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SIMON.

Simon, warped with the labor of life,
 A penny for bread, a pittance to earn,
 Nought to regret, nor a lesson to learn,
Though the world yet a child is in fervor of strife,
You have served your days at the altar of need,
Without blossom or fruit; without harvest or seed.

Simon, whither with all your age,
 Heart so full of its patient store,
 Fruition of faith and its precious lore—
Simon, where is your soul's last gage?
Have you no dread of the pride of men
When spade and saw shall not ply again?

Flesh gives soul a bitter pride.
 How cold the world where souls are bred.
 Will your needs be scant when your heart is dead?
Will their scorn get across the dark divide?
Will hands reach for yours which have shut them down,
As the friend of their love without renown?

So side by side perchance some day,
 He in rich raiment, you in poor,
 You both shall pass the same red door
Cut in the cold and dripping clay.
The same earth hand shall tightly close
His hand and yours, Beyond, who knows.

JOHN FREDERIC HERBIN.

The Ideal Philosophy of Leibnitz.

BY PROF. E. M. CHESLEY, A. M.

[The first part of this article appeared in the May number.—ED.]

IV. We come now to Leibnitz's celebrated system of Optimism. This is set forth at fullest in his theological treatise—*Essays on Theodicy in relation to the Goodness of God, the Liberty of Man, and the Origin of Evil*. We observe that this universal genius does not hesitate to grapple with that greatest problem of all the ages—the problem of the existence of evil in the universe of the good and perfect God. His notable work dealing with the subject, published in 1710, rapidly acquired popularity and was translated into almost every European language. The philosopher of the *Monadology* undertakes a magnificent vindication of the love and wisdom of God. Among all the numberless systems presenting themselves before the Infinite Intelligence, there has been originated, in this our present universe, the best, the most perfect one, physically and morally. The existence of evil is entirely compatible with the general perfection of the cosmos. Metaphysical evil arises from that limitation, that imperfection, which are inseparable from all created worlds. Moral evil proceeds from the free choices of men in time and grows out of that same limitation and imperfection of the creatures. But ultimately all partial and apparent evil will be swallowed up in the universal good. The most perfect universe which could possibly have been conceived or created has been absolutely necessitated, because of the perfect wisdom of the one Infinite Spirit. Looked at from the stand-point of universal intelligence—*sub specie æternitatis*—all things work together for the good of the Perfect Whole.

In the present plan of the universe there is the greatest possible variety along with the greatest order and unity. The grandest effects are produced in the simplest ways. There is the most power, knowledge, happiness, and goodness in created beings that this universe allowed; and, as has been said, this universe is the best, because it is grounded in the supreme perfection of God. Even in the external world the same principle applies. The laws of motion, for example, are the most fitting that could have been chosen by an infinite wisdom. All things whatsoever are regulated with as much order and mutual connection as possible. Not only is the order of the entire universe the most perfect possible, but each living monad has all its powers and faculties as thoroughly well ordered as is compatible with its own endless progress and the welfare of all the rest. The tendency of all created monads, we are to remember, is to advance to higher and higher

happiness and perfection, or, in other words, to a larger and larger understanding of the universe and God. "Though we sometimes fall back," says Leibnitz, "like lines which have bends in them, advance none the less prevails and in the end gets the victory." Errors and evil inclinations are not the positive possessions of the soul, neither do they belong to the essence of the soul, but they grow out of our lack of receptivity to the good. The whole beauty of the universe, we know, is involved in the heart of each monad, to be gradually evolved in time. The glories prepared for us, as we endlessly progress toward God, are beyond our wildest dreams. The more we understand and love the Supreme Source of our being, and of all good, the greater our perfection, the greater our felicity. Even in the outer world of phenomena, the more we penetrate into the depths of things, the more do we find inimitable beauty and unimagined order and wisdom.

We may imagine worlds without evil and suffering, but they would still be inferior to ours. Progress in virtue is a far greater good than mere passive happiness. The glory of the struggle is essential. Character cannot be bestowed upon us ready made, but is consolidated and perfected through the order of cosmic evolution, involving as it does, imperfection and sin. Each individual virtue presupposes either unhappiness or wrong. Courage presupposes danger; fortitude implies pain; temperance involves the possibility of intemperance; love and benevolence require opportunities for their growth and exercise. Evil is not an independent power like good, but is a defect or limitation, "standing continually under the supremacy of the good." In the final analysis evil is a necessary condition of that good which is the one eternal reality. The perfect picture is not without its shades, the perfect harmony is not without its dissonances, and the perfect man is perfected through long experience and discipline. This, then, is the central principle in the Leibnitzian theodicy: *Everything is for the best in the best of possible worlds.*

V. Another important feature of the Leibnitzian philosophy is its doctrine of *Innate Ideas*. According to Leibnitz, it is not true that our knowledge can come to us, either directly or indirectly, through the senses of the body, through mere sense-perceptions of the mind, or any combinations of the same. On the contrary, all our knowledge is a development of the soul's own inherent and eternal activity. John Locke, in his "Essay on the Human Understanding," had appropriated and defended the scholastic principle that *there is nothing in the understanding of man which was not first in sense-perception*. In other words, all our knowledge grows out of our relations with the external world, which to Locke was a very real and substantial world. The reply of Leibnitz was most characteristic and most admirable. There is nothing

in the human understanding which was not first in sense-perception, *except indeed the understanding itself*. That is, the whole intellect of man is a creative, self-unfolding principle. The very ultimate nature of the soul is active, evolving intelligence. The outer always presupposes the inner. The roots of man's being are not in things material, but in things spiritual. Locke had also made the astounding empirical claim that the soul or mind is originally like a *tabula rasa*, a blank sheet of paper, ready to be written on by the world external. Or, the mind is originally a mere empty cabinet which has to be furnished with all its contents from without. By no means, is the reply of Leibnitz. Rather is the human soul like a block of marble in which there are hidden veins *preformed* to guide the chisel of the sculptor.

The profoundest modern investigations, even among the empirical psychologists themselves, are beginning, of course, to confirm the views of Leibnitz. Modern psychology more and more openly proclaims that the origin of the individual consciousness, that inner center of memory, action, and feeling, is the fundamental problem of knowledge. It is beginning to discern that the inner unity, constituting the psychical individuality, can never be explained as the mere resultant of heredity and experience. It is being freely admitted that the human ego can never be wholly resolved into any combination or association of passive sensations or so-called units of feeling. We can never go farther back, according to leading authorities in modern psychology, in all our deepest analyses and investigations, than that irreducible constructive power in human consciousness—that wonderful synthetic, unifying energy of the soul itself. And all this but adds new luster to the splendid genius of the philosopher of the pre-established harmony.

According to Leibnitz, we have innate ideas, we discern necessary and eternal truths intuitively, for this very simple reason—they are grounded in universal intelligence, that is, in the nature of God, and we, as sharers in the nature of God, therein perceive them and know them to be true. We cognize the necessary and eternal truths of the pure reason from our very constitution and the constitution of the world. In this philosophy, as has been already said, all knowledge is from within. The monad, having no windows through which anything may enter or depart, can perceive only the self. But the self represents the universe and contains, either implicitly or explicitly, all the truth there is. We think we look out on an external world and observe in this way its facts, laws, and properties, its beauty, order, and variety. What we really see, however, is the world within ourselves. In us, the microcosm, is expressed in miniature all that transpires in the whole boundless universe. The more developed the soul, the more complete and perfect its conception of the cosmos. We see, in other words, only

that which we are. According to the philosophy of Leibnitz, therefore, any denial of the doctrine of innate ideas becomes a self-evident absurdity, having no place at all in the kingdom of the real.

VI. This leads us to a consideration of that important Leibnizian principle known as the *Pre-established Harmony*. If the innumerable monadic entities constituting the cosmos are subject to no external or foreign influence, all changes taking place in virtue of inherent energies only, how shall we account for the apparent mutual dependence and interaction of all created substances? How shall we explain the wonderful reciprocal relationship of soul and body? "Each monad," our philosopher assures us, "is like a separate world, sufficient unto itself, independent of every other creature, involving the infinite, expressing the universe." That is, each monad expresses the universe from its own individual, special point of view. All these individual, special views, arising from the different stages of development of the monads, in the mind of God, from the stand point of universal intelligence, constitute that magnificent and orderly scheme we call the world. And in this eternal intellectual order each real thing has its place, and all things are perfectly interrelated and connected. Everywhere, according to Leibnitz, there is definitely established, in the creation of the world, the perfect mutual accord of all substances. Each substance, though following entirely its own laws, yet agrees with all the rest and answers to their demands. Changes in one are met by correlative changes in the others. In this way the operation of one substance on another is explained, and also the intimate relations subsisting between mind and body, mind and its environment. And this is the celebrated doctrine of the *Pre-established Harmony*. It will now be at once evident how, from our limited point of view, to all outward appearance, all things in the phenomenal world constitute one connected and organic whole, subject to the great general laws of causation, of mutual dependence and interaction. The eternally established laws of unity and harmony in the inner essences of things guarantee unity and harmony in their whole manifestation in space and time. And so, for all practical purposes, we may return to our ordinary realistic and scientific conceptions of universal nature and her universal laws. "According to my system," says Leibnitz, "bodies act as if there were no souls, and souls act as if there were no bodies, and both act as if each influenced the other." The endless chain of an outward world-history and evolutionary order relatively is and absolutely is not.

VII. Let me now, finally, consider the *Religious Philosophy* of Leibnitz. It is of the most advanced and exalted character. The supreme perfection and glory of God—this is the goal of the human spirit. The love of God and the knowledge of God—these are the basic prin-

principles of all true and divine life. The moral perfection of man, the true peace and freedom of man, the true and universal brotherhood of man, are all indissolubly connected with the love and the knowledge of God. All monads throughout the universe represent, and strive toward, their Source. This representation, this perpetual evolutionary striving, first come to consciousness in man. The relation of man to God is to be an inward, conscious, *joyous* relation. The human spirit may enter into veritable communion with the Universal Spirit. The assembly of all created spirits, by virtue of the immanent divine reason, properly constitutes the royal City of God—the most perfect state possible, under the most perfect of all monarchs. Leibnitz tells us, in his *Monadology*, that, whereas souls in general are living images or mirrors of the universe of the creatures, human and more exalted spirits are the images of God himself. Without God the eternal spiritual needs of humanity are never to be satisfied.

There is, according to Leibnitz, the moral world or the kingdom of the Spirit, and there is the natural world or the kingdom of nature. The moral and spiritual world, within the natural, is the truly universal world—the most divine and sublime of all God's mighty works.

Like all really great souls, our philosopher perceives the hollowness and vanity of merely external, formal, and ceremonial religion. He strenuously insists that the forms and ceremonies of the medieval church have been exceedingly pernicious, blinding the souls of men that they could not discern the eternal verities. All merely outward modes of worship, he contends, are poor substitutes for the fulfilment of moral duty and the realization of the truly spiritual life. Creeds and formulas represent to Leibnitz the merest shadows of the truth.

Leibnitz anticipated all that is best in modern rational religion when he insisted upon the fact that the love of God and the knowledge of God are inseparable. In other words, religion and culture, theology and philosophy, should never be divorced. He was the fearless opponent of all superstition and ignorance. No divine revelation, he contends, must stand in conflict with the clear perceptions of the natural reason.

He clearly grasped the essence of the Christian religion when he declared that its superiority consisted in the fact that it makes God the object of the love of man and not the fear, and when he taught that religion and morality could never be divorced. Love of God leads of necessity to love of the neighbor, because the kingdom of the created divine spirits cannot be separated from God himself. He strikes at the heart of all religious insincerity and corruption, when he assures us that without the genuine love of the neighbor there can be no true religious devotion, and without the genuine love of God there can be only a false and apparent piety.

Leibnitz anticipated the view-point of the ethics of Modern Idealism in the emphasis he placed upon self-perfection, self-development, self-realization. True and lasting joy or happiness proceeds from the continuous unfoldment of the power, freedom, harmony, and beauty of our own inner being. It proceeds from the continuous rationalization of man. The highest end, the supreme good, for man is happiness. But this happiness is grounded in his capacity for goodness, truth, and love for his fellow-beings. "Hence it follows that nothing serves more to happiness than the enlightenment of his understanding and the exercise of his will, to act at all times according to reason, and that such enlightenment is chiefly to be sought in the knowledge of those things which are able to advance our understanding always further, and to bring it to a higher light, since there arises out of it a continuous progress in wisdom and virtue, and consequently also in perfection and in joy, the fruits of which abide for the soul even after this life."

The views of Leibnitz as to the duty and privilege of perfect faith in God, and rest in his eternal order, are finely shown in one of his *Letters to Arnauld*. His words suggest a whole philosophy of the inner mystical life, and are worthy of our careful consideration even in these modern days. He says in substance: "We ought always to be content with the order of the past, because it is in conformity with the absolute will of God, which we know through what has come to pass. We should not distract ourselves with vain regrets, but press on toward the creation of a new and better future. If success does not at once crown our efforts, let us not repine, but rest calmly in the assurance that God will find the most fitting seasons in which to work changes for the better. Those who are not reconciled with the universal and divine order should not flatter themselves that they have any genuine faith in God." In short, the heart of Leibnitz's practical religious philosophy consists in the referring of all things to God as a center, whereby the soul is strengthened and steadied in the midst of all its mortal experiences, and human life is made truly divine. And the more intimately we become acquainted with the Author of our being, who indeed is none other than our own Higher Self, the more will we see evidences of his divine love and perfect wisdom in the ordering of the cosmos and of us.

The master mind of Leibnitz clearly saw that, although a man may have explored successfully the natural laws and processes of this outward husk of the world, he has in this way made himself acquainted with a very small and relatively unimportant portion the boundless universe of reality. He clearly saw that in the realm of the spiritual and eternal verities alone do we touch the supreme fountains of life and causation. The philosophic and scientific insight of Leibnitz penetrat-

ed far beneath the surface realm of merely physical and mechanical nature, far beneath the realm of mind as mere intellect and natural feeling. He would solve the mighty problem of the cosmos by postulating God as absolutely Spiritual Personality—as supreme purposive Intelligence. There is a great gulf fixed between this higher religious philosophy and that narrow materialistic and agnostic philosophy which made its appearance in later times. But the reaction has already come. There is now a return to the teachings of the great idealists. The younger school of evolutionists is repudiating agnosticism as irrational. The knowledge of God is rightly being recognized as the truest and highest of all knowledge, and Spirit, not matter, is seen to be supreme—the underlying reality of all things, the one source and cause of all phenomenal manifestation, the goal of human aspiration, the crown and consummation of human life.

The Function of the Imagination in Literary Interpretation.

The poet is a seer. So must his interpreter be. Carlyle had prophetic vision, and in order to appreciate his rugged words, we must make use of the same faculty that gave them birth. Every artist sees an ideal which he is impelled to express in some form; to understand his creation we must be able to discern the life within the body that clothes it and the relation of each to each. It is imagination that has helped the masters to produce their lasting work; and it is by means of the imagination that we are to enter their watch-tower and behold things far and near, or steal into their secret chamber and feel the magic touch of mystic presences.

Unfortunately not until Tyndall's famous Belfast address on "The Scientific use of the Imagination" and Ruskin's lectures on "The Imaginative Faculty" had been given to the world did thinking people come to value aright its real function as a constructive critic, creative power and discoverer of truth; and only in most recent years have psychologists begun to do justice to the treatment of a subject so important. It is not to be confused with fancy, for it never leads the mind to soar and skim, delighting in outward sights and sounds, nor to paint realistic pictures with brilliancy and detail; but it leads deep into the heart of things unseen and finds there a true ideal, or if it mounts on high does so that it may gaze searchingly into the highest that is for man. All great interpreters of nature and of God have been men of profound imagination who have exercised it in the fields of science, aesthetics, or ethics and religion. To appreciate their

work in any of these departments will demand of us a simple yet serious use of the same mind power.

In the interpretation of literature the imagination serves chiefly as a critic of form, "structural quality" and general ideal, and as a discoverer of truth.

It may sound strange to say that the imagination can serve as a reliable critic, for it is to reason we have generally looked as the critical faculty. But the imagination frequently outstrips reasons slower step, images the objects to be judged—thus affording reason an opportunity to pass final judgment and sometimes seems to leap at a conclusion before reason has had time to give decision. If for example the form of some of the poems of Robert Browning is to be discussed fairly, it is essential that we see clearly why he departs so frequently from the regular order and persists in striking out new combinations for himself. A mere process of formal intellection will not often lead to a satisfactory understanding of the great poet's purpose in being decidedly "unique," "inconsistent," or "lacking in true poetic form;" but if a clearvisioned reader of his poems will allow the mind to penetrate beyond the strangely expressed philosophy and see the motive of the artist he cannot fail to catch a glimpse of the vital connection between form and idea. Even in so simple a poet as Scott we find this illustrated scores of times.

There is also "an interior order or architecture" which is more important than the outer form because more indissolubly a part of the thought expressed. In the study of the book of Job it is not so essential to know whether the poem can consistently be classed as Drama or Epic, as it is to perceive that "the inner architecture" adopted is the only fitting one to be associated with such living, lasting words. Why may it not be possible to call it a Drama and yet to say that it is "The Epic of the Inner Life?" If the structural quality accords with the ruling idea and passion of the writer then there is no great problem of criticism; it becomes a problem of appreciation.

In addition to this the imagination must deal with what may be called *the general ideal* of the literary artist. How shall we find out what this is and decide upon its value? To read, to reason, to grind; to add and subtract and multiply;—these are methods too frequently employed; but to gaze, to see, to feel—this and this alone will carry us to the very heart of the matter. What is our author's outlook, his passion, his motive? What, in a given case is the one central feature he wishes to place distinctly in the fore-ground and what does he select as an accompanying back-ground? What does he fully express and what suggest? The relation of these in producing the effect of the

whole and the resultant value can be freely grasped only after a true process of *image*-ination.

That a fellow-student of the writer after looking for some time at a copy of Millets' "Angelus" should ask, "What are they—Indians?" showed not so much lack of familiarity with the master peasant as pathetic inability to use his image-making faculty. And thus he failed to behold the suggested connection between those two bowed heads and the faint line of the church spire in the distance, and as was the uttered wish of Millet himself, "to hear the Angelus sing." So has it been with many a work of art in the realm of poetry. Dante and Milton, Shelley and Wordsworth are best known and best loved when there is a reverent yet fearless use of the "realizing sense," and in such a way as to perceive the great general outlines of the master's hand.

But the imagination not only assists as critic of general form and ideal, it also does the work of a discoverer of the great truths of literature. This is true in the first place of the individual poem, novel, essay or historical sketch. If Tennyson's "Crossing the Bar" is to stand out as a living and enduring work of art we must, in addition to realizing the beautiful effect of the simple comparison instituted, see with the mind not the physical "bar," "sunset," "evening-star," "sea," and "pilot," but that strange, sad, holy, twilight time when in some real, though very vaguely understood way we shall put out on the unexplored "boundless deep." This is not the work of a chromo realm; it is the creation of a suggestive artist who with a few simple strokes paints his picture and leaves it with us.

Or take George Eliot in her fiction literature. How cold and mechanically intellectual and keenly critical this woman is, in much of her writing, to those who fail to *feel*—and they do not feel because they do not see. What does she try to say? What is she striving to accomplish? What mean these characters in their many struggles, their sowing of tares, their great temptations, their shedding of hot tears, their defeats and victories? Is it a mere setting forth of something she has seen? Yes, but not merely what she has seen with two keen physical eyes; rather the life that her inner eyes have imaged for her. If "The Mill on the Floss" is not more than a partial record of the life of the Tullivers, Dodsons, Deans, Guests and Wakems, or if on the other hand it is not much more than an attempt to teach certain doctrines of life by using local characters and coloring, then it is not a work of highest art. But what is it? what does it contain concerning the relation of great psychic laws and spiritual forces and emotional tides? and what of the idealized setting forth of Mary Ann Evans' sane movements? These and similar questions

must be answered in order to get at the truth of the book.

Again the truth contained in the sum total of the literature produced by an author is arrived at not by the use of literary mathematics but by means of the subtle, selective, combining, re-creating agent whose functions we are considering. Never can it be decided that because a writer says a certain thing here and again somewhere else that this is his teaching on the matter. The search must be carried farther, until hints, suggested relations, a light touch here and another there will furnish material which after earnest inspection will appear in its true character and value.

There are times when Wordsworth almost seems to teach a beautiful pantheism; but he who decides that Wordsworth is a pantheist has failed utterly to employ the imagination penetrative while looking superficially at this nature lover's words.

Then again, as Mobic points out, it is possible to find coming from a great hand one piece of work into which was poured the passion of an incomplete and passing experience, which naturally cannot yield any true conception of the whole truth of the man as revealed in the work of a life-time.

Further the imagination aids in the discovery of the personality of the workman in his work. Who knows Shakespeare? Not the man who has gathered together the scattered biographical fragments and local traditions covering his life at Stratford-on-Avon and in London, nor yet the man who knows how to criticize in detail the linguistic, structural, historical and philosophical value of each play. It is he who is able to see in Romeo the possible passion of Shakespeare, in Hamlet the struggle between meditative idealism and practical activity, or in *As You Like It* the natural revolt of a sincere heart against the formal and starched life of court and professional circles in London. There is no play in which Shakespeare has not revealed himself, and this is due to the principle that "every great piece of art expresses a great thought, and in that thought is summed up the totality of a man's nature and life." When we have looked into the inner control of all the work of such a man, we know all of the man from as many different points of view and immeasurably better than by means of the usual biographical methods.

Finally it is the service of the imagination that enables us to interpret literature in its broader relations to all literature, to all art, to all life. How necessary it is to see the segment as a part of the entire circle and to know that it needs the whole as the whole needs it. And not only this but that the little part we at any time are trying to know and measure is in its relation to the whole not primarily an illustration of the genius and artistic touch of a master hand but chiefly the

struggle of the race to express itself in some ideal way through those sensitive souls who have caught the meaning of the present light, the sweetest songs and the richest springs of nature not more nor less than the densest darkness, the most discordant notes, the bitterest cup of humanity's tragedy.

No true conception of literature can ever be arrived at without forming a true philosophy of art, and no philosophy of art can be projected without the skilful service of one of man's divinest powers—the imagination.

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University Teaching as a Training for the Medical Profession.

The Medical Profession, as well as many others, demands from its followers who would have a successful career, certain natural aptitude and a kind of enthusiasm for the work: so much so, that I am convinced that no training will give a young man the required taste for the profession unless nature has endowed him with, what I call, essential qualities, viz: a spirit of observation, a delight in searching the laws and secrets of nature and a charity that makes one long to help suffering mankind!

To those who have these qualities there is no better, no nobler profession than that of medicine, for, whatever its social rank, whatever its rewards, the Medical Profession is one of hard work. From the day one enters upon its study, life is full of hard but interesting work, the merits of which, though not always recognized, still are always a source of satisfaction and consolation to the worker. The Medical Profession has always claimed to be a liberal and learned one, but it has never stood as high in the estimation of the world as at the beginning of this century, and there never was a time when the Profession has so worthily earned the world's eulogium, because of its wonderful transition from the merely empirical to the scientific standard.

Activity prevails in every department of medicine and surgery; in no science have such valuable results been obtained, in none have so many hopes been excited as, for instance, by the scientific study of the Germ Theory of disease.

It is difficult and dazzling at the present day to attempt to appreciate the change that has taken place in medical science during the past century. Its concluding years have been crowned with the discovery of a new science—Bacteriology—which bids fair to revolutionize all

former theories as to the causes of diseases and which destroying old ideas and methods, will prove itself a great benefit to mankind by its wealth of practical application.

With the increased activity within the ranks of the profession it is only right that a higher standard of general knowledge should be insisted upon for those entering its portals, and it becomes a question now more than ever before what preparation is most suitable to enable one to successfully satisfy the high demands of the medical curriculum of to-day.

As an answer to the question I have no hesitation in stating that in my opinion the training received from a well-regulated well equipped University is not only the best preparation to an introduction into the ranks of the profession, but it is also the safest guarantee to success within those ranks. I am well aware that there is a prejudice in some minds that the ordinary course of a university education is not suited to the medical or legal profession. Direct training seems to be looked for without any heed to those qualities that make for ultimate success, sufficient appreciation not being given to the width of culture, so much needed, before life's study is begun.

In dealing with this subject in its various aspects, the question suggests itself whether it is not possible, for a university, to combine the conditions of general liberal culture with some attention to the early stage of technical knowledge especially fitted for a professional career. May not our universities be made more useful as training schools for the professions without interfering with the general training which is their first and special object.

In our college course a somewhat more elastic system might be adopted whereby a difference is made in the education of young men destined for different callings in life; one course might be provided on ancient lines, that for another on modern, one scientific, another classical, one commercial, another literary. Is it not the harmonious co-ordination of its different faculties that constitutes a university? There was a time in the past century when men had not fully realized the great truth that devotion to one department of human knowledge did not imply antagonism to any other branch. In the great manifestations of literature, science and art which have marked the century, there have been advances in each department, but no one phenomenon is possible of explanation without a union of several and perhaps of all. In theology it is recognized that physical and theological enquiries move along on parallel and not on conflicting lines; not only is there no quarrel between science and art but they have formed an alliance in support of commerce, it being made evident that, if our methods are not scientific and our products not artistic, we cannot hold our own in

the great commercial competition of the world. The art exhibited in the practice of surgery must be founded on a scientific basis if it is to gain public confidence and win a world wide reputation. The old want of sympathy exhibited between the classical scholars and the scientific has now largely disappeared. May we not then expect that the twentieth century will reveal more clearly the true relation of every department of human knowledge and beget a fuller mutual toleration and sympathy between the professors and exponents of each. Herein lies the importance of a university training in promoting the harmonious development of the various faculties of the mind and thus giving stability to concentrated thought so necessary in speculative research.

I would remind my readers of the sources of pleasure found by an all-round cultivated mind. All the surroundings of an individual may contribute to his life's pleasure; both object of nature and works of art become sources of enjoyment. The discoveries of science and historic works of art awake in his heart a lively interest and are true sources of pride quite unknown to the uninitiated. Jeremy Taylor says: "it is not the eye, that sees the beauties of heaven, nor the ear, that hears the sweet notes of music, but the soul that perceives all the relishes of sensual, intellectual perceptions; and the nobler and more excellent the soul is the greater and more savoury are its perceptions."

Let us now turn from the contemplation of university methods and university objects to the requirements of a student entering upon the study of medicine, when it will be more or less evident how far these requirements are influenced by a university training.

In the altered state of medical knowledge of to-day there seems to be a difference of opinion upon the necessity of a knowledge of the Latin and Greek languages. The question is often asked does the study of Latin and Greek, to which so many years are devoted, give any just appreciation of its value? I venture to suggest that too much concentration on any one subject is often a mistake, a student not profiting by lessons which do not interest him. There is, however, no doubt but that the aspirant to the medical profession should have the fullest opportunity of acquiring a knowledge of the French and German languages. An acquaintance with these languages is an absolute necessity if advantage is to be taken of the work done in the laboratories of France and Germany, and a knowledge obtained of the literature of these countries.

That the Student might well understand the University Professor's teaching, an intimate knowledge of the natural sciences being of the highest importance, it would be of great advantage if the student in his college course could secure at least an elementary acquaintance with the principles of Physics, Chemistry and Biology, so that when

entering upon the study of medicine, full advantage might be taken of the preliminary knowledge of these subjects thus provided.

As a conclusion of these hastily written thoughts, I would ask what should we expect from a young man who has just completed his university course. What ideals should he have become possessed of? Is it not to be expected that he should possess an intense respect for truth, a desire to fathom whatever problem presents itself to his mind, a knowledge of how to investigate the secrets of nature and a power to give expression to the results of such investigation. These, I venture to say, are just the conditions necessary to make an eminently successful practitioner of medicine. The education that creates these manifestations I need not say does not consist so much in gaining a mass of information from books and lectures as in the practice of personal observation and the power of contemplation whereby we subject all things to ourselves.

We are living in a world that is ruled by certain laws, the knowledge of which is absolutely necessary to the man who seeks to apply them to the good of his fellowmen. He must know man and the relations he holds to his natural surroundings before he can venture to administer to his happiness. The breadth of a university training and its associations must administer to our desire to know all and impart the ideals which ever beckon us on, but ever recede from our grasp.

LEWIS HUNT, M. D.,

Sheffield, England.

April 21, 1902.

The Function of Vocal Expression in Education.

There is a prevailing notion among college students, and many educators, that Vocal Expression, or elocution as it is called by many, has no place in developing the faculties and powers of the mind. As a prominent educator in this state said to me, when as chairman of one of the committees in connection with the State Educational Association I approached him to enquire the reason why Vocal Expression had not been placed in the New High School Manual, "Why, my dear fellow, we cannot find a place for *fads*." That scholarly man believed that Vocal Expression was an ornamental branch like dancing, fencing, music or painting, and had no place in the general education of the human race. I presume that if he gave it any place at all in the work of the schools it would be in the training of actors and readers. Perhaps, however, he might feel that a little training for a public speaker would be valuable in helping him to discover and correct his faults, but

such work has nothing whatever to do with the man's general educational development.

It will be readily conceded by every broad minded student of Expression that there has been much in the work of Elocution to leave such an impression on the minds of educated men. The mechanical methods that have been in vogue, have dwarfed the individuality and obscured the personality of the man. For this reason, Vocal Expression has been relegated to an unimportant position in the college curriculum and numbered among the fads that are sought after by some shallow-headed, aimless girls, or a few male fanatics who run eagerly after new things. But notwithstanding these facts, true expression has its place and performs its important function in our general education.

Before explaining the relationship which exists, it may be well to define Vocal Expression and education. The former says Dr. Curry is "the manifestation of what we think, feel, and really are." The latter may be defined as the discipline of the powers of reception and revelation. It is not simply getting information. It is not becoming mental sponges, continually absorbing truth, but it is comprehending truth, and manifesting it. Education then is to reveal as well as to possess; to manifest as well as to understand; to use as well as to apprehend. It is with the former phase that vocal expression has to do. It is here that it performs its function in education.

In mere acquisition of knowledge only one or two faculties of the mind are exercised, but in revealing and wielding that knowledge through expression all the faculties must be co-ordinated and brought under the control of the will. In this way the greatest power of the human soul is strengthened and trained. A man may be a walking encyclopedia of theology, and a living library of science, art and literature, through the exercise of a few faculties of the mind, but he cannot reveal these things to his fellow-men, without the vigorous, decided and co-operative action of all his faculties and powers. In this his will plays an essential part and it is only through expression that his power is disciplined and developed.

But to enter more closely into the study of the relation of Vocal Expression to education it may be said that it develops that much neglected faculty the imagination. One may absorb truth without exercising this power, but he cannot reveal it adequately without its use. In this material age there is a tendency to disparge the development of this faculty of the mind. Our educational system tends to dwarf and fetter the most fundamental element in the revelation of truth. A preacher may have a magnificent array of facts to present, but unless they are made quick and powerful through the imagination, they will never stir men to action nor bring things to pass. A lawyer may have most of

the evidence on his side but unless he can present that evidence so powerfully that he will persuade the jury that his client has the right side of the case, he will not receive a favorable verdict. This he can do only through the imagination. It is through this power that success is attained in all the walks of life, and Vocal Expression is the most important means of stimulating and developing this mighty force of the human intellect.

Not only is the imagination quickened and made powerful through this wonderful agency, but the ability to assimilate truth is developed. By assimilation is meant the eating and digesting of books. To assimilate is to make truth a part of one's very being. This is the age of skimming, of superficiality, of shallow reading. Good literature is dull and dry. Poetry is meaningless. All this is due to the fact that there is no assimilation. One cannot reveal the thought and emotion in a beautiful poem without having made that thought and feeling his "very own." He may "speak at" it, but before he can give the author's meaning, he must have assimilated his ideas and emotions. Not only is this true in reference to the delivery of the thoughts of another but it is also true in reference to the manifestation of our own. Unless the facts we have gathered become a vital part of our being, an integral portion of our inmost soul, they will be fruitless in awakening the thoughts of others, and in arousing them to activity. It is only through Vocal Expression that this assimilation of truth can be fully accomplished. It is only through the study of this important subject that knowledge can come from "the circulation and life blood of the soul." This is its function in education.

"Here," says Dr. Curry, "is the solution of the great problem of the study of English in our schools." But this point must be left to be developed at some future time.

Space will not permit the statement of other interesting facts on this subject. Suffice it to say in conclusion, that the writer has sought simply to suggest the intimate relationship between Vocal Expression and the development of the highest possibilities of the human soul, hoping that those who deem it worth their while to scan this article may have a kindlier feeling toward the subject of elocution, and seek to give it a larger place in the education of the human race, for it certainly performs an important function in training the logical and creative faculties, and in showing the workings of the human mind.

Principal's office, Nora Springs Seminary, Nora Springs, Iowa, '95.

Oratory.

Wherever men may be and under whatever circumstances they may be placed they are ever controlled by the power of a magnetic voice. By that gift man, the paragon of animals, can sway his fellowmen. A power latent in the human breast stirred to the requisite degree can wield men by its might. This power, known as oratory, has been a mighty factor in the onward march of the world's advancement. By the voice of the orator, armies have yielded to peace or courageously taken up arms against a sea of troubles. By the voice of the orator, nations have changed the whole current of their political activity and by his note of inspiration, weak and struggling people have marched steadfastly on to glory and united strength. Thus oratory claims a large function in man's progression to his present state of civilization.

Oratory has been defined as the art of speaking whereby the greatest effect is produced by the quietest means. It is an art and one that can be assiduously cultivated to a high degree of excellence. There is one vast object in view and that, to sway the minds of men. Oratory utterly fails when men are pleased but neither convinced nor persuaded. But when by force of logic men are convinced of the rightness of a cause and by force of eloquence are persuaded to its activity then oratory has best fulfilled its function. These two qualifications are essential to its existence, logic by the reasoning of which men are truly convinced and eloquence by the pent-up emotion of which, men are stirred to the profoundest depths of being and give themselves to the needed cause. Demosthenes did not alone convince the men of Athens that Philips of Macedon would overcome them but he poured forth such burning words pregnant with the heavenly muse's power that men of Athens rushed to arms, invincible under the mighty banner of oratory's inspiration.

Thus the first element in oratory is sound and logical argument. There must be a course of reasoning so profound and yet so lucid, so comprehensive and yet so perspicuous, that men must unitedly come to one conclusion. By clear and forcible statement the mind is led unconsciously along until the mighty force of pure and mighty argument culminates in deep conviction. It is only as the understanding can be led captive that oratory truly begins its reign of power, and to accomplish this must be the first and basal aim. Therefore argumentative appeals must not in careless haste be blended. One cannot successfully appeal to different principles of human nature simultaneously. We may appeal to one's interest, we may appeal to one's duty, we may appeal to the truth itself but never can we with

the desired effect appeal to all at once. The argument should appeal to one principle alone until that has been gained, then may the attention be given to another until each has been completely won.

Again the arguments themselves must be given in a continuous and orderly succession. One bulwark of opposition is to be overthrown at a time until the almost impregnable defense is completely demolished. Each argument must fight its own battle if the cause would eventually triumph. Only as each logical fact is presented by itself will it have significance and force. These as they proceed must gain in energy and power until a climax has been attained. For, while strong and weighty argument must open a discourse the strongest and most powerful must be its termination. Growing in force and power the oration advances step by step until upon the summit of argumentative conclusion the understanding of men is thoroughly and permanently convinced.

But not only is it requisite that the arguments should be thoughtfully considered by the orator it is also necessary that the same views be apprehended by the hearers. In this department of oratory the *voice* deserves a large consideration. He, who in speaking should employ bare words without enforcing them by proper *tones* and *accents* would leave us with a faint and indistinct impression and often with a doubtful and ambiguous conception of what he had delivered. Thus the delivery may give the lie to the very statements he wishes to enforce. But let him speak with full sonorous voice that the space occupied by the assembly may be filled and men may grasp the proper meaning of his words without a large degree of effort. The full melodious voice of the orator, should sway the audience as the strong and fragrant breeze of summer evening can bend at will the trees amid the sounding music of its power. With distinct articulation, with proper modulation, with emphasis only where required we are nearing the goal of our ambitious hopes. As with rising and falling inflection the voice of the orator falls upon the ears of an attendant public, and, as clearly and distinctly the words expressive of the thought are uttered the true significance of argumentative thought will find its surest lodgment in the human mind to permanently convince.

That the attention may be firmly riveted, that the pedantry of argument may be less manifest, that the voice may rise with regnant force and beauty, the *imagination* must wing its flight to heights of grandeur and sublimity. It is thus the orator truly captivates his hearers and leads them up to lofty and yet loftier realms of thought and feeling. By the swift and flashing *metaphor* truth so dark and mysterious is quickly illuminated in these scintillating rays of light. Then because of the glowing figure the truth set forth is deeply rooted in the

memory and remains a lasting treasure. The flights of imagery are the threads which bind the audience to the orator as with truth embodied in a scene from nature or in a glowing action minds come in unison with minds and one supreme ambition links them all.

Moreover it is requisite that at the critical moment such glowing images shall supersede calm logic as shall kindle the *passions* of the hearers. Men are never reasoned into a passion. It is only as the orator, filled with his lofty ideal, is painting in brilliant hues the object of a true and mighty passion that a similar feeling is awakened in his audience. As nature's conflagration lends itself with increasing strength to surrounding objects so the fire in the heart of man spreads its contagious spirit among other men kindling a mighty flame of noblest emotion. And in proportion as an *orator is moved in spirit* so are men awakened to *activity* and *purpose*. Not as his emotions are displayed is this power to be felt but as he utters words expressive of a deeper inner storm, *well mastered*. His *whole soul* must be charged and vitalized with the object of his theme but in the very torrent and tempest of his passion he must have a temperance which shall give it smoothness. But whatever may have been the previous emotion the crowning work of passion shall be the termination of the theme, that there the final persuasion of the will may leave the desired activity and the orator have gained the haven of his hopes.

This is the orator's *ideal* but how may it be *attained*? The demand that oratory makes upon us is a union of the rarest faculties. We must unite in one man the most varied and dissimilar gifts, a strong and masculine understanding with a brilliant imagination, a nimble wit with a solid judgment, a prompt and tenacious memory with a lively and fertile fancy, an eye for the beauties of nature with a knowledge of the realities of life, a brain stored with the hived wisdom of the ages and a heart swelling with emotion. Nor are these the *only* qualifications. Oratory demands a penetrating and sympathetic voice ranging through all the keys of the scale by which all the motions and agitations, all the shudderings and throbbings of the heart no less than the nimblest operations of the mind may find adequate expression. But while possessing all these a most essential element is still to be mentioned. That oratory may best fulfill its function it must proceed from the *true* and *virtuous* man. Sterling integrity of character possesses infinite worth and merit. He who *speaks* the truth and *feels* it, will have the lasting gains and become the truest orator. From the fountain of real and genuine virtue spring the noblest and loftiest inspirations which fill men with activity and zeal. This element of oratory may be *attained* to a wonderful degree. By assiduous cultivation of character man may come to possess the most generous sentiments,

the warmest feelings and the deepest admiration for the greatest and highest purposes of life. Entering into the various circumstances of men appreciation of difficulties will grow until his heart shall beat in unison with the hearts of fellowmen and the nobler aspirations will be a common cause.

But oratory also demands that a store of knowledge be attained. While style and passion plays a prominent part it is good sense and knowledge which are the foundations of all effectual eloquence. When oratory is deeply seated in the soul untiring enthusiasm in the pursuit of knowledge will bring most marvellous results. Unceasing industry in the acquirement of knowledge, in the cultivation of nature's gifts and in the application of wisdom to practical life, makes oratory an attainable power. And the experience of the ages has told us that just in proportion as men have faithfully laboured to acquire this difficult art in that proportion have they swayed the activities of men and gained for themselves immortal fame.

Oratory is worth the attaining, for it is that art which through all the history of the human race has fashioned the nations of the world and made them strong and stalwart. The ideals of every civilized nation were first formulated in the sacred pulpit and upon the public platform. People have risen mentally and morally as they have caught the ideal of a nobler and more efficient life from the lips of the orator. While centuries ago the voice of an orator could move to instant battle an overwhelming mass of men or could soothe them into tranquil peace, to-day the orator can formulate such laws as shall effect men in every clime upon the earth and shall change the character of their lives. The mighty waves of influence which the oratory of Pitt sent rolling over the British Empire still have a visible effect. While the eloquence of Martin Luther exalting in the grip of burning truth ceased not its fierce contagion until all christian nations were stirred to depths before unknown. Oratory has still a work to do, a work so vast and comprehensive that the task to estimate its future possibilities would be more difficult than counting the sands upon the shore of the ocean or the lights that deck the starry heavens. Oratory, holding truth as its aim and purpose, steadfastly marches on, elevating man at every onward step, strewing his pathway with flowers of brightest hope, unveiling the future in its heights of inspiration, crowning him at last with an eternal life.

DENTON J. NEILY '02.

Middleton, N. S.

The True End of Education.

Education is a subject concerning which hundreds of books and essays have been written, and of which many different definitions have been given, but nearly all express the same fundamental thought, that the true end of education is mental development. As we consider the derivation of the word from *e*, out and *duco*, to draw, we feel forcibly that the aim of true educational endeavor is to draw out the latent powers of the child or youth by means of the increased breadth and depth which all he learns adds to his mind.

“The true end of education” says President Eliot of Harvard, is to secure effective power in action of the diverse faculties of man, physical, mental and spiritual. These words seem to express very clearly what we mean at the present time, when we speak of any person being educated thoroughly, and in a right manner. Man is a being of action, and made for action, and therefore his education should be a preparation for the activities of life. Any education that does not enable a man to take his own proper place in the world, and to put his powers of body and of mind to whatever work he is called upon to do, is not true education. So every one who desires true mental development should strive to train the several parts of his nature to a harmonious realization of their highest possibilities. The elements of this manhood are a healthy body, a clear and well informed intellect, quick sensibilities, and a firm will, whose volitions are determined by reason and an enlightened conscience.

Professor Huxley says, “that man I think has a liberal education who has been so trained in his youth that his body is the ready servant of his will, and does with ease and pleasure all the work that as a mechanism it is capable of; whose intellect is a clear cold logic-engine with all its parts of equal strength and in smooth working order, ready like a steam engine, to be turned to any kind of work, and spin the gossamers as well as forge the anchors of the mind; whose mind is stored with a knowledge of the great and fundamental truths of nature, and of the laws of her operations, one who, no stunted ascetic, is full of life and fire, but whose passions are trained to come to heel by a vigorous will, the servant of a tender conscience, who has learned to love all beauty whether of nature or of art, to hate all vileness and to respect others as himself.” This statement, extravagant as it is in parts, for no man can reduce his intellect, however hard he may strive, to the condition simply of a logical machine devoid of all passion and feeling, yet expresses the same thought as that of President Eliot, that true education must develop alike and effectively the powers of body and mind. Neither must any one of these faculties be developed to the

exclusion of the others, but all must bear their equal and rightful part in the nature of the thoroughly educated person.

First, let us consider the development of the physical powers of man. The true system of education should at the same time in which the mind is being developed provide also the conditions and appliances necessary for the development of the body. Without right habits of life the powers of intellect become dimmed, so while in any system of education the cultivation of the intellect should hold the foremost place, one should always remember that the cultivation of habits which tend to heighten health, and to render the brain more capable of hard concentrated work should be encouraged. The student of any age who pays due regard to his health and to the development of his physical powers finds himself decidedly better fitted to perform strenuous manual labor if perchance that should fall to his lot, and also more able to meet demands upon his brain power.

The man who sits night and day pouring over manuscripts or solving deep scientific problems may be a scholar of deep and wonderful knowledge, but he is not truly educated in the sense of the definition we have accepted, for the education of the physical powers for action has been neglected.

Of the ways in which this physical culture is to be obtained it is hardly necessary to speak, so let us turn to the largest and the more important division of the subject, the development of the mental faculties of mankind.

To subject the mind to severe discipline is necessary for the true development of mental power. One must be trained to think clearly and accurately, and to be able to express one's thoughts in language that will exactly convey their meaning. One often has the feeling that he has some thought that might really be of value to the world, but cannot express himself so as to make the listener or reader understand. To learn the act of expression should be one of the aims of true education, for that is teaching the mind to have effective power to act. By systematic mental discipline we at last raise our intellectual faculties to their highest degree.

Very many of the great men of the world have written upon the subject of education. Cicero wrote a number of treatises upon educational questions. Francis Bacon, Milton, Montaigne, and very many others have given their ideas on this subject to the world, nearly all differing probably on many minor points, but yet holding to the fundamental principle that the true end of education is the development of the faculties of man. Milton says "I call therefore a liberal education that which fits a man to perform justly, skillfully and magnanimously all the offices both private and public of peace and war."

The mental faculties of the individual are also developed by the acquisition of knowledge. Knowledge is useful for two purposes, from the objective point of view, when we find knowledge useful to us from some practical good we obtain from it; and from a subjective standpoint for the good which it imparts to the mind, giving it broader and deeper views of God, nature and man.

The study of the classics and of philosophy aid very much in the educating of the mental powers. To the study of the classics such men as Milton, Fox, Gladstone owe a part at least of their powers of clear expression, and of logical thinking. By the study of philosophy the power of reflection is developed until it becomes a habit.

Also literature, taking the word in a broad sense has done a vast amount toward the education for action of the powers of the mind. The careful study of the structure of language calls forth and exercises the power of analysis and of combination, and fosters habits of patient and accurate thinking. The diligent reading and investigation of the works of the great poets and novelists of past ages, gives added powers of thought to the mind, and fits it for action, by suggesting trains of ideas, and by enlarging the mental outlook.

Has true education anything to do with the spiritual life, or does it stop satisfied that all has been accomplished when the physical and mental powers of man have reached their highest point of development? Francis Bacon, who was very much interested in educational questions, and who has written upon the subject, held learning to be conducive to religious faith. Let us quote one sentence from his writings. "It is an assured truth and a conclusion of experience that a little superficial knowledge of philosophy may incline the mind of man to atheism, but a further proceeding therein doth bring the mind back again to religion."

Accepting this statement to have at least the quality of truthfulness, we perceive that because of education the mind sees more deeply into spiritual things and the more a normal mind learns of nature, of man and of life, the closer it is drawn to spiritual images, and sees God in all. Thus as education enables us to understand our relation to God, it develops our spiritual nature, and as our spiritual nature becomes deeper and we realize more clearly our relation to the Source of all power and knowledge, we desire more and more to become by the union, and the best and most effective use of all our faculties, truly educated.

Every person can educate himself in some degree, and as each person becomes educated in however small a degree, the outlook of life necessarily grows broader, and as years pass he comes to realize that education in its widest sense is the business of every life, the end and aim of all human endeavor. If life has any significance at all, it is the process of education, the education of the individual and through the individual of the race.

EDITH H. RAND, '02.

Class Ode.

A life; a purpose;
 Both God given:
 To make the first complete the last,—
 Enough;—'tis Heaven.

We have; can give;
 Both true for all:
 To fail in giving the loaned pow'r,—
 We miss the call.

We pass. A vision,
 Clear to the soul,
 Of noble heights to us revealed,
 Lures to the goal.

The goal—a life
 Approved by each,
 By conscience, self and God,—
 We strive to reach.

W. M. STEELE.

 Valedictory.

W. M. STEELE.

The class of 1902 desire to be remembered not by what they say but by what they do. The time has come, however, when we must say what has now become common-place in tone; let me assure you it is full of intense feeling for us. This is the most notable day of our lives. We stand where the past and the future for a moment blend. We are to-day under the spell of two great forces, memory and hope. We will live in the strength of the victories and the defeats stored in the mind but we look also toward Hope just dimly glowing on the horizon of our path. There is so much of hope in our lives that the harsh

Anglo-Saxon good-bye seems to have in it too much of hopelessness. None of the hackneyed platitudes can make our parting wholly painless; none can convey to you the spirit in which we speak; but deeper than all the feelings of the severance of close ties which bind us together and to our college there is the animating desire to push out into the deeps of the world ahead, to forge our way into the stress and struggle of ampler life.

We would like to make beautiful and felicitous farewells to all to whom these should be said. But this is impossible.

Our life here has been lived in an ideal realm and the very abstractness has at times become monotonous. This monotony has been relieved not a few times by the people of Wolfville. As we say farewell to them we at the same time thank them for all kindnesses. We could always speak much more fluently about the faculty when they were not present.

To you, Mr. President, as the representative of the faculty we say a kind farewell. We cannot hold you responsible for any failures we have made. You have kept a steady hand on the wheel of this staunch old craft on which we set sail four years ago on the sea of knowledge. To-morrow on a calm sea you will set us each adrift in his own frail craft where each must hold the tiller for himself. Through all the unknown voyage ahead the inspiration of your leadership will keep hope in the heart. We desire to remain longer and add to the little store of knowledge you have given us. The touch of the true teacher is the touch of life and we realize that, if we live what we have, you and those associated with you will feel it the highest tribute we can pay to you.

To the undergraduates we leave all. We leave you a faculty of nature's noblemen—richer because of what they have given to us. We leave you the campus, the debates and our paper and fear not to entrust them to your care. We do not expect to be long remembered by you. Our places you will fill. We leave you with a deep love for our Alma Mater, with a profound respect for her history, and as you quickly follow us across this line that leads to the outer world we know that you, with us, will cherish the high ambition to add new honors to her name.

Classmates, we have kept this day far in the future, but years, weeks and days have gone and we are met as a class for the last time. During these four years we have lost the idea that the world would cease to move until we had completed this course. We have gained much also. We have learned that a college course wakes a man up. We have learned to think. We have caught the inspiration of noble ideals and, altho the true and the false in life play through such mysti-

cal lights that the one is scarcely distinguished from the other, we have now a higher sense of the true end of existence. To encompass the divine purpose of life is now our guiding motive. Each must find his own work and work at it like a Hercules. And, there is still much to do. There is no effort of science or art that may not be excelled; no depth of philosophy that has been completely fathomed; no flight of the wildest imagination that may not be passed. All nature is full of unknown things and she herself rebukes us when we are idle and when we are silent. She continually reminds us that the glory of her skies, the moan of her seas and the voice of her hills is still unuttered. Whatever may be your work in life, neglect not to go out into the fields and woods, out over the mountains and beside the seas, out where God and Mother Nature can speak to you, out where "Far and Near, and Then and Now, and Time and Space have passed away like foam upon the water's face," and if there is the least responsiveness in your nature you will return from such an expedition only to find your whole being re-attired in complete harmony with the music of the ever-singing spheres.

Remember also that we have learned from our professors that the great secret of life is in giving what we have gained. A great prophecy that, "Give and thou shalt have!" All nature teaches this truth. The farmer gives his seed without stint to the furrow and the furrow gives back big bundles into the sower's arms. Give your best thought to the iron, the coal and the steam, and they will give you back the engine stronger than tamed lions. Give your thought to the lightnings which sweep across the sky from East to West and they will give themselves to you to do your bidding. But, also give the cup of cold water and thou shalt have rivers of the water of life—or the prophecy fails. He who was the great example of giving flung wide his arms upon a cross and gave Himself for a lost world. But ever since that event in the far-off past thousands have been going forth burning for him in the Tropics, freezing for him in the Arctics that they might serve his little ones, and the world will yet in a passion of love give itself back to Him. Give what you have; give all you have, and the savour of such a sacrifice will roll o'er this dark world like the dawn of a summer's day. In the Great Beyond "where the morn grows old and the stars grow cold and the leaves of the Judgement Book unfold" you will gather up not what you have saved but what you of yourselves have given. The class of 1902 in passing say farewell.

President Trotter's Address to the Graduating Class.

THE DEBT OF THE COLLEGE GRADUATE TO SOCIETY.

When, under similar circumstances, I addressed a few words to the graduating class of last year, I spoke on the Debt of the College Graduate to the College. To-day I wish to speak for a few moments on the Debt of the College Graduate to Society.

It is of the greatest moment as you leave college, to merge your lives in the great outside world, that you ask yourselves the question — "What am I going out for? Is it to get or to give? Is it with the thought that Society is a debtor to me, or that I am a debtor to Society?" It has been taught you persistently throughout the years you have been here, that the true ideal for you out in the world of human life is to count yourselves not beneficiaries with a claim but debtors with an obligation. I but say a word to clinch the teaching of the years. As college graduates you owe a debt to society which it will take all your life-time to discharge.

If I may say a word as to the grounds upon which your special obligations to society rest, I would remind you first of all that, as honest men and women, you owe to society a large requital for benefits received. Whence came the opportunity which stood before you four years ago of coming up here, to enjoy during these intensest years the inestimable privilege which has been yours? It was one of the gracious gifts of society to you. The college stood open to you, but the college was but the concrete expression of the ideals of society, wrought out through centuries of labor and struggle and self-sacrifice. You lifted up your eyes and saw the open door, but you did that because the leaven of high ideals had been working in society, had penetrated your homes, and had at last communicated itself to your blood and to your brains.

And just as truly, while you have been here, a thousand ministrations of society have been the indispensable condition of your continuance in this privilege. By its protection of life and property, by its maintenance of civil order and religious freedom, and by unnumbered intellectual and industrial activities, society has been your servant. For you, during these four years, men have hewed in the forests, have delved in the mines, have drudged on the farms, have toiled in the factories, have breasted the seas, many of them performing menial, perilous, exhausting, thankless tasks, by which your wants have been supplied, and by which you have been left free to luxuriate in the realm of mind and thought and spiritual ideal. In all this, society has done well for you, and well for itself, but only on the condition that you now go down from your eminence of privilege and make society an honest requital, by consecrating the inspirations and

acquisitions of these years to its advancement and ennoblement.

But if there had been no such direct giving to you on the part of society, under any right view of life, you would be its debtors all the same, its debtors by a weightier obligation,—the obligation of the law of benevolence, which is the supreme law of God. Paul gave expression to this law when he said “I am debtor to the Greeks and to the Barbarians.” But, in what sense was he a debtor to the Greeks? Not a disciple of their philosophy. Not, it would seem, as a recipient of their bounty in the matter of art. Not, certainly, in the matter of religion. He was a debtor simply in the sense that he had the true knowledge of God, which the whole barbaric world was without, and he owed it to every man who had it not. By that same law of benevolence are you debtors to the world into which you go. You have received much which is denied the multitude. People talk much about over-educating; the fact is that only the smallest percentage of the young people of these Provinces have ever entered the doors of a college. But you belong to that elect and favored percentage. You have enjoyed privileges that are priceless, and make you the envy of multitudes of the young people against whom the door of opportunity has been shut. Now I say that these special privileges which have been yours, and the special capacity for service which they have secured to you, create a special obligation, and make you by so much, under the law of benevolence, debtors to every man and every cause that you are capable of serving. Your debt to society then rests upon two things: the law of honesty, and the law of benevolence.

And now a word as to the currency in which your debt to society should be paid.

First of all, it will be demanded of you that you make a contribution to society in the way of trained intelligence. For a nation's welfare trained intelligence is indispensable. The world of nature becomes available for man's use and comfort, only as it is subdued by the mind. Advancement in the prevention and cure of disease is dependent upon scientific investigation. Industrial and commercial progress is conditioned upon increase of technical education. Social amelioration and betterment are dependent upon the intelligent appreciation of social laws, and the intelligent construction of reforming measures. In politics, in theology, and in every department of thought and activity, trained intelligence is imperatively demanded. Now the college is the special gymnasium where this training is acquired, and society with its many problems will expect of you that you will place at its service keen and disciplined minds.

Secondly, your debt to society should be paid in the currency of noble thoughts and ideals. The college is the depository where the thought accumulations of the race are stored and dispensed; it is the seed-plot of the world's thought-life, where the thought of the past is fertilized by the life of the present, and made to spring up into new forms of beauty and fruitfulness; it is the “Valley of silence” where young souls, before being plunged into the deafening roar of the world's tumult, may tarry awhile and listen to the voices which speak

from the depths of the soul within and from the heights of the heaven above; it is the mountain summit where the eyes may get a far vision which shall illumine and guide all the after course of life.

Every student who turns his college days to good account, experiences mentally and spiritually a new birth; old things pass away, all things become new. Ideals, interpretations, outlook, motives, sympathies, purposes, all are transformed; and if the attitude of the mind has been right the new possessions are marked by insight, comprehensiveness, truth, nobleness, and the possibility of life and blessing not only to the possessor but to all others wherever he shall go. Now it is your duty to society, as I have said, to carry out into the world and scatter broadcast this blessed seed of noble thoughts and ideals.

If you cannot make a contribution to the twentieth century like that which Ruskin made to the nineteenth century, which led Carlyle to call him "the seer that guides his generation," there will at the same time be for each of you a circle of life in which your thoughts and ideals may be a controlling and shaping force, materially affecting the course of human living and leaving its mark forever.

If, however, you would discharge your debt to society, there must be something more than trained intelligence, and the enunciation of thoughts and ideals, be they never so noble. You must give to the world the added blessing of moral enthusiasm. The world is not lacking high thoughts and ideals so much as moral passion to back home what it has. Ideas and ideals are mere mechanism until moral purpose puts power behind them, and moral enthusiasm drives them forward.

Now Acadia has served you but poorly, and has failed of half her work, if, while enlarging the bounds of knowledge for you, and disciplining your reason and judgment, she has not kindled in your souls a passion for righteousness, for humanity, and the Kingdom of God. I trust she has done this at least in some measure. I beg you to guard these fires; not to permit them to be quenched, but to feed them to an ever hotter and hotter flame. We go into a world in which time-servers, cynics, and Laodiceans are sufficiently numerous. No more are needed. But if you will go with your trained minds, and enlightened and wholesome ideals, to live a purposeful, courageous, passionate life for all high ends, the world will call the day blessed that gave you to its service.

But I must not detain you. In keeping the ideals true, the will firm, and the heart warm, it may help you to look back to your college home; it will help you also if you shall take as your exemplars those noble types in the past and present who have been the true servants of their generations; but the deepest inspirations will come from fellowship with Him who came "not to be ministered unto but to minister," who has given to the world a new ideal of living, and who died in His passion for humanity.

"Go forth into life, not mailed in scorn,
But in the armor of a pure intent.
Great duties are before thee, and fresh songs,
And whether crowned or crownless when thou fall'st,
It matters not so that God's work is done."

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The Students are requested to patronize our Advertisers.

As the ATHENÆUM is about to pass into the hands of the new editors, the present staff looks upon its finished work gratified that the task is completed, but dissatisfied that it was not done better; but doubtless in this regard they are not unlike the many editors who have preceded them. One thing their work has done for them,—it has given a real living interest in the college journal that could have been acquired in no other way and that interest will continue into the work of succeeding editors mingled with a sympathy such as has been most helpful to us as we have labored to give our readers true glimpses of the college life together with a generous quantity of good sound thought.

In response to the complaint that not enough of student work has been presented we offer no apology. In the first place student contributions have frequently appeared with which the student has not been credited. Then, on examination it will be found that the amount of material furnished by the students will average little if any below the amount of similar work in the majority of our college exchanges. And, again, if we present a goodly quantity of graduate work it gives strength and stability to the paper while at the same time showing how Acadia's sons and daughters are acquitting themselves in their various professions, a feature fully as interesting to the graduate-reader as to know how his Alma Mater prospers, while at the same time it strengthens the sense of respect and duty of the graduate to his college.

With what success our work has been attended it is not for us to say. That we leave to those who can more impartially judge. To

those who have assisted to whatever success the paper has this year attained, we express our sincere thanks for we know that the help so readily afforded has often been with much labor and inconvenience. We bespeak for the new editors an equally ready and cheerful compliance with their requests for contributions. We also acknowledge our indebtedness for the many words of encouragement and approval received.

A most pleasing fact our somewhat extensive correspondence has elicited—that wherever Acadia men are found, no matter in what profession engaged or how long they have been away from the old college, there is ever the feeling of reverence for and that sense of duty to their common mother. This one attitude binds them into a loyal brotherhood and makes less repulsive by half the harsh world upon which we are now thrown; the Coronation ceremonies now near at hand is but another opportunity for the nations of a world-wide empire to proclaim their motherhood; and to the declaration of generals upon South African veldts:

“We are brothers we are men
And we conquer but to save.”

In response at last has come the welcome note of Peace and as another nation joins her powers to our own we realize that men have advanced another degree in the recognition of the principle of the universal brotherhood of man. Acadia owes us nothing if she has not taught us that principle, and if as editors that lesson has been reinforced we are fully repaid.

In conclusion, Farewell.

Anniversary Exercises.

RECITALS.

The first of the series of exercises in connection with the closing of Acadia Seminary was the Vocal Recital by Miss Annie Hay Murray, Lyric Soprano and Miss Sadie Irene Epps, Dramatic Soprano. This was given in Alumnæ Hall on Saturday evening, May twenty-fourth. Miss Murray and Miss Epps were assisted by Miss Manatt, Violin Teacher at the Seminary, and Miss White as Pianist and Accompanist.

The hall was decorated with smilax and cherry blossoms, and was filled with invited guests. After the teachers took their places upon the platform the following program was carried out:—

PART ONE.

Ave Maria		<i>Bach-Gounod.</i>
Der Asra		<i>Rubinstein.</i>
Ich Liebe Dich		<i>Grieg.</i>
	MISS MURRAY.	
Prelude		<i>Rachmaninoff.</i>
Melodie		<i>Mozzkowsky.</i>
	MISS WHITE.	
Ma Voisine		<i>Thomas.</i>
On Wings of Music		<i>Mendelssohn.</i>
One Spring Morning (violin obligato)		<i>Nevin.</i>
	MISS MURRAY.	
Widmung		<i>Schumann-Liszt.</i>
	MISS WHITE.	
Recitative and Aria, In Verdure Clad	} (Creation)	<i>Haydn.</i>
Silently Blending (Figaro)		
	MISS MURRAY.	

PART TWO.

He the Best of All		<i>Schumann.</i>
Recitative and Aria	} (Orpheus)	<i>Gluck.</i>
Che faro senza Euridice		
	MISS EPPS.	
Berceuse		<i>Simon.</i>
Obertass		<i>Wieniawski.</i>
	MISS MANATT.	
Ariel's Song from the Tempest		<i>Arne.</i>
Rejoice Greatly (Messiah)		<i>Handel.</i>
	MISS EPPS.	
Romance		<i>Scendson.</i>
	MISS MANATT.	
Wanderer		<i>Schubert.</i>
Silver Ring		<i>Chiminade.</i>
Good Night		<i>Rubinstein.</i>
	MISS EPPS.	

Miss Murray delighted the audience with her sweet rippling voice. Each number was well rendered, bearing evidence that a natural voice had been under careful and judicious instruction. It is not possible here to speak of the excellencies of each number, but Miss Murray's powers were well displayed in the charming effects produced by her singing of "On Wings of Music." Also "In Verdure Clad" from Haydn's Creation and "Silently Blending" from Mozart's Figaro were sung in a particularly charming way.

In the second part Miss Epps held the guests spell-bound. Her voice possesses a wide range of power, well under control. It is full of sweetness and has great volume. Particularly may be mentioned her artistic skill in the rendering of the difficult selection from Handel's Messiah "Rejoice Greatly." In each selection the spirit of the audience was swayed by the spirit of the singer.

Both Miss Murray and Miss Epps are to be congratulated upon their musical talent, and also for having been under the careful instruction of such a competent teacher as Miss Drew.

Miss White proved an excellent accompanist, and rendered the sweet "Melodie" in a highly excellent manner.

Miss Manatt played in her usually artistic style, delighting the audience. She excelled herself in the rendering of Wieniawski's "Obertass."

On Friday evening, May thirtieth, friends were again entertained by a musical performance. This was a Piano Recital by Miss Mary Amelia Delap and Miss Mabel Miller Elliott, who are graduates in the Piano Course. On this occasion Alumnae Hall was tastefully decorated with apple blossoms and foliage. The program was as follows:—

PART ONE.

BEETHOVEN—Sonata op. 26. Andante Maestoso (Marcia funebre sulla morte d'un erve). Allegro (Rondo.)

WAGNER-LISZT—Elsa's Dream.
SILAS—Tarantella.

PART TWO.

BEETHOVEN—Sonata, Op. 2, No. 1, F minor. Minuetto, Prestissimo.

CHOPIN—Nocturne, Op. 9, No. 1.
LISZT—Rhapsodie, No. 11.

PART THREE.

BEETHOVEN—Symphony, No. 6 (Pastoral) Op. 68.

Allegro ma non troppo (The Cheerful impressions excited on arriving in the Country.)

Andante Molto Moto, (By the Brook.)

Allegro. (Peasants' Merrymaking.)

Allegro. (Thunderstorm.)

Allegretto. (The Shepherd's Song; glad and thankful Feelings after the Storm.)

(Two Pianos, four hands.)

Miss Gillmore, who has so efficiently directed the Piano Course at Acadia Seminary for the past five years, preceded each number with a short, analytical sketch, which was appreciated.

Miss Delap in Part One and Miss Elliott in Part Two played with easy grace and skilful touch the sweet, difficult strains. In Part Three they made the pianos tell the varied stories of Beethoven's Pastoral in the different movements in an exquisite manner.

At the end of the program Miss Gillmore was presented, by her pupils, with an address accompanying a steamer rug.

At both Recitals the performers received beautiful boquets.

SEMINARY CLASS DAY.

On Saturday afternoon, May thirty-first, the Seminary Graduating Class had their Class Day Exercises. This is the first exercise of its kind conducted by a Seminary class here. The class motto is "Virtute non verbis" and the class flower, the White Rose. The programs were tastefully gotten up in the Seminary colors, bearing the class seal, and containing a list of the graduates, the class

ode by Miss Elliott, the detailed program and the class song.

1. Salutory—Ruby Darrach (Pres.)
2. Roll Call.
3. Piano Duo. "Oberon" *Weber*,
Mabel M. Elliott and Mary A. Delap.
4. Class History—Mabel Lee.
5. Vocal Solo—Sadie Epps.
6. Class Prophecy—Bertie M. Bowlby.
7. Piano Solo—Mary Delap.
8. Presentation of Gifts.
9. Vocal Solo, "Queen of the Night"—Annie H. Murray.
10. Valedictory—Vega L. Creed.
11. Class Song.

Each number was much enjoyed by the friends in the audience, and the young ladies who took part are to be congratulated upon the success of the exercises. The peep into Seminary life as revealed by the History was a pleasant one and brightly given. If the class prophesy proves true the influence of this class will all be for good and will shed long rays of light received at the Seminary. Miss Bowlby did well. The presentation of gifts by Miss Ina M. Cooper was amusing and cleverly conducted. Each girl of the class received a Souvenir, expressive of one of her noticeable characteristics. The music was beautifully rendered. Miss Creed's Valedictory deserves particular mention for its matter and the pleasing manner of its delivery.

SUNDAY SERVICES.

Perhaps Wolfville Baptist Church was never so well filled as on Sunday morning when Rev. W. A. Newcombe, "70" of Thomaston, Maine preached the Baccalaureate sermon. It was an able and scholarly presentation of "The Essential Elements of a True and Christian Education." Self discovery is a product of education. A man may hardly know himself for he may not be able to distinguish between the gathered material of memory and personal convictions. A man should not be an echo but distinguishing between costume and life he should speak and act out of convictions. Another element is, that a man should be himself and act himself in all his works of moment. Nature's signs rise spontaneously out of the heart of things. But men endeavor to make the sign greater than the thing signified. The best possession is true religion and men endeavor to make up in appearance what they lack in reality. A third essential element is, that a man should forget himself. Individuality is not to be overpowered but the man is to be educated in the use and freedom of his powers. Not what is remembered but digested knowledge is educed mental power. The national and moral element should be the ruling principle. Self-sacrifice, how-

ever, is the highest and supreme education of the soul. Readiness and capacity for service is the best result of education. Life is the test of learning and character is the test of success.

The address before the Y. M. C. A. in College Hall on Sunday evening was given by Rev. H. F. Waring, "81." In an eloquent and impressive manner he discoursed on, "The Religion of the Christian, its nature and its effects." Religion is a kind of life. This life has growth and the highest growth. Man in spite of the higher endowments may sink lower than the brute but he on the other hand may rise higher than the angels. He rises through his religious life and has union and communion with God. He practices the presence of Christ. "Your life is *hid* with Christ in God." Nature's life is hidden also but the reality remains. The life currents of God are continually flowing in our souls. The effects of religion are manifest. Prevent life from manifesting itself and you kill it. Expressions of joy, power, self-sacrificing love are its effects. We must not only imitate Christ but also must reproduce His works. Only as men have citizenship in heaven are they true citizens of earth. The gospel which can correct all needs must be preached in foreign lands but lived here. The spirit of atheism must predominate among men. As the lyre encased in gold lost its melody so men desiring and obtaining money lose the music of their lives. Centred on God and eccentric to the world make victory sure. The ultimate injunction is, "Make Jesus King."

ACADEMY CLOSING.

The closing exercises in connection with Horton Collegiate Academy were unusually interesting this year, the popularity of Principal Brittain and his staff, the size of the matriculating class, and the character of the essays delivered all contributing to the success of the event. The work done in the Academy this year by both teachers and pupils has been excellent and with increased facilities and more interest in the Academy on the part of the denomination more yet can and will be done. Principal Brittain impresses us as being the right man in the right place, and under his leadership future success is assured.

The Essays delivered this year revealed the personality of the different writers and power of independent thought. Frank Adams, a son of the Rev. H. F. Adams, delivered the first address his subject being "Athens, the Eye of Greece." This subject was dealt with in a scholarly way, the material of the essay was good and facts well marshalled. Mr. Adams has a strong clear voice, and excellent delivery and cannot fail, through lack of natural ability, to make an interesting and popular public speaker.

Lloyd Corey of Queens Co., N. B. was the second speaker his

subject being "Manual Training." Mr. Corey made an excellent plea for Manual Training, showing its benefits from both the educational and the practical and social standpoints. His address was well received and the subject should attract more attention as a result of his very appropriate treatment.

The valedictorian of the class, F. Stewart Kinley of Port Hilford, performed his work well and with an ease and grace that would do credit to a College Graduate.

After a short address by the Rev. Geo. R. White of Hantsport the prizes and diplomas were awarded and thus closed one of the most successful year's work in the history of Horton Collegiate Academy.

CLASS-DAY EXERCISES.

On Tuesday morning a large crowd assembled to see and hear the last class meeting of '02. Only those who are students can appreciate the ideal character of this meeting where all is good-will and pleasantness, as if a ripple never ruffled the placid surface of life among themselves.

We will not attempt to assume the cloak of a critic, but will be content with thinking that if the college course has done anything for the class of '02, it has acted as a critic,—friendly or otherwise; if the class has profited we are glad, if not class day is too late for such a purpose. As when men pass into the life beyond, the survivors remember the good they do and their pleasant characteristics, so let us in remembering this class strive to remember the good and forget the ill and thus by casting a halo around them indirectly make ourselves happier.

The three parts of interest were expected to be as usual the class prophecy, the history and the valedictory. But presumably for the sake of originality, though we suspect really owing to a lack of originality a class Metempsychosis so-called was substituted for the prophecy. Mr. Dakin's philosophical tone was well sustained in the Metempsychosis, and the paper showed labor, originality and insight into the character of the members of the class; in so far as his interpretation of the various characters met our already formed judgements, which they did in not a few cases, he was vigorously applauded. We cannot help but feel however that the rather sarcastic tone pervading the paper would be more fitting the class of '03 than the genial soft-hearted members of '02. The fate of this class seems inextricably bound up with the fair sex and we were not surprised to find that both in reality as shown in the Roll Call and in fiction in the Metempsychosis, ladies played a large part in determining the destiny of this class.

On account of what we said at the beginning we will pass over the Class history and simply say that it was very characteristic of the author, Mr. Bill.

When Mr. Steele, the orator and brilliant writer of the class and college came to the platform to bid farewell we expected something and were not disappointed. The Valedictory, which was delivered in the clear, precise and well modulated tone of the speaker, besides delighting us with its rhetoric caused us to feel that the good-bye it voiced indeed came directly from the hearts of our fellow students, and we could not prevent our hearts from being drawn out in reciprocal wishes that the members of '02 might fare well.

SEMINARY CLOSING.

It is the general opinion that the Closing Exercises of Acadia Seminary were the best that have been held for some years. Those who had attended the ambitious Class Day Exercises on Saturday were expecting something out of the ordinary from this Seminary graduating class, nor were they disappointed. Throughout the entire evening ran the note of enthusiasm characteristic of this, the most successful year in Seminary History.

College Hall, which was prettily decorated with class colors and apple-blossoms, was crowded to its utmost capacity long before the White Procession filed slowly in, to the inspiring strains of Mendelssohn's War March of the Priests. The "linked sweetness" composing the procession was unusually "long drawn-out" owing to the large number attending the Seminary this year.

After the opening prayer, the Glee Club, with Miss Epps as soloist gave an enjoyable selection from one of Mendelssohn's Canatas. The music throughout the program was of a high order. The rendering of Rubinstein's Valse Caprice by Miss Elliott, and of Liszt's Rigoletto by Miss Davidson was a credit to those ladies. Miss Murray, ever welcome to a Wolfville audience was enjoyed even more than usual in the sweet solo "Musica Proibita." The task were alike difficult and invidious to choose the best from among the excellent essays delivered by Miss Ethridge, Miss Brown, Miss Darrach and Miss Cook. From a literary as well as elocutionary standpoint they were really praiseworthy productions. It must have been the thought of more than one present that it were a pity for anyone possessed of such talent to be completing their education just when it was well begun. Our College doors stand wide to welcome such as these if they will but come.

The graduating class presented to the Seminary a beautiful cast, a reproduction of the famous Victory of Samathrace. An address of congratulation and counsel was delivered to the class by Rev. G. O.

Gates, D. D. of Windsor. His earnest words will long be remembered by the class. After the presentation of diplomas, prizes were awarded as follows: English Essay Prize, Miss Bowlby; French Prize, Miss Bowlby; English Prize, Miss Cooper; Prize in Music, Miss Elliott; Standing and Deportment Prize, Miss Chambers and Miss Ferguson.

COMMENCEMENT EXERCISES.

There were not so many out on Wednesday morning as on the previous night, a difference due in part no doubt to the weather, but mainly perhaps to the fact that girls are more pleasant to look at than boys, and (this is heresy I know) about as well worth hearing. However, out of deference to our own peculiar dignity and also to the superior originality of the essays, Wednesday Morning, we will attribute the difference in numbers primarily to that foible in human nature, which loves the opening and shutting of a pretty mouth even when it seems to be a mere movement of the muscles. Whatever the true cause might be, those who went had reason to be grateful for comparative freedom from crowding and bad air. The exercises were moreover exceptionally good and the subjects sufficiently varied to prevent tedium. Analyses of the essays, we shall not attempt, for crude epitomes based upon hasty comprehension and imperfect memory are unjust, unreliable and unsatisfactory.

- The Father of English Poetry. Charles Melville Baird, Truro, N. S.
 *Socialism: Its Economic Basis. Ira Milliard Baird, Clements Vale, N. S.
 Vivesection Earle Gordon Bill, Wolfville, N. S.
 College Training and Physical Culture. Theodore Harding Boggs, Wolfville, N. S.
 National Character. Samuel James Cann, Pleasant Valley, P. E. I.
 Are we Progressing? Avarid Knowles Cohoon, Wolfville, N. S.
 Socrates and His Contribution to Philosophy. Egbert LeRoy Dakin, Centreville, N. S.
 Imperialism. Percival St. Clair Elliott, Paradise, N. S.
 The Marconi System of Wireless Telegraphy. Frederic Garfield Goodspeed, Penniac, N. B.
 Life and Works of Louis Pasteur. William Kenneth Haley, St. John, N. B.
 Christian Science. Owen Brown Keddy, Milton, N. S.
 *Browning's Teaching as Presented in Easter Day. John Smith McFadden, Johnson's Mills, N. B.
 *The Interpretative Power of Literature. Bessie Marguerite McMillan, Isaac's Harbour, N. S.
 Influence of the Jews on Civilization. Denton Judson Neily, Middleton, N. S.
 European Expansion in Asia. William Leslie Patterson, Amherst, N. S.
 Russia and Her Problems. Herbert Judson Perry, Cody's, N. B.
 Children as an Inspiration in Poetry. Lida Pipes, Amherst, N. S.
 The True End of Education. Edith Hamilton Rand, Wolfville, N. S.
 Could Shakespeare have been a Great Novelist? Peryl Clinton Reed, Berwick, N. S.

*Cecil Rhodes.	Barry Wentworth Roscoe, Kentville, N. S.
The Dead Line of Labour.	Robert Percival Schurman, Freetown, P. E. I.
The Multimillionaire.	Leonard Leopold Slipp, Sussex, N. B.
Alexander MacKay.	Wylie Herbert Smith, Elgin, N. B.
*The Synthesis of Truth.	Warren Merrill Steele, Amherst, N. S.
*The speakers.	

Mr. Steele is nothing if not profound. We venture to say that we have seldom heard from an anniversary a more compact essay than his though its merits as a written platform composition might be considered its defect as a piece of declamation. Mr. Steele's effort regarded as evidence of scholarship and power of thought may well take first place. The elocution too was good.

Mr. Barry Roscoe found in Cecil Rhodes a subject distinctly popular and on the whole the essay was good in spite of its slightly amateur flavour. One small digression might have been avoided with constructive profit to the essay, to wit, that on the subject of a classical education. Mr. Roscoe's manner is good, if slightly rigid, and with practise may be rendered excellent.

Of Miss McMillan as an elocutionist nothing need be said. She has already made her mark in that capacity, and while praise would be superfluous, the present critic is too incompetent and courteous to find fault. Miss M. is an excellent essayist with much more individuality in her work than is common to young ladies. At the same time she has retained their excessive neatness and smoothness of diction.

Evidently Mr. McFadden has nearly as much in his head as on it. Men do not expound Browning successfully without brains and as Mr. McF. was fairly successful we may safely set him down as brainy. It would not be modest however to eulogize too strongly the Editor of this Journal, and as this manuscript must pass thro' his hands for proof-reading, it would not be safe to censure too harshly. Therefore, as we cannot honestly treat as commonplace what was far from common we are simultaneously cornered by propriety, prudence and honesty and must jump over the wall into the next garden to escape.

Mr. Baird had a practical subject and he dealt with it in a practical way. There was a slightly raised note in Mr. Baird voice which seems to indicate that he was in a chronic state of surprise because the audience required to be told the simple truths of economics. It is safe we think to place this essay as one of the two best papers delivered; and merely just, to commend language and elocution as excellent as they were restrained and unpretentious. Mr. Baird is a speaker of much promise.

At the close of the exercises proper, degrees were conferred upon twenty-four graduates and honorary certificates awarded to:

Mr. Ira M. Baird, in Greek and Latin.
 Mr. W. K. Haley, in Latin.
 Mr. B. W. Roscoe, in Latin.
 Miss Edith Rand, in Latin.
 Mr. J. S. McFadden, in French and German.
 Mr. E. Gordon Bill, in Mathematics.
 Miss Bessie McMillan, English Literature.
 Mr. D. J. Neily " "
 Mr. S. J. Cann " "

The degree of Master of Arts, in course, was conferred upon Miss Isabel Eaton, Mr. Aaron Perry ('01) and Mr. John A. Glendenning ('00).

The address by Dr. Trotter to the graduating class on the "Debt of the College Graduate to Society" was one of the Doctor's happiest and timeliest efforts; an appropriate complement to that of last June.

Then came the announcement of prizes by the President.

To Mr. Ira M. Baird was awarded the gold Medal offered by Messrs. Northard & Lowe, of London, to the student standing first in the work of the Sophomore, Junior and Senior years. The Governor-General's Medal offered under similar conditions to the student taking second place was won by Mr. Barry W. Roscoe. The ATHENÆUM congratulates especially these two men on their well won honours.

To Mr. D. J. Neily was awarded the Kerr Boyce Tupper medal for excellence in oratory.

Mrs. C. P. White's prize to the young lady graduate taking first place in Senior and Junior English was won by Miss Bessie McMillan.

Mrs. F. W. Sumner's prize of fifty dollars for highest standing throughout the Junior year, went to Mr. J. A. Bancroft. Mrs. Sumner's second scholarship of fifty dollars for the best student in the Sophomore year, was won by Elmer W. Reed.

President Trotter announced that the Senate had decided to confer three honorary degrees: That of Doctor in Divinity upon Rev. W. A. Newcomb, of Thomaston, Me., and Rev. Prof. Falconer, of Drew Seminary, N. J.; and the degree of Doctor in Literature upon Albert C. Creed, M. A., of Fredericton, New Brunswick. Short speeches of acknowledgment were made by Drs. Newcomb and Creed. Dr. Falconer was not present to respond. A short speech was made by Dr. B. H. Eaton, also on behalf of the Board of Governors, and people obtained through it some inkling of the burden of work which rests upon the shoulders of that hard-working and competent body.

If some preparation had been made in the matter of decoration and furniture and warmth for the conversazione in the evening it

would have been a pleasanter and more successful occasion. The greetings were happy and the discourse informal; but a warm heart in a cold body is about as bad as a white dress in a cold room and there were both that night. On the whole the anniversary may be called a good one.

The Sports.

FIELD DAY.

Monday, June 2nd, was a beautiful day for sports. For the first time in years it did not rain while the events were going on. From a spectator's point of view the competition was not keen and the sports somewhat uninteresting, and, if the work and interest of this event were all that they would have been had we concluded the inter-collegiate meet, Acadia would have fared but poorly. A few men did great work, that is, a great amount of work, for which they certainly deserve credit but the new men who entered and made such a good showing ought at least to encourage others to come out next year. Prominent among these few new men is Arthur Nalder of the Academy graduating class who won one first, two seconds and one third—in all twelve points. He will be heard from later. Steele '02, did not compete so this left, practically, all the rest to the class of '03. Eaton, Jones and Hamilton, all of whom have appeared before, scored the highest individual records and secured the medals. The gold medal for the highest aggregate was well worth winning and was earned by L. E. Eaton, '03, of Canning, who is one of the best middle distance runners in the Provinces. Jones, whose strong point is the hammer throw, showed up well in many of the field events and and tied with Hamilton for second place with nineteen points. Hamilton won two firsts,—the broad jump and the hurdles. The records were uninjured. They were not beyond reach, except in a few cases, but for the first time in years not one of them was broken. The hammer, on a trial throw, was put out one hundred and twelve feet four inches by Jones but this was not in competition and will not count. This throw we might state, beats the Maritime record.

The following is a complete list of events and winners:

I. 100 yards dash. (Record: 10 sec., Steele '02.) 1st, Eaton, 2nd, Jones, 3rd, Nalder. Time $10\frac{1}{4}$ sec.

II. Running broad jump. (Record: 19ft. $7\frac{1}{2}$ in. Steele '02.) 1st Hamilton, 2nd Jones, 3rd White. Distance 18 ft. 8 in.

III. 220 yards dash. (Record: 23 2-5 sec., McLeod '95.) 1st Eaton, 2nd Nalder, 3rd Hamilton. Time $24\frac{1}{2}$ sec.

- IV. Throwing Hammer. (Record: 112 ft. 5½ in., Jones '03.)
1st Jones, 2nd Keirstead, 3rd White. Distance 100 ft. 4 in.
- V. 120 yards hurdles. (Record: 18¼ sec., Steele '02.) 1st
Hamilton, 2nd Jones, 3rd Eaton. Time 19¾ sec.
- VI. Running high jump. (Record: 5 ft. 5 in., Richardson '00.)
1st tie Hamilton and White 5 ft., 3rd Eaton.
- VII. Half mile run. (Record: 2 min. 17 sec., Eaton '03.)
1st Eaton, 2nd Cunningham, 3rd Chipman. Time 2 min. 31 sec.
- VIII. Pole vault. (Record: 9 ft. 7 in., Steele '02.) 1st
Nalder, 2nd Hamilton, 3rd Darrach. Height, 8 ft.
- IX. Putting shot. (Record: 36 ft. 11 in., White '03.) 1st
Jones, 2nd White, 3rd Hamilton. Distance 34 ft. 8 in.
- X. One mile run. (Record: 5 min. 35 sec., Morse '03.) 1st
Chipman, 2nd Cunningham. Time 5 min. 40 sec.
- XI. 440 yards run. (Record: 50 sec., Conrad '97.) 1st
Eaton, 2nd Nalder, 3rd Freeman.

With one hundred and twenty men in college and fifty in the Academy it does not look well to see, in the above list, the same names appearing in every event. More competitors and better training will improve the annual field-day events.

George B. Cutten, not yet forgotten at Acadia as one of her ablest athletes, now of New Haven, Conn., refereed the sports in a highly satisfactory manner. George was quite at home on the campus and was better qualified to judge than any man who has filled the position for some time. We are glad that he is proud to be known as an Acadia man rather than as a Yale man.

THE TENNIS TOURNAMENTS.

On Friday before commencement a single tennis tournament was begun. There was no lack of interest and no scarcity of competition. Twenty men entered the preliminaries which were quickly played off the winners in nearly every case winning two sets straight. In drawing for opponents some of the best men were unfortunately pitted against each other in which case one of them necessarily was retired sooner than he other wise would. But this could not effect the final result. In the finals Keddy, Elliot, and Haley of the Senior class; Bates of the Sophomore class; and Burgess of the Freshman class all played good tennis. DeWitt of the Sophomore class met Bates in the preliminaries and while playing a good game did not get into the finals. As was generally expected, the final contest was between Keddy '02 and Bates '04. As will be seen below Mr. Keddy won this set and the tournament.

PRELIMINARIES.

I. Steele '02 vs Slipp '02, 6-4, 6-2. II. Elliot '02 vs Patterson '02, 6-1, 11-9. III. Keddy '02 vs Tufts '05, 6-2, 12-10. IV. Baird '05 vs McIntyre '05, 6-2, 2-6, 6-0. V. Haley '02 vs Shankel '03, 7-5, 6-3. VI. Cohoon '02 vs Charlton '04, 6-3, 6-2. VII. Bates '04 vs DeWitte '04, 6-3, 8-6. VIII. Goodspeed '02, vs Cox '03, 6-1, 9-7. IX. Burgess '05 vs Eaton '03, 6-4, 6-4. X. Sanderson '03 vs Bill '02, 3-6, 6-4, 6-3.

SEMI-FINALS.

XI. Elliot '02 vs Steele '02, 6-4, 6-0. XII. Keddy '02 vs Baird '05, 6-2, 8-5. Haley '02 vs Cohoon '02, 6-3, 6-2. XIV. Bates '04 vs Goodspeed '02, 6-2, 6-1. XV. Burgess '05 vs Sanderson '03, 6-4, 6-2.

FINALS.

XVI. Keddy '02 vs Elliot '02, 6-0, 6-0. XVII. Bates '04 vs Haley '02, 6-3, 7-5. XVIII. Keddy '02, vs Burgess '05, 6-0, 6-1.

FINALE.

XIX. Keddy '02 vs Bates '04, 6-3, 9-7.

This is the first single tournament that has been played during the recent revival of this popular game at Acadia. Every year a double interclass tournament has been played. This year but two classes were represented—the Seniors by Messrs Keddy and Elliot and the Sophomores by Messrs Bates and DeWitt. T. H. Boggs of the Senior Class, who with Mr. Keddy last year won this event, was unable to compete because of illness. It was expected that the Sophomore team would have an easy victory but Mr. Elliott, who took Mr. Bogg's place, did more than was expected of him and the Seniors won the day. Mr. Keddy played the best game of tennis that has been seen on the courts for a long time and his placing of the high balls which he brought down while playing very near the net completely puzzled the opponents. Messrs. Bates and DeWitt, while not playing up to their standard, were against a hard combination. The team that defeats them next year is not in the college at present.

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The Year in Sports.

A year of college life at Acadia gives opportunity to dissipate the energies in many lines of sport. Foot-ball begins the year. No other game takes such a hold on the college life. No other game calls out so many men. The position of foot-ball captain ranks very high in college honors. This year the team was strong—in many ways

stronger than we have had, in places somewhat weak. The history of the team has been told and retold. The saddest phase of the foot-ball story is the loss of six good men who filled important positions. Boggs and Steele at half, Haley and Elliott at quarter, and Keddy and Goodspeed on the inings have to be replaced. This is no easy task. These men have been on the campus, we might say, for years, and they worked hard to fill their positions. But Acadia never yet lacked a foot-ball team because good players were graduated any more than she closed her doors because the graduating class said that with their exit the work of the college was consummated. There are thirty good men left—men who will play more often and more fiercely because more depends on them. Boggs, the younger, and Jones are not inferior to the men who go out. In fact as a strong forward Jones is one of the best Acadia ever had. As a centre man his work *tells* more than it *shows*. That is what is needed. The other men who formed the line, if not too sure of their place to do faithful work are all right. The second team—the famous second team—can supply some pretty good material. Capt. Boggs will find that he has just as great a puzzle as his predecessors to select a fifteen.

Interclass matches can hardly be carried on while the classes vary so greatly in numbers. But after the Senior victory of last year against great odds no class need fear a contest. It brings out men who otherwise would not be out at all.

✓ The interim between foot-ball and hockey was filled in with the first series of games in the basket-ball league. Now that the Seniors, about whom Mr. Oliver said "Dey win all de games—ye can't beat dem senyas," are out of the way this league should be a long even contest. Basket-ball was played correctly at Acadia this year for the first time, and while but a single member of the first team remains, there are many good players who know how to play. Capt. Thomas, the sole survivor of the team, is a hard worker and if the men do as much as he does and endeavor to play the game as he does there is no doubt of the result. The interest in the inter-class games next year will be between the upper classes. Fewer changes in the personnel of the teams and more practise in the same position, will yield better results in team work. A man can't play attack one day and defense the next with any great satisfaction to himself or to the captain. The results of this year's league are an old story. The seniors had a decided advantage in men and in experience and easily scored heavily on each team of the league.

In hockey the results of the year show two things which are really one. Hockey can't be played in a rink as small as the Wolfville rink. The second part of this is more doleful; those who have to practise in the small rink, can't play good hockey when they get in a large rink. But a project is on foot to remedy this, and until the Athletic Association have a rink of their own nothing can be done.

This team loses heavily also. All the forward line have gone. No team can afford to lose many men like Capt. Haley, but take the whole forward line out and, remove with them the impregnable barrier at point, Boggs, and you have played sad havoc with your working force. The above named and also Keddy, Steele and Patterson have

left vacancies to be filled. Capt. Denton is ready to fill one. DeWitt ranks not below any member of the old team. Condon is the most agile cover-point we have had. Taylor or Bates can stop almost anything in the goal but there are three places yet to be filled and some one will have to work to fill them.

The interclass league was a good one and some good hockey was played. The Seniors again had the advantage of experienced players and easily won the league. Too much assurance and the pluck of the Sophs. in going in to win even against odds nearly lost the leaders one game. The Academy is a factor to be reckoned with in all class games and in its own class is exceedingly progressive in the matter of outside competition.

Track athletics got a boom early in the season when it was supposed that we would meet U. N. B. in a duel meet. This event, we are sorry to chronicle, did not take place. There is no doubt now that the event must come off, if at all, either early in the season—before May 20th, or in the fall. The former seems to be the better for two reasons. Foot-ball takes all the time and all the interest in the fall, and again, the men cannot or do not train in the summer vacation. The training could be begun early in season in the gymnasium if the date were fixed early enough—and early enough is *now*.

The full report of field day and also of the tennis tournaments appear elsewhere. The year has been a good one and, now that Acadia is coming to the fore in all kinds of athletics, her friends watch with interest her career in this department as keenly as in the purely scholastic realm.

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