean one of two things, — either that his opponent was in error, or else that he himself was wrong. Now no one likes to be thought mistaken; each man flatters himself that he is right. If your being right means that I am wrong, then I am going to use every means within my power to convince you of your wrongness and my rightness. Strange, is it not? Why cannot men see that in some things at least, the mind of man is too weak, too limited, to grasp the truth in its entirety. Why can men not see that sometimes difference is possible without contradiction; that both sides

may be right in a measure and neither entirely right. But no! We desire to feel that in us is the sum of wisdom and that we have it all, forgetting that our opponent, as regards his conscience, is responsible not to us but to God. So long, therefore, as our opponent does not interfere with the rights of others, he is entitled to hold his own views and to give such expression to them as seems fitting to him.

One hundred years ago men had not recovered from the effects of the stress and violence through which freedom of thought and expression in certain lines had been won. To most thinkers it seemed the natural thing that whatever opinions, views, convictions were held, should be formulated and maintained through the methods of rhetorical and argumentative warfare,—a warfare that often was attended by extreme and acrimonious vindictiveness.

Sixty or seventy years ago there was much controversy between the Baptists and Christians, so called. The battle raged chiefly around the question of the efficacy of baptism. The Baptists, such is the perversity of names, insisted less upon the necessity of baptism than did the Christians. In the November issue of *The Christian* for 1839 is an interesting letter from John Doyle, who had left the Baptists and connected himself with the Christians. In this letter and in the comments thereon made by the editor of the paper, there is an account of a meeting conducted by Father Edward Manning. In this account Father Manning's prayer is described as "a minister's prayer (you know they generally consist in big words and much noise)". In discussing a certain point, Father Manning "quoted two passages of scripture, and perverted both." Again: "In the above you see the foundations of *his* gospel and its evidences; *the experiences of the people and perverted scriptures!*" Such accusations and malignings served as a relief to the amenities of Christian living sixty years ago.

Henry Alline died in 1784. This Newlight Missionary had much to do with shaping the early life of the Baptists in the Maritime Provinces. He too came in for his share of opposition and controversy. A free-thinker in the true sense of the term he had but little reverence for tradition and formalism. His revolutionary methods gained for him the special distinction of having a whole book written and published against his standing as an ordained minister. His antagonist was Jonathan Scott, pastor of the Congregational Church in Yarmouth. He made his attack on the Newlight heretic in a volume published at Halifax by John Howe in 1784. The title of the book is practically an analysis of the contents, and may be summarized as, *A Brief View of the Religious Tenets and Sentiments of Mr. Henry Alline.*

A hasty reading of this book with the extracts from Alline's writings which it contains, shows that Alline's views concerning religious rites and forms are far removed from what the Baptists consider orthodox. In one thing, however, his belief coincides with that of most Baptists; he held persistently to the conviction that man ought to have liberty of thought and conscience.

Mr. Scott brings all the mighty authorities of the Congregational body to bear upon Alline, and a formidable array they made. What effect all this exhibition of theological erudition and marshalling of

church pronouncements would have had upon the fearless Alline, we do not know. It is true his death synchronizes with the publication of Scott's attack but one would hardly like to trace the relation of cause and effect between these two events. However this may be, February 2nd., 1784, Henry Alline, having wrought his work and accomplished his mission of enlightening the people of the Maritime Provinces passed on and up to meet his reward and to learn the truth in its absoluteness from him who is the truth.

Mr. Scott gives a full account of the events connected with the bitter controversy that arose between Alline and his Congregational brethren in reference particularly to Alline's ordination. According to Scott's account this ordination occurred "in or about the month of April, A. D. 1779." In this ordination the Church at Horton, that is at Wolfville, had a prominent part. The Horton Church was represented by "Mr. Benjamin Kinsman, Junior, Deacon of the Baptist Society of Horton, Mr. Person" (Pearson?) "minister of the Anabaptist Society in Horton, and Mr. Peter Bishop, Deacon of the same, of Horton."

From the warmth and earnestness with which Scott writes, it is evident that Alline had aroused no little interest and rancour by his words and deeds. In the concluding paragraph of the book, this Congregational minister who, one would fain believe, was animated by nothing less than the purest and highest motives, plainly indicates that in his opinion the saintly Alline, as we have been taught to regard him, was simply an instrument in the hands of the devil for rending God's Church and bringing confusion thereto. Here is a portion of the conclusion of Scott's indictment: "When Men are trampling on the *Order and Word of God*, from Time to Time, with great Boldness and Confidence, assert that *God is with them and among them, assist, owns and blesses them*; they may expect to have all the Assistance that Satan can afford them, hardening and deceiving them, and strengthening them in their Opposition against God and his Ways." Harsh words these. Surely the good man was in grievous error when he penned them.

Why is it that so many of us are settled in the belief that the sum of God's revelation is apprehended and comprehended by us and that all who do not see as we do must, *ipso facto*, be in error? Do we really believe that the thoughts of the Infinite One are so narrow and contracted that they are measured by our capacity? God's purposes for the world are not so futile and his methods so ineffectual that their comprehension is possible by any limited number of minds. Rather the grandeur of conception, sweep of purpose and effectiveness of method, are so beyond the range of man's individual mind that it is possible for the single mind to grasp the truth only in fragments, and these fragments owing to man's intellectual limitations can never be so related as to give the form in which the undivided whole exists in the mind of God.

But, perhaps, it were not well to pursue further these somewhat aimless wanderings along theological paths. Enough, that to-day there is a growing sense of that charity that "suffereth long and is kind."

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EDITORIAL STAFF:

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Our Apology. A certain philosopher has said, "No wise man ever made an apology." We accept the statement, but as we lay no claim to wisdom, we do not feel the restrictions, the maxim might otherwise impose upon us. Rather, we have a long line of precedent to warrant our present course, for year by year, the Editors of College Journals, more or less unwise, on coming before the public for the first time, make their obeisance, and dilate upon their infirmities and the magnitude of their burdens. The prescribed formula, which we adopt in toto, is as follows:

"The Editors assume their respective duties with fear and trembling. We console ourselves that all men are fallible, as we realize more and more our inefficiency, and the difficulties of our task. We know this journal will fall into the hands of men of very various temperaments. Some will glance hurriedly at it and then throw it aside, having found in it neither merit nor demerit; others will scan its pages, to whom may fitly be applied the words of Horace, "*difficilis, querulous, laudator temporis acti;*" but we shall keep 'the even tenor of our way' so long as the majority of our readers are generous in criticism, sympathetic in judgment, ready but not importunate in suggestion and thought-full in time of need.

"You will notice that our paper wears its last year's dress, and in this respect departs from the usual custom of having a new one each year. But then she is getting old, and so more sober. The old dress

is of really good material though plain, and after all, good quality with plainness, is preferable to good quality with lack of taste.

It is impossible in a journal of this size, to be as many-sided as would be desirable,—to fill every need. Grave theologians look to it for something on the latest researches into the origin of evil; our legal friends are disappointed if Blackstone does not loom on every page; teachers and professors extend a welcome to, 'The Eccentricities of Pestalozzi as Instrumental in his Success'; our medical friends would 'be on the high ropes' should we insert an article on, '*Neue und verbesserte Methode für die Behandlung von den Pöcken*'; to all of which students generally would say: 'Supreme aridity! give us something with life and movement, sparkling, and readily comprehensible'; while everyone wish to see the College life reflected will all its seriousness and humor, its freedom and restraint. We can promise to make the paper only so broad as circumstances will allow, and discretion permit. It has a true function to perform. Each succeeding year has seen a growing success in the performance of that function. Let every Acadia man feel that in the ATHENÆUM his interests are involved, and contribute to the support essential to its success."

The New Chair. The establishment of the G. P. Payzant Chair of Hebrew Language and Biblical Literature during the past year must be a source of gratification to all interested in Acadia. Acadia is essentially a Christian institution. Though Bible study has ever had its place in the curriculum, it has long been recognized that the facilities for this study have been altogether inadequate. This is not less true for the non-christian than it is for the Christian student. In fact it has greater significance for the former, since he has not the higher incentives of the latter to private study, and yet feels the need of a somewhat comprehensive knowledge of the Bible, though in the same way as he would desire a knowledge of Chemistry, or History, or Greek, for happily the day has come when it is recognized that no man, be he scoffer, inquirer, or believer, can lay just claim to the name of scholar to whose alphabet of knowledge this letter is wanting.

Physicists tell us that there are forms of radiant energy akin to light waves, yet whose wave-lengths are too great to produce color sensations. So in the Bible study, heretofore conducted, the lectures, while occurring with regularity were separated by intervals so great that the energy of the lecture was not sufficient to produce appreciable mental stimulations. Color, movement, lasting effect were all wanting, as well as unity to the straggling facts acquired. The implied remedy is already being applied, and the greater frequency of lectures, together with a system that enables the student to cover the whole Bible

during his four year's course, promises to place Biblical study with us, on what approaches its deserved level.

While Acadia is not a Theological School a considerable percentage of the students have the ministry in view and are taking the Art Course preparatory to entering some Theological Seminary. The advantages now offered these students for the widest preparation are by no means slight and must be appreciated by them all. The value of the study of the Scriptures in the original, has been attractively presented by Dr. D. A. Steele in an article which appears in this number.

The New Professor. It is the privilege of the ATHENÆUM to welcome in this its first number for the year, the new member of the Faculty, who has been called to the Chair of Hebrew Language and Biblical Literature. Arthur C. Chute, D. D. was graduated from this University in 1881, after which he took his Theological Course at Morgan Park Seminary, the Theological Department of Chicago University. From Chicago he went to Newton; and later he took post-graduate work at Chicago under Dr. Harper. He received his degree of Doctor of Divinity from Acadia in 1901. Dr. Chute has ever shown himself a good thinker and an excellent Hebrew scholar. After several years of ministerial work, he comes to us from a pastorate in Halifax city.

We welcome Dr. Chute again to his college home. We welcome him because of his ripe scholarship; because after twenty years he restores Acadia what she gave him enriched and increased by the varied and fruitful activities of life; and because of his worth of character and the added influence it will have in the maintenance in our midst of that which is noble and true. We wish him abundant prosperity in all his work.

Ad Noves Homines. Year by year our ranks are recruited by new men and women. To these a hand of welcome is extended and immediately begins the process of initiating them into the mysteries of College Life. Some come with their preconceived ideas as to what college life means; others with none. Some think it means a course in practical jokes, their conception, maturing and execution; others that it is a life devoted to athletics; this one believes it involves a four years hand to hand conflict with the Faculty; that one that it is an incessant poring over books; while others yet, have visions of fair Elysian fields spreading out before them. Unfortunately some men never get over these one-sided and erroneous idea and leave college, living examples of how tenaciously they have held to their first impressions.

Let us urge the new students to rid themselves of any such ideas. You are no longer children but men and women, and childish pranks should be relegated to the life that was. It is a trite saying, but true, that life is a serious thing. Regard it as such. Here you will be guided, and that well, but responsibilities will come. Shoulder them like men. God made you social creatures. Don't bury yourselves, then, in books to the neglect of your fellowmen's claim upon you. Think a little for yourselves. This seems a foolish thing to say but nothing is more important or useful. Our age is a decidedly practical one. This means that the individual will meet many new and perplexing problems whose solution will not be found in a key or text book solution. The man who has cultivated the habit of original thinking can rely on himself. He has previously treaded dark ways and found the light. He feels the assurance that he can again do what he has done. The man who has relied wholly on others, whether in their books or in their personal guidance is like a man who has not learned to walk. He must learn that which he should long since have mastered, before he can accomplish anything. College men very largely depend on the thinking of others. Their time is almost wholly occupied in interpreting these others. The excuse will be given that time can not be found for independent thought: but time must be found for that which is necessary. Inefficiency will not do in this busy life,—the College Man's need to-day is more of the active with the passive development; more *education* with his *instruction*.

Let us particularize somewhat. Be industrious. The man who comes to Acadia without the intention of working and working hard is neither desired nor desirable. Occasionally a man arrives who considers there is but little more for him to learn. That man, unless early converted, gets his degree, if successful to that extent, only in multiplying the allotted period of sojourn by five-fourths, using the same figures to denote his standing. Equally undesirable is the victim of chronic weariness. He emphatically confirms the utterance of "The Preacher" about much study. From a moral standpoint he is generally more objectionable than his bumptious relative since complications are likely to set in, from a development of indifference to work, and of loose habits. What we want to see is men and women full of life, vigor, earnestness, diligence, patiently gathering, examining, absorbing, assimilating, day by day, the fruits of knowledge placed within their reach by text and teacher, nature, and social life.

Another matter deserves notice, though likely to be carelessly regarded. In the class-rooms give the professors full attention. This is not done, it will not be done, but it should be done. The class room is not the place for gossip. It is the place where the student should cul-

tivate sustained attention. The thorough scholarship of men whose ability is supported by long experience is worthy not only our attention but our respect. The close personal relation and sympathy which here exist between teacher and student place the possibilities of our classroom work far beyond those of more pretentious institutions. The habitually inattentive man is certainly disrespectful. He may attempt to place the blame elsewhere by telling you the professor is at fault in his methods of presentation. Examination and inquiry will almost invariably show that the fault lies within the student. The gist of the trouble is just here,—he has not the wit to know or the gumption to find out, that truth presented to us in its working clothes, or holiday attire, is as valuable and worthy our regard, as that which comes in sober Sunday dress.

We would urge new students to make extensive use of the Library. This advice you will be given often, and he does well who begins at once to observe it,—to spend each day, a short time it possible in the Library. It is not so large as we desire and there may be volumes lacking which you would like to consult, but for all ordinary purposes it is sufficient and when you have learned to use it properly, you can the better use to advantage a larger one. Acquire a familiarity with the various departments of learning. Bacon tells us that “histories make men wise; poets witty; the mathematics subtle; natural philosophy, deep; moral, grave; logic and rhetoric able to contend”; but it is not enough to know the particular tendency of each kind of study, for in these days when “of making of books there is no end” to go indiscriminately at what one encounters is to put to sea without chart. It is essential to learn the masters and their masterpieces first; later may come an acquaintancè with the second-class and minor writers. Books which are essentially reference-books are those with which the greatest intimacy is necessary as their services are the most often required. Devote a portion of your time to magazine reading for thought is a living, growing thing, and in the higher class journals, at least, are presented to us by able writers, the newest theories, the most recent phases of thought, and the imposing questions of the day. As you go on in your studies you will find the use of the library an increasing necessity, and it is in the later work that the time saved by early acquired familiarity with the material becomes most valuable, and the information gleaned most serviceable.

There are other things to which the attention not only of new men but also of older should be called. However, the space already taken, though no more than the subject demands is fully as much as the mode of presentation deserves. Thus, therefore, this abrupt termination.

The resignation of the principalship of Acadia Seminary by Rev. J. H. MacDonald in June last has brought into our midst Rev. H. T. DeWolfe a man of bright intelligence and sterling character. He, also, claims Acadia as his *Alma Mater* having been graduated from here in 1889. Mr. DeWolfe's position does not bring him into the closest relations with the College and its Students, yet the educational work at our sister institution is one with our own and we hope for the work of the new principal unbounded success.

The Editor has found it necessary to hold over some matter received till next number.

OUR EXCHANGES.

Not all the colleges send out as good papers as they should, but among our exchanges we think Harvard should send out the best. We look for it and willingly place the *Harvard Monthly* first. Not quantity nor range, but quality is its marked characteristic—a literary journal, not a college memorandum. It contains this month a poem by Mr. Briggs with the inspiring title, "To Harvard College". We give the first verse and wish we might reproduce the whole:

"O thou whose chastening love hath taught
Our country's chosen youth,
Thou who hast led a nation's thought
In freedom and in truth,
Mother of learning and of grace,
We long to look upon thy face,
To gather all that now we deem
Thine own, into one face supreme,—
The nobly living, nobly dead,
The glorious sons that thou hast bred."

This may inspire some of our own poets to sing of Acadia in like strain.

"Rambles about the College yard"—a lengthy article while written primarily about the Harvard residences has an universal College application and is as interesting as a story.

The September number of the "*Bates Student*" comes with an apology for tardiness but filled with matter of fair quality and good breadth. Some symptoms of poetry are noticeable in the sentimental effusion called "The Castle of Love." The literary matter runs predominantly to stories.

Apropos of our first remark we mention the "*Colby Echo*." We see that it is a weekly but surely Colby can issue something better than the *Echo*. We have a lingering feeling that she has a more literary journal which we are not worthy to receive as it never comes our way. For Colby students and for them alone is the paper published

and nothing of a literary nature appears. Try a monthly, Colby, and make it a good one.

The *University of Ottawa Review* cannot be called narrow. It includes in its columns everything from the somewhat stale commencement address of last June to the visit of the Duke, not omitting a review of the much-abused census. A story from "*Strand*" and a poem by Ella Wheeler Wilcox help to make up a very creditable journal.

Other Exchanges received: Niagara Index, College Index, King's College Record, McGill Outlook.

The Class of '01.

Charles E. Atherton came to Acadia in the autumn of '95, taking an Academic course here before entering college. Charlie, always manifested a disposition to stand for the right, evincing an "obstructive" tendency on occasion, when fearful lest work should progress too rapidly. He is preaching at present in Guysboro Co., N. S. We wish him success in his life's work.

William L. Baker of Fairville was not unlike other men. He ate, he plugged, he slept, he talked, he graduated and went his way. At present, we believe, he is in the lumber business at his home.

Miss Mildred K. Bentley joined the class of '01 in the Freshmen year. She is teaching English and History at present in one of the high schools of Maine, U. S.

Avard L. Bishop of Lawrencetown, N. S., took the full course with the class of '01. Bishop was an excellent student and systematic worker. While here he established a reputation for himself as a public speaker and orator, by winning the Kerr Boyce Tupper Medal for excellency in oratory. He holds at present a lucrative position in Philadelphia, having been appointed general agent for the King Richardson Publishing Company of Pennsylvania.

George A. Blackader belonged first, last and always to the class of '01. He holds a position in the Victoria General Hospital at Halifax, or rather the Hospital holds him, as we understand its inmates suffer a period of isolation at present, owing to an unexpected development of smallpox.

Miss Josephine O. Bostwick became a member of the class in the Freshman year and remained with '01 throughout. Miss Bostwick, though reserved in manner, won a host of friends while here. She is spending the winter at her home in St. John, N. B.

Edwin V. Buchanan came to us from Sussex, N. B., and his life

here was an outward manifestation of the Theological tendencies within. "Buck" took a lively interest in the sports and was a member of last year's base-ball team. He is at present attending the Hamilton Theological Seminary, Hamilton, New York.

Harry L. Bustin joined the class in its Junior year, and coming as he did with considerable experience and more than average ability, easily attained good rank in his work. He is now engaged in his favorite occupation as Principal of the High School at Canning, N. S.

Burpee A. Coldwell of Gaspereau, N. S., took the four year's course with '01. Mr. Coldwell was one of the quiet and unobtrusive sort, a *rara avis*, to speak classically, who at irregular intervals find their way to our educational institutions. He was a fair student and goes from us with good prospects of success in life.

One of the strongest men in '01 from the scholastic point of view was Robert J. Colpitts. Of literary tastes and habits "Bob" seemed to enjoy every moment of his stay here and enjoyed those moments best into which most work was crowded. Editor of the ATHENÆUM in his Senior year, the paper in his hands passed through what is probably its most successful year. He has been engaged during the summer months as travelling agent for the *Messenger and Visitor*.

'01 was exceptionally fortunate in the possession of a political genius in the person of Herbert H. Currie. Mr. Currie rendered incalculable service to our Athenæum Society as an authority on constitutional laws and usages, parliamentary procedure, etc., etc. He was an ardent party-man, and his former experience as a soldier was a benefit to him, in matters of organization and discipline, during the recent campaign. Thus far however, his efforts seem to have had the wrong effect upon the electors of his native Kings. If pluck and perseverance count for anything, Currie must eventually win. Success to him.

Next in order is Arthur V. Dimock, who distinguished himself while here by joining the ranks of the benedicts. By this rash act "Dim" aroused the envy of his class-mates and risked incurring the lasting wrath of the Faculty. Time healed the breach between himself and his classmates, and the judicious exercise of his lingual ability proved his salvation with the Faculty. He is at present the popular pastor of the Baptist church at Winthrop, Mass.

Fred R. Faulkner of Amherst, was one of the leaders in college life. As President of the Athletic Association he did strong work in this department. He was a mathematician of no mean rank and we presume will teach. Like others of the class he is preparing for further study.

Binney S. Freeman of Wolfville, a man of paternal attributes, was

a good man, a fair student, and a hard worker. As President of the Y. M. C. A. he did a noble work. He was ordained to the ministry at Centreville, N. B., on Sept. 30th.

Albert C. Horseman of Elgin, N. B., another of clerical tendency, created no great disturbance in the college atmosphere. He looked after his own work, and was especially interested in philosophy in which he would enthusiastically expatiate on every aristotelian category to any fellow mortal unfortunate enough to give him an audience. At present he is assistant pastor at Florenceville, N. B., and it is rumored that the attractions are strong enough to keep him there.

Wallace I. Hutchinson of Wolfville, was a young man popular with his friends and possessing some remarkable traits. He filled a large place in the college life. At present he is pursuing a course in Forestry at Yale.

Miss Georgie J. E. Heales entered the Middle year of the Academy in '95. After matriculation she entered the College, graduating with '01. Miss Heales left her home at Starr's Point, Kings Co., in October, for Long Island Hospital, Brooklyn, where she has entered upon the duties of a nurse.

Ralph M. Jones of Wolfville, the one member of the class who might merit the adjective, brilliant, had a strong inclination for journalism. As an artist he was the genius of this journal; as a writer, its main stay. He was a quiet keen observer, with a style of expression peculiar only to himself. In his present position with one of the large New York dailies, no measure of success will surprise us.

Arthur S. Lewis joined the class of '01 in the Sophomore year, having taken the first year at Mt. Allison. Lewis, familiarly known as "Doe," won distinction here as a theological student of rare ability. Recognizing his oratorical powers, the class selected him as its valedictorian. During his Senior year here, he assumed the pastorate of the Aylesford Baptist church, which he still holds. He is meeting with good success in his work.

Miss Laura R. Logan took the four consecutive years with the class '01. Miss Logan took an active interest in the Propylæum Society, holding the responsible office of President of that body during her last term here. She performed the duties of that office with untiring vigilance and unparalleled success. She is spending the winter at her home in Amherst, N. S.

William H. Longley of Paradise Nova Scotia was another of whose record as a student '01' might well feel proud. He accomplished his work without apparent effort and always stood well in his classes.

He is at present a member of the 'A' Class at the Provincial Normal School, Truro, N. S.

Miss Adele Macleod entered the class of '01' in its Sophomore Year after preparatory training at Prince of Wales College, P. E. I. She is spending the winter at her home in Summerside.

Wiley M. Manning made an excellent reputation for himself among us as a practical painstaking student. He took a legitimate interest in all the sports being a leading tennis player and captain of last year's hockey team. He is at present pursuing his Law studies at Dalhousie.

Renford L. Martin of Gaspereau was a man who evinced not a trace of man's peculiar fault. A silent worker he kept his own counsel and did his own work.

Edgar H. McCurdy, of Lynn, Mass. as instructor of our gymnasium filled a foremost place in the physical department of our college life for many years. A fair student now gone beyond our ken.

Miss Alberta A. Pearson was another of the Class of '01' possessing an enviable reputation as a student. Throughout the whole course here she ranked very high in all branches. She took especial delight in Classics and was a good Greek scholar. She is at present pursuing her studies in one of the Colleges of the great North-West in the vicinity of the famous *coalpits* of that region. We wish her every success in her work.

Miss Grace A. Perkins spent one delightful year in the dreamy atmosphere of the Seminary before she entered upon the sterner realities of life (and Mathematics) by joining the Freshman Class of '01.' Her training there however proved highly beneficial and she had little difficulty in attaining first rank in all her College work. She is now at her home, Hatfield's Point, N. B.

The familiar figure and smiling countenance of Aaron Perry will be much missed this year. Perry was an indefatigable worker and an inveterate "plugger" working 24 hours per day without feeling the least inconvenienced or fatigued. He took every branch on the College Curriculum and then, like Alexander sighed for more worlds to conquer. Wrestling with Greek roots was Perry's especial delight while here, and he swept all before him—with only now and then a thorn(e) to mar his progress, or stimulate him to renewed activity. He is teaching at present in Havelock, N. B. and meeting with his usual success.

E. O. Temple Piers of Wolfville, whose name appears in living letters on the back of the benches in every class room, was the model for the class artist. 'Temp' was a general favorite, a poor but enthu-

siastic athlete and a good student mastering subjects apparently far beyond one of his years. At present he is earning the necessary to complete his studies.

Marshall S. Richardson of West Jeddore, N. S. was the talented musician and sonant genius of the class of 01. 'Marsh' was always ready to lend a helping hand to a fellow student in distress and vice versa. He possessed good oratorical talent and was a close competitor for the Kerr Boyce Tupper Medal. He is preaching at present at Mosher's River, Halifax Co., N. S.

John W. Roland of Factory Dale, a man hard to analyze because he oscillated all the way between passable and promising will probably pause in the vicinity of mediocrity. He was foremost in all departments of college life and did good work as a student. Where he dwelleth no man on the staff knoweth to this day.

Garfield M. White of Sussex had no enemies. He was of even temper and never in a hurry as well as a gentleman in every other way. If the world is magnanimous enough to wait until Mr. White gets there, no doubt he will fill acceptably any position it may offer.

Seminary Notes.

The number of students in residence is sixty-four. The total registration to date is one hundred and eleven. Many applications for rooms for the winter term have already been received, and a large increase in the number of resident students is anticipated.

The formation of a Choral Club in which the students of the College and the musical folk of the Town as well as the students of the Seminary, may be included, is a step in the right direction. Under the leadership of Miss Drew, thorough, profitable and enjoyable work is certain to be done. The following officers have been appointed: President, H. T. DeWolfe; Vice President, P. Clinton Reed; Secretary, Kenneth Haley; Treasurer, Annie Murray. Executive Committee—Miss Drew, O. B. Keddy, E. Avora MacLeod. Further announcements will be made concerning this work in a subsequent issue. The fee for the entire course is \$2.50.

On Friday Evening, October the Eighteenth the Faculty and Students of the Seminary were 'At Home' to the Students of the Academy. The evening was a most enjoyable one to all concerned.

The changes in the staff of teachers are as follows: Rev. Henry T. DeWolfe, B. A., succeeds Rev. J. H. MacDonald as Principal. Miss E. K. Patten, M. A., succeeds Miss Evelyn O. Johnson as Vice-principal. Miss Mary Frances Plumer succeeds Mrs. M. A. Chubbuck

who is spending a year abroad, as second teacher in Piano. Miss Sara I. Manatt, Ph. B., Brown University, succeeds Miss Reynolds as third teacher in Piano. Miss Manatt has charge at the same time of the Department of Violin in place of Prof. Max Weil. Miss Mina L. Fisher succeeds Miss Calder as instructor in Stenography and Type-writing.

Miss Idella Silver is in temporary residence as Nurse, until the arrival of Miss Rose E. Blakeney, a graduate of the Lynn, (Mass.) Training Hospital. Miss Portia Starr, a graduate in full course in Piano, 1901 assists in the Department of Piano. Mrs. H. Georgie Scott, 1903, in connection with her work in College, gives instruction to students in the Preparatory Department of the Seminary.

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Academy Notes.

DEAR MR. EDITOR:—

The Academic year 1901—1902 opened with a larger attendance than the average at Horton Academy. The Manual Training and Business classes are larger than ever before. Quite extensive improvements have been made in the Manual Training Hall increasing its capacity by 50 per cent. and its effectiveness to a still greater amount. Students of Acadia University taking classes in this department are allowed full value therefore in the leading applied science schools.

The business course includes correspondence, commercial law, penmanship, book-keeping, etc. The subjects are taught in a practical way.

The improvements in the Academy Home, made during the summer just passed, have added greatly to the comfort and attractiveness of school life. This of course reacts upon discipline and lightens the burdens of the teachers.

One thing remains to be done to make Horton Academy as effective a school as it should be. We must have class-rooms in proximity to the Academy Home and Manual Training building. Much better work, especially in special classes, could then be done.

I hope, Mr. Editor, that your valuable paper will receive the support that it should from the students at the Academy.

Wishing you a very prosperous year,

I am

Yours very sincerely,

H. L. BRITAIN.

The Month.

Editors: P. W. DURKEE AND MISS AVORA E. MACLEOD.

On Saturday evening, Oct. 5th. the members of the Y. W. C. A. spent a social evening in the chapel, the appearance of which had been rendered quite inviting by tasteful decorations. The guests were received by the President, Miss MacMillan and Vice-president, Miss Phillips. An address of hearty welcome was extended to all the new girls of the College as well as to Mrs. Chute, the wife of our new professor, and some time was spent in informal greetings. An hour or more passed pleasantly in games, readings and music, after which refreshments were served, followed by the usual toasts. This evening was quite enjoyed by all present and is but the first of several such social meetings which the society hopes to have during the coming winter.

The reception of the Y. M. C. A. to new students was held in College hall on the evening of Oct. 8th. A large body of Freshmen appeared but the number of Upper-class men was proportionately small; nevertheless the welcome given the new-comers was cordial and sincere though informal. After the singing of college songs and yells of the University and various classes, refreshments were served in the form of luscious gravensteins; post-prandial (?) speeches by the President of the University and Y. M. C. A. were listened to with much pleasure and profit, after which students and friends departed feeling that this first social function of the year had been a success.

An annual feature of the college life took place on Friday evening Oct. 11th., when Dr. J. F. Tufts delivered the opening lecture, to a large audience. The subject one of timely interest—"The Life and Times of Alfred the Great"—was illumined by the results of special study during the summer, for it will be remembered that Dr. Tufts, as a representative of Acadia University attended the Great Millennial Celebration at Winchester. On this occasion the speaker merely read the programme of the memorial services leaving an account of his experiences there, to be given in an informal manner at some future time. In preface, reference was made to the homage being paid by the English speaking race to this the greatest of her kings, to whom as to no other England is indebted for the position she now holds. After dwelling upon his moral grandeur of character and elevation of mind and purpose, the lecturer related his record as a king, and by describing the condition of the people at that critical time and discussing fully his con-

stitutional reforms showed how he saved them as a Saxon race from destruction. Alfred is to be remembered also as the founder of English literature and as one who sought to divert the minds of the people from petty local affairs, to those matters of a national import. So thoroughly did King Alfred impress himself upon the English nation, its history secular and religious, its social and military life, its government, language and laws, that it still retains his impression. After thanking the lecturer in behalf of the Faculty and audience for this highly instructive and comprehensive address, President Trotter called to the platform Mr. R. R. MacLeod of Brookfield, who delighted the audience for a few minutes with his happy hits and sound sense. Mr. MacLeod is always welcome at Acadia.

One of the greatest musical treats to which the people of Wolfville have ever listened, came to them on Tuesday evening, Oct. 15th. when they practically filled College Hall to hear the famous Fadettes Woman's Orchestra of Boston. Encores were responded to throughout the programme, sometimes more than once and perhaps in popularity the encores would vie with the regular numbers. The Fadettes are certainly a combination of talent equalling if not eclipsing any musical organization that has visited this town for some time.

The first foot-ball match of the season was looked forward to with considerable curiosity and perhaps a little nervousness on account of the new material and little training of the team. On the 12th. Acadia lined up against Truro on the former's campus. Truro won the toss. At the kick off the game was transferred to Truro's twenty-five yard line near which it remained nearly the whole of the first half being in Acadia's territory about five minutes. It was soon seen that the game was to be exceedingly interesting, the playing was fast on both sides, the scrimmage and team work being exceptionally good. The Truro halves preferred to kick the ball and did little passing while a few brilliant runs were made by Acadia's halves. When time was called the ball still remained in Truro's territory and the score stood 0—0.

Truro's kick off was intercepted by Jones and thereby the game carried to Truro's thirty-five yard. Ten minutes of the second half had passed and still no score although the work had been hard on both sides. A brilliant run from twenty-five yards was made by Jones, closely supported by Keddy, and a try score for Acadia which was converted to a goal by Steele. Again a try was scored by Steele and the game ended the score being 8—0 in Acadia's favour.

Special mention must be made of the strong work of Truro's team in the scrimmage, although Acadia seemed to control the ball better,

and the excellent work of the forwards in intercepting. Acadia's strength lay in her quarters and halves added to the fact that the ball generally came out of the scrimmage on her side.

The teachers and pupils of Acadia Seminary entertained those of the Academy on Friday evening, October 18th. The hall, beautifully decorated with bright autumn leaves and potted plants, was arranged in a most attractive and inviting manner, admired by all within and evidently by some *without*. Strangely enough, but a small number of those who gaze up often at the large mysterious building over the way availed themselves of this opportunity for satisfying their curiosity. Those who did come, however, were hospitably received by Principal DeWolfe, Miss Patten, Misses Lee and Darrach, as well as a goodly number of other fair hostesses. The principal feature of the evening was a guessing contest, "Celebrities." In this Miss Ferguson and Mr. Goudy succeeded in carrying off first prizes. The time sped quickly until ten o'clock when refreshments were served, after which the National Anthem brought the evening's pleasure to a close.

O wild kaleidoscopic panorama of jocular arms and legs.

The twisting, turning, turning, tussling, throwing, thrusting, throttling, tugging, thumping, the tightening thews,

The tearing of tangled trousers, the jut of giant calves protuberant.

These lines may well be applied to our second foot-ball match with the Army on the Y. M. C. A. grounds at Halifax on Oct. 17th. The Army won the toss. Jones kicked off for Acadia, but the return carried the ball into Acadia's territory, and a try was almost scored. Again the game surged down towards the Army's goal, Steele made a dash across the line, but in so doing ran into touch and was called back; when the whistle blew it was seen that although the game was close the advantage rested slightly with Acadia. In the second half the game was more in Acadia's territory. Walters, on passes from Garnett, made two attempts to cross the line, and in the third, five minutes before time, succeeded in scoring a try for the Army. The game was quick and snappy and both teams played well. The dribbling of the Army was a method of play with which our boys were little acquainted and they were no match for the Army in this particular, but in the scrimmage our forwards were stronger and controlled the ball well while the passing of the halves and the playing of the quarters matched well the Army. Acadia returned defeated, but with many words of praise for the excellent way in which they were entertained and the gentlemanly and sportsmanlike way in which they were treated.

The Propylæum Society begins its work this term with the follow-

ing officers:—President, Miss Rand, '02; Vice-president, Miss MacLeod, '03; Secretary-treasurer, Miss Hattie, '05.

Executive Committee.—The Misses McMillan, Haley and MacLeod. Although somewhat less in number than last year, all unite in aiming to make the regular fortnightly meetings just as pleasant and interesting as possible.

Both the Athenæum Society and A. A. A. A. opened the year's work with promise of considerable interest as shown by the attendance. The financial standing of both societies is particularly a matter of satisfaction, and we look forward to a successful year's work.

Two foot-ball matches of minor importance were played on the campus on the 22nd and 23rd. In the former the Academy defeated the Freshmen, in an exhibition of amateur talent, the score being 3-0, which, however, does not at all represent the game. The Freshmen forced five touches for safety on the Academy, and did not allow the ball out of the latter's territory for more than five minutes. In the latter game Chipman Hall defeated the Outsiders with a score of 10-3, perhaps due to the inspiration of the fair spectators, whose sympathy seemed to rest with the occupants of the college residence.

LOCALS.

Editors: R. E. BATES AND MAE HUNT.

Unauthorized by precedent, we, the Local editors, will now proceed to make a little speech in defense of our column. Annually the Editor-in-Chief makes a bow for the paper to its readers. He generally tells how great is his responsibility and "with what mingled feelings" etc. We want you to know that the Local editors also have responsibility, and a clear right to "mingled feelings." The main difference is that the writers of this column at the end of their term have *unmingled* feelings of relief. Surely we need the indulgence of our readers as much as he does who writes on college improvements and the wickedness of Sophomore Rackets. We wish to ingratiate ourselves with you before the angry wasps begin to buzz about our ears. Not that we wish to stir up wrath, but it seems as if the Local editors are placed in that position primarily to learn the "Gentle Art of Making Enemies." It is claimed by many that this column is too personal, but is not this very fact the reason why the ATHENÆUM, like a Hebrew Bible, is by a majority of the students read from the back frontwards? We may deplore this fact, but it is not for us, responsible for this column alone, to

try to alter it. The truth is that 100% of everybody relish a joke on anyone but themselves. We wish we could conduct our department with pleasure to all and offense to none. We must either be personal or impersonal, and under the existing circumstances, to be wholly impersonal means to be wholly unread. There may be good in a personal column. For instance, since hazing has been abolished, this seems to be the only regulator of wayward Freshmen. A little notice in print is always more gentle and often more effective than a sudden cold bath.

There is a certain Sem who, though looking hale and hearty is always talking Heart and Haley.

By the way, Mr. Ally Mac wished me to announce that when he gets grown up and has a little boy, and sends him to Acadia, neither himself nor the boy's mother will accompany him for the purpose of fixing up his room.

Those who were present at Mr. Wright's piano recital last June will remember the very peculiar choice of words made by the '03 class orator in presenting Mr. W. with the gold headed drum major stick. "Mr. Wright," said he, "we wish this stick to represent to you the *sympathy* of your classmates."

To Whom it may Concern: The *Annual* Sophomore Racket will take place at Midnight, Dec. 1. Our professors have consented to accompany us in a barouche drawn by sixteen milk-white hens. All Juniors are requested to remember their last year's Racket, and come with us. Suitable transportation will be provided at One Dollar a head. Proceeds to go towards the purchase of a voice for Mr. B-k-r.

When Mr. J-n-s goes home *next* June he will probably get up early enough to avoid packing and dressing at the same time, thereby packing his socks in a barrel and nailing them up, likewise sending his collar and necktie down to the station in his trunk ahead of him. Mr. Bishop will not have to lend him neck gear, and J-n-s himself will not have to break another Maritime record for a quarter mile sprint to the station, just catching the train by the paint on the rear platform.

We ask your help in collecting notes of local or personal interest. Indeed, if you have a good joke on *us* that you think the world should know, just write it out on one side of the paper only, sign first name and surname if you have one, enclose stamp and send to us. We will give it due consideration. Finally don't be surprised by any changes

in the form of this column. We are in for one term with no stipulations regarding good behaviour, and we made no "election promises." We shall be in all our writing "sans peur" and as near "sans reproache" as editors can be.

It is still an open question whether Mr. D-k-n was "shaky" on the music or the words at a certain place in the Cantata. Good arguments have been advanced on both sides.

If any of the Sems are annoyed at the way the college boys hang around the church door Sundays to see them march out, we beg those young ladies to recall the words of Milton:

"They also serve who only stand and wait."

If, as Mr. DeW. says, the Fadette in pink spent a large part of her time smiling at him, she undoubtedly showed good taste, but the question is whether she was smiling at him or not. It is so easy for a performer to make every youth in the audience think her smiles are for him alone.

Once upon a time there was a young man by the name of M-rse,— oh well, never mind the story, but the moral is this: When you are prowling around the Seminary at night, keep at least out of range of the upper windows, for even a girl can throw a basin of water with sufficient accuracy to give you a pretty good ducking.

It has been the custom for this column to parody the Freshman yell each year. The class of '05, however are to be congratulated on producing a yell which almost defies parody, itself being a parody on the yelps of a whipped cur. It sounds something like this:

Ki Yi, Ki Yi, — Ki Ya, Ki Ya!
 I want to go home and see my Ma!
 Ki Yi, Ki Yi — Ki Ya, Ki Ya!
 Nineteen-Five — Acadia!

As Moses in the Olden Time did go
 To Pharaoh, King of Egypt's cruel land,
 And ask release from bondage for the Jews—
 Another Moses for his Freshman friends
 Held fast in bondage by the Sophomores,
 Did crawl across the college rafters dark,
 And dropping from the ceiling lightly down,
 Alighted in the Senior History room,
 And begged his class be granted quick release.

Mr. C-n—gh—m's most cherished souvenir of the foot ball trip to Halifax is a little piece of paper slipped into his overcoat pocket by one of the Fadettes, who were on the same train. It bears this legend: "We hope these nice boys will win the game."

(Signed) "The Fadettes."

Mr. DeWolfe requests that the young gentlemen who visit the Sem shall desist from shaking apples off the willow tree in the rear of that building.

We ran across the following motto the other day, which, when pronounced properly according to the Roman method we would suggest as a motto for any Seminary class that has not yet selected one.

Vicissim — "In turn."

P. S. Since the Freshman yell given above first appeared a change has been made. It seems that the Wolfville canines to a dog entered suits for libel.

Acknowledgments.

Messrs. E. G. Nelson & Co., \$1.75; Chas. W. Slipp, \$1.00; Leonard H. Slipp, \$1.00; W. M. Steele, \$2.00; E. S. M. Eaton, \$1.00; Rev. B. S. Freeman, 15c.; H. W. Davison, \$1.75; Prin. H. T. DeWolfe, \$1.00; Albert J. Burgess, \$1.00; V. A. O. Chittick, \$1.00; Dr. Barss, \$1.00; Geo. Dickson, \$3.00; C. A. C. Richardson, \$1.00.

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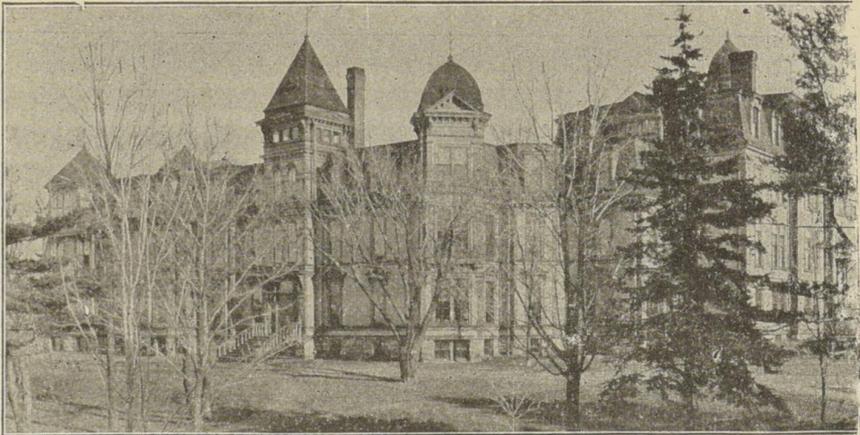
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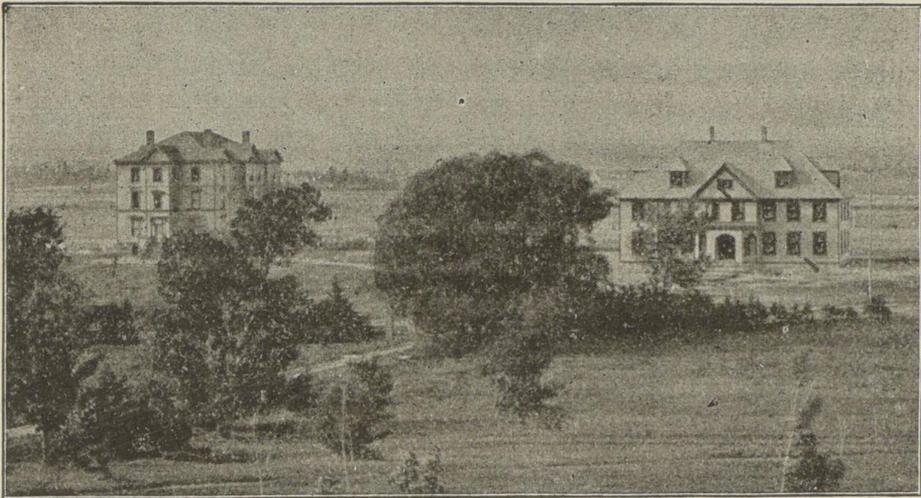
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