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AWARDS FOR THE MONTH

Poems:—1st, F. W. Doyle, '23; 2nd, no award.

Articles:—1st, H. Grace Beardsley, '25; 2nd, no award.

Stories:—1st, R. A. Thorne, '25; 2nd, no award.

Humor:—Ethel V. Norton, '24.

Science:—1st, no award; 2nd, W. B. Wasson '24; 3rd, H. M. Bannerman, '24.

Athletics:—No awards.

Month:—1st, Catherine Black, '24; 2nd, no award.

Personals:—1st, Margaret P. Sylvester, '23; 2nd, no award.

Exchanges:—No awards.

Jokes:—Mary Brown, '24.

Cartoon—No award.

Snap:—No award.

Seniors—4 units.

Juniors—8 units.

Sophomores—4 units.

Pennant to Juniors.

A THOUGHT

LAST e'en it seemed for one soft, languorous hour
The sunset's flaming fires and laughter, borne
On winds which scarcely moved the tiniest flower
That smiled away the dew-wept tears of morn,
Foretold bright sunshine on the morrow,
Life full of joy and lacking sorrow.

The morn is gray. The sea-mist covers all.
The flowers hide their fragrant faces deep
'Neath dripping leaves unmoving in the pall
Of Nature's stillness, that is wont to keep
The world at peace before light-loosing Dawn
Night's shades from slumbering earth has drawn.

The waking world's all gray. The worth-while's tossed
Aside. The laughter and the smiles that bring
Contentment now in unseen realms are lost.
But comes a flame of sunshine; song birds sing;
The mist swift goes; the leaden skies turn blue.
Life lacking rain-time is but Life untrue.

F. W. D., '23.

ON THE RAPIDS

"For I'm a river-driver

And I'm far away from home".

THE deep silence, which had fallen upon the rugged group of lumber-jacks who were gathered around the huge box-stove in the log bunk-house, remained unbroken for some minutes after the last words of the well-known shanty song had died away. The younger men were touched by the stirring appeal of the last stanza,—an appeal strengthened by the realism conveyed by the voice of the singer. The older men, under the spell of those familiar words, were living over again the olden days, when the dangerous life of the river-men had stirred the blood of daring and reckless spirits,—when the "drive" represented a life of excitement, exposure and hardship,—when rival crews fought for the supremacy of the narrow, turbulent streams which formed a part of the St. John River system.

The silence was broken by Dave Sullivan, the oldest man in the camp, a man who had followed the "tote-road" and "drive" for fifty-eight seasons, and had seen the professional lumberjack disappear before the encroachments of a newer civilization. "A powerful song—that", he commented slowly, "I heard that for the first time 'way back in seventy-eight; young Jack Fraser sung it the night before he broke the "jam" at Big Rock Rapids up on the Tobique".

The old man paused to light his pipe, while the others hitched their benches nearer the stove, for they knew a story was coming. "Uncle Davy", as he was called by the younger generation, was a celebrated character throughout the North-woods, and many a story was told of his prowess with axe and peavy in the days of virgin timber and open rivers. His many and varied experiences had given him ample topics for the stirring yarns which had helped to while away the long winter evenings.

The rugged face of the old woodsman became reminiscent as he settled himself comfortably in his favorite place

before the stove and thoughtfully tamped the tobacco in his blackened corn-cob with a calloused fore-finger.

"In the spring of '78, about sixty of us were on the drive for "Big Jim" MacDonald on the Upper Tobique. "Big Jim", as we called him, was a strappin', six-foot Scotchman, and one of the best rivermen that I ever saw. But he was a proper devil when he could get whisky, and every time he went to town he got drunk and generally come to in the lock-up—when the cops could find crowd enough to take him.

He was on one of his sprees one night in the Central Hotel in Connors, when a big Frenchman kicked the bell-hop, who was a mere kid. Well, when the rumpus was over, the Frenchman was taken to the doctor and Jim took young Jack Fraser, the bell-hop, up in the woods for cookee.

Jack was an undersized, weak-lunged kid, about sixteen or seventeen, who had been an orphan since he was five years old, and the only thing about him that you'd notice was his voice. He was one of the best singers I ever heard—not a strong singer, but 'twas a voice that had quality to it.

I s'pose the poor kid had never had a friend in his life, an' he thought Big Jim MacDonald was the greatest person on earth—he just about worshipped that man.

Well, we had a big drive that spring—about two million or so, an' it warn't none o' your second-growth either—an' we got along without a hitch 'till we hit Big Rock Rapids. There, the river narrowed to a deep rocky gorge, an' in the center was a ragged bunch o' rocks. Big Jim an' me was headin' the drive when we hit the rapids, late one afternoon. I thought I was pretty good on round lumber myself, but I changed my ideas when I saw that big Scotchman ride a long spruce into that gulch. Man! but he could ride lumber!

We pried an' poled that lumber through there some way—the Lord only knows how—until nearly dusk, when Jim's "cant-dog" slipped on a long fir an' swung it sideways. I heard him yell an' jumped for shore, an' quicker'n you could wink, that place was one jumbled, roarin' mass o' logs. Them big, forty-foot spruce up-ended an' snapped like so many matches. I've seen a good many jams since then, but none of 'em could touch that one.

I don't know how Jim got ashore, but I heard him yellin' orders to the men on the other bank. It was gettin' too dark to do much more that night—especially with a jam like that—so the boss decided to let it go 'till mornin'.

It was that night after supper that young Fraser sung that song. It was one o' them still, moonlight evenin's, an' there wasn't a sound except the foamin' of the water in the rapids. We camped in the open that night, an' Fraser rolled his blankets alongside MacDonald, an' then he began to sing. I had never heard the piece before, an' that poor little shaver put into that song all the loneliness an' hunger for a home that he had felt all his life. I was lyin' near Big Jim an' when the boy finished he patted him on the head, an' his voice was husky as he spoke, 'Fine, laddie, fine!' was all he said, but Fraser was prouder of them three words from MacDonald than he would have been of a gold mine.

The men had never paid much attention to the young lad before, but I noticed that they all had a friendly word for him the next morning at breakfast"—

The old man paused to light his pipe again, then continued:

"You have all seen 'em break jams before now, an' you know what a job it is, so you can imagine what we had to do that mornin'. The jam was too solid to try to find the key-log an' pry it out, so MacDonald used the dynamite. The first two shots didn't budge it, but, when the third one went, them logs just seemed to quiver an' settle, and when they once started, the dammed-up water turned that gulch into a flyin' cloud of foam and ends o' logs.

All except Big Jim went above the rapids to keep the logs comin' in straight, but Jim—no one else would 'a' risked it—stayed right at the head of the rapids where the logs were pitchin' and tossin'. Young Fraser was standin' on the bank watchin' him.

As Jim jumped out to straighten a long stick that was pointin' for shore, the end of a peeled hemlock shot up eight or ten feet in the air. Mac jumped back to save himself, forgettin' that he was ten feet from shore an' lost his balance.

He lit straddled of a log, an' the rest happened so quick that I ain't sure just what did take place, but it seems that Fraser grabbed a pike-pole and jumped on that heavin' lumber without even a calk in his boots. Just as he reached MacDonald, he slipped an' dropped the pike-pole. Mac caught the pole as it fell, jumped to his feet and reached for the boy just as the logs opened. Big Jim saved himself just in the nick of time, but the boy had gone under the logs, an' the rapids was runnin' feather-white just below."

The old woodsman's voice was husky with emotion as he paused, and from the cook-house where the cook was washing dishes came the last half of the chorus:

"And if this river don't drown me
I'll leave this town to roam,
For I'm a river-driver and
I'm far away from home."

R. A. T. '25.

THE FIRST NATIONAL CONFERENCE OF CANADIAN STUDENTS

THE National Conference which was held in Toronto from December 28th to January 2nd was the first of its kind. Its aim was to unite those who were members of the Student Christian Movement, and any undergraduates, or graduates who had a desire to join with them in deliberation and fellowship; to face the conditions and problems of Canada with a view to discovering the way of Jesus for our national and international life; to hear people who were qualified to speak on these subjects by knowledge and experience, and to have an opportunity of conferring together.

Only those who were at the Conference can realize the success of the undertaking. And in attempting to place it before the Students of Acadia and other readers of the *Athenaeum*, we, as a delegation realize that our feeble attempts can in no way do justice to the magnanimity there displayed, not only by the Canadian Students, but by delegates and visitors

from seventeen different countries of the world, including many different races and many different religions.

The Conference opened at 7.30 p. m. December 28th, in Convocation Hall by a roll call of the Canadian Universities and colleges. As each name was called the delegates from that college arose and gave their college yell. After roll call the chairman of the retiring committee gave an address followed by addresses from Sir Robert Falconer, President, of Toronto University, Dr. A. Herbert Gray of Glasgow, Scotland, and His Excellency Lord Byng. All the speakers expressed the hope that the Conference would be of much value not only in the promotion of Canadian ideals, and the solving of Canadian problems, but might serve as a stepping-stone in the development of a better international understanding. The speech of Lord Byng on "Character", proved very interesting. At the beginning he remarked. "I know next to nothing about the subject". But before he had finished we, as Canadians, realized that could we but live up to the principles laid down by him, and follow the suggestions put forth, we would need to have no more fear for the future of our country.

At the end of this session a new Convention committee was elected to take the place of the retiring committee.

The morning hours between nine and ten o'clock, were given exclusively to Dr. Gray who was without doubt the outstanding speaker of the convention. Genial, forceful and convincing, he spoke on God; God as a personal God, man's relation to God, and man's relation to man in a way so convincing that even the most disinterested mind was impressed. Having been associated for many years with all classes of people in the British Isles, and now working in the interests of the British Student Movement, no man is better qualified to speak on the value of Christianity than is Dr. Gray.

The periods from ten to ten-thirty each morning were given over to Intercession Services held in the chapels of Knox Hall and Hart House.

At 10.45 the delegates gathered again in Convocation Hall to hear speakers on questions dealing with National and International affairs. In this session on Friday the first

speaker was Prof. R. M. MacIver of Toronto University who spoke on the industrial situation in Canada. His discourse centered around *personality* in the industrial world, and suggested many ideas for later discussion. The rural situation in Canada was then considered by Hon. E. C. Drury, Premier of Ontario. He dealt with many aspects of country life, stressing the social and economic problem, the bachelor farmer, and the reason girls leave the farm. The two latter as were pointed out by him fall directly back on the two former. The address was very interesting and was freely and energetically discussed by the students during the evening session.

The French-Canadian Anglo Saxon question was placed before the Convention during the second session, next day, (Saturday) by Senator Belcour. It was a delicate question but was handled in a most masterly way by the Senator. He pointed out that Canada was a bi-lingual nation, and that the French-Canadian would never become Anglicized. He spoke of the privileges granted the French under the Quebec Act, and remarked that English Canadians were at times liable to overlook these. "The French as well as the English", he stated "are British Subjects with the interests of Canada at heart."

Dr. E. H. Oliver spoke on the New Canadian Question, during the same session. Dr. Oliver is a man who is well acquainted with settlers all over Canada, and was well qualified to speak on the subject. He touched upon the assimilation of immigrants, the differences of traditions and their sense of a new freedom. "I do not know", he remarked, "whether it is the menace of an old people to a new land, or the menace of a new land to an old people, but this is true—they do not need to give up the things that were worthy in the past to become good Canadians". By that we understand that whatever is worthy must be worthy the world over.

The first session on Sunday, the last day of the year 1922, was called at 10 A. M., and was given over to a discussion on "Students and Religion".

The service at 11.15 was led by Dr. Richard Roberts who delivered an address on the "Brotherhood of Man."

At 8 p. m. Dr. John R. Mott spoke on the "Place of the World Student Christian Federation in Promoting Right Relations". He pointed out that the world was in a state of chaos owing to the war, and that the world, especially the student part of it was more determined than ever to find a way out. "This Student Movement among forty nations with humanity for its aim," remarked he, "is our one hope."

The 10.45 session on New Year's Day was taken by Prof. J. E. K. Aggrey, Africa; Dr. Y. Y. Tsu and Prof. Wm. Hung, China; and Mr. Swamidoss, India. The first speaker, in a most remarkable address, made this remark: "There is one thing that I admire in the Christian Anglo-Saxon race; they are the only people on earth who hold conventions for the purpose of criticizing themselves". In his appeal for Africa he paid tribute to Canada in the following words: "You have helped to emancipate the slave, but the work is yet unfinished; help us now to emancipate the man." In reference to Mohammedanism and Christianity in Africa, he said one reason why the former is gaining over the latter among his people, is that Christian missionaries go there and preach a white God, and a black devil. We can readily see why the African people should resent the Christian idea. The second speaker, Dr. Y. Y. Tsu, speaking on China, said: "The trouble with Christianity as taught in China, is that the picture of Christ seems to be overlaid with theological dust. We want Christ", declared he, "but we do not want theology." He also pointed out something which we are inclined to ignore, and it is that China has a race pride just like any other race. The third speaker, Prof. Wm. Hung, speaking on China, said, "The thing that strikes me most forcibly is the similarity between Canadian and Chinese students. They are similar in the fact that they are striving for the same end". The fourth speaker, Mr. Swamidoss, of India, said, "What the world needs today is not brute force, but soul force". He voiced the sentiment of Dr. Tsu by saying, "India wants Christ but does not want denominationalism. Denominationalism confuses the people of India and they do not know what to believe." In speaking of the unrest in that country he said that it was due to the open-handed policy of Britain in allow-

ing people to think and act for themselves. He does not think that there is any danger of India breaking loose from the Empire.

The 10.45 session on Tuesday, the last day of the Conference, was given to Hon. N. W. Rowell, who spoke on "Canada's International Responsibilities" in a manner which won the admiration of all who heard him. "We must be Canadians above all, he said, "and we must get away from narrow provincialism, whether geographical, religious, social or occupational. We must," he stated, "be thinking in larger terms—in terms of the Empire and the outside world. Our responsibilities," he added, "do not rest upon our status in the British Empire or in the League of Nations. That may regulate to some extent our international obligations, but they do not grow out of it. They rise from our very existence as a nation and any such obligations neglected or shirked must cause suffering. We cannot repudiate or deny them; they will come back upon us.

"What principles, then, should guide us? The Christian attitude towards life and its international relations must govern our action—and apart from that I see no hope for the world. That carries with it the fundamental unity of all nations".

The afternoon and evening sessions were particularly interesting, as it was then that the real value of the Conference was felt in the discussions carried on by the student delegates, on questions which had been elaborated by the speakers of the morning. Every person was free to express his thots and the difference of opinion were sufficient evidence to show that the human mind is in a transitional stage. Lack of space allows no detailed report of any of the discussions.

These discussions took place every afternoon and evening, with the exception of the first afternoon, which had been reserved for denominational Conferences, and Sunday evening, when Dr. John R. Mott, previously referred to, spoke.

The remarks by the foreign students were interesting and enlightening. They entered heartily into all discussions,

knowing well that the Conference was called without discrimination of race, creed, or politics.

A collection, for European Student Relief, was taken at one of the evening sessions, and amounted to \$2,511.37. This may in some way convey to the readers the spirit which was displayed at the convention, a spirit which we hope may continue. We are finding friends among those of other nations and races, friends as near to us as our own people. We need not be foreigners; we may be comrades. The world is rapidly becoming a unit in the realm of ideas, and may all the students throughout Canada grasp the spirit displayed at the Toronto Conference and realize that all men are brothers.

N. B. We take this opportunity on behalf of the Acadia delegation to thank all the students of the Maritime and McGill delegations for the hearty way in which they co-operated with us, not only on the journey to and from Toronto, but throughout the entire Conference. We also wish to express our appreciation of the wonderful hospitality afforded us by the University of Toronto.

DR. A. HERBERT GRAY

DURING the war, there was a little, red-covered book called "As Tommy Sees Us" sold in Great Britain and elsewhere. This book, by Dr. Herbert Gray contained an interpretation of the average man and his attitude toward the church. It was this great man whom we had the privilege of hearing at the National Conference in Toronto and who will be here to address the Acadia students in March. His popularity with the men of the Highland Light Infantry, the famous Glasgow regiment, gave the book a wide hearing. Besides this, its success was also due to his unconventional style, his keenness to expose the inconsistencies of church members and his sympathy with his comrades.

Dr. Gray comes to us from Scotland, where he has been pastor of a rich church in Edinburgh, but has given this up for a church among the poorer class, with a small salary.

His congregation has loaned him to the students of Great Britain and they have loaned him to us. He has attended conferences in Glasgow, Cambridge, Swanick and now at Toronto and everywhere he has won the hearts of the students. His first addresses in Convocation Hall at Toronto were met with great applause by the admiring students, but finally his addresses got beyond applause and they felt that silence only could express their admiration for him and for what he had said. His personality and his inspiring words assured everyone that heard him that he was a live and energetic follower of Christ.

We feel sure that everyone who hears him here at Acadia will have the same respect and admiration for him as he inspired in the hearts of those assembled at the Conference in Toronto.

Let us welcome him and love him because he has the power of loving us and treating us as his fellow-men, as a great man, and a great Christian.

E. E. B. '24.

CHANGE

ONCE, where with glistening mists of rainbow hue,
O'er silvered rocks the woodland stream cascaded,
And living, breathing silence there in lieu
Of human strife the forest deep pervaded;
Where wild birds sang with sweetly plaintive sound
The song of unafraid; where yellowed leaves
On trembling waters of the pool swirled round
To form pale girdles of the sheerest weaves,
Now blackened stump and fire-weed's scarlet flame,
The tangled mass of lifeless birch and brush,
The horrid havoc's wanton waste proclaim
With dearth of sound Death's awesome, ghostly hush.
So man from all that's fairest in this life
Takes love and peace and leaves the waste of strife.

—F. W. D. '23.

THE RELIGION OF THE HOME IN JAPAN

THERE are three successive stages of ancestor-worship today, and each of these is found in the evolution of Japanese society. The first form is that which existed before the establishment of a national civilization, when the unit of society was the great patriarchal family. Under these conditions the spirits of the family ancestors only were worshipped, each family attending to its own dead and recognizing no other form of worship. As the patriarchal clans gradually grew together, there began the custom of tribal sacrifices to the spirits of the clan rulers. This marked the second stage of ancestor worship. Finally when civilization became broader and all the clans were united under one supreme head, there developed the custom of propitiating the spirits of national rulers. This form was obligatory to all worshippers in the country, but it was not adopted in place of the other two—the three religions existed together.

Between the funeral customs of ancient Japan and of ancient Europe there was a vast difference. The early Greeks and Romans buried their dead on their own property, sometimes near the house. There is a quotation taken from the tragedy "Helen" by Euripides which illustrates this:

"All hail! My father's tomb! I buried thee, Proteus, at the place where men pass out, that I might often greet thee, and so, even as I go out and in, I, thy son Theoclymenus, call upon thee father!"

It was far different, however, with the Japanese. They fled from death. For centuries they abandoned their dead. The dead were either left in the house where they died or in a small hut, built for the purpose. After a fixed period of mourning, either eight or fourteen days, the body was interred. At regular periods after burial, food, drink, and sacrifices of animals or birds were served to the spirits at the grave. It was also supposed that they needed other things besides nourishment, and it was the custom to place a sword at the grave of a warrior, or a mirror, if it were a woman, for use in their ghostly life.

There were also human sacrifices as well as animal sacrifices. Those persons who were accustomed to being near the deceased in life were buried up to the neck in a circle about the grave, and left there as prey for the wild beasts and birds. This practice was abolished about nineteen hundred years ago, and it was then declared to be an ancient custom although voluntary sacrifice was not suppressed. It was the custom in the sixteenth century for retainers to kill themselves upon the death of their lord. Very strict laws were later applied, and the whole family was made accountable for a suicide of this kind. In some cases, however, it has been carried on down to the present day. Perhaps the strangest case was that of a boy fourteen years old who killed himself to wait upon the spirit of a child, his master's little son.

All this shows the ancestor-worship to be of a very primitive kind. The horror of death also goes to prove this; even to this day it is considered a religious defilement to attend a funeral. Their religion was one of perpetual fear, which was not confined to ordinary homes alone. Emperors, for many centuries changed their capital after the death of a predecessor. Gradually this became changed, and the religion became one of tenderness and duty, and changed the thoughts of men concerning their dead. As early as the eighth century it was developed into the three forms which still exist.

In every Japanese home there is a shrine devoted to ancestor worship. In the Shinto religion the shrine is a small model of a Shinto temple, and is called the "august-spirit-dwelling." It is placed on a shelf about six feet from the floor and is called the "august-spirits'-shelf." In the temple are placed tablets of white wood on which are inscribed the names of the household dead. In the Buddhist religion the shrine occupies a high shelf in one of the inner apartments. Buddhist mortuary tablets are gilded and have a lotus flower for a pedestal. The tablets, even at this early age, suggest miniature tomb-stones. The number in a shrine does not usually exceed six—only the grandparents, parents, and recently dead being inscribed. The names of remoter ancestors are inscribed upon scrolls which are kept in the "august-spirit-dwellings."

Every day prayers are repeated and offerings placed before these tablets. The women generally attend to this, except on special occasions such as family gatherings, at which time it is attended to by the head of the household. At this advanced stage they did not think of their dead as away from them, but believed them to live among those who loved them. They guarded the home and unseen they watched over those within it. They were and are believed to have the power to transform themselves into a human body and return in it to active life, in order to succor and console. They know everything which goes on in the house, they represent the past of the race and all its sacrifices; whatever the living possess is from them. Yet all they require in return is the vapor of food, and to be thanked in simple words once a day.

We note some differences between the worship of the Japanese and that of the historic Greeks and Romans. In Japan there is no altar with its perpetual fire. The homestead was not an institution such as the Greek and Roman home; the custom of burying the family dead upon the estate never became general. In Japan there was neither altar nor sacred fire; the place of these was taken by the spirit shelf or shrine, with its tiny lamp, kindled afresh each evening; and, in early times, there were no Japanese images of divinities. For Lares and Penates there were only the mortuary tablets of the ancestors, and certain little tablets bearing names of other gods. Wherever these were found constituted a home. Even to the present day these little wooden objects are necessary requirements before a home can be established.

H. G. B. '25.

MUSIC HATH ALARMS

“**D**E night was dark lak’ wan black cat” when, within the hallowed walls of Tully Club Room, two members of the fair sex of the class of ’24 were deeply engrossed in the mysteries of debating. Higher still and higher rose the voice of one of the maidens until Cicero himself, had he been present, would have trembled for his laurels as an orator. Deeply impassioned with the fire of her subject, the speaker reached even greater heights, with here and there an oratorical pause in which (but tell it not in Gath !) the deeper tones of her prompter could be heard, when presto ! in the midst of a high flight of eloquence came the ominous sound of voices from without—the voices of heretics !—possibly foes, members of the class of ’23 ! Deep silence reigned within. “Comrade”, hissed the youthful orator to her companion, “plunge now the place in darkness”. This did the deep-voiced comrade, and darkness was over all the face of the holy room.

“Come now with me to the casement”, said she of the silver tongue, whom we shall call Portia, to her companion Julia, “and we shall see who are approaching the sacred shine to which many orators have wended their way”. Silently and with deep malice aforethought the two approached the window, where a sight altogether startling met their astonished gaze. All Nature held its breath to listen—and did the two onlookers do likewise? Foolish question! Are we not told to “Study Nature—not books”? Now when we truly study a thing, consciously or unconsciously, it becomes a part of us. Then if we study Nature, Nature thereby becomes a part of us. And if Nature is a part of us are we not obliged to do as she does? In sooth so must we do.

But to return to our subject—what marvellous sight had caused both Nature and her disciples to forget their good manners so that they committed the heinous sin of eaves-dropping? Verily it was this. In the window of the sacred room, popularly known to the base and corrupt ones as Tully Club Room, is a stone seat, a most popular retreat for lovers

immediately before the 10 p.m. gong rings out its summons for female outsiders to become insiders, to this romantic spot an amorous pair had directed their steps, and, within its shelter, sat blissfully dead to the world. Oblivious to darkness and cold alike they stayed, lightened no doubt by "the light that never was on land or sea."

One of the sages has informed us that no two things can be in the same place at the same time. But could the old philosopher have seen the sight which startled the inmates of the sacred room he would have begun to doubt the assertion which he so boldly made. Now this particular window-ledge is neither especially long nor wide and yet much space remained unoccupied. This fact puzzled Julia greatly and she whispered to her companion, "For whom is the extra space set aside?" Portia, wise in the ways of the world, answered, "Perchance another man and maid are to come hither also." But Julia, unconvinced, shook her head, while she gazed thoughtfully at proceedings without. By this time the on-lookers had recognized the maiden, but the identity of the male element of the twain was still a mystery to them. That he was not a disciple of the college to which Portia and Julia owed their allegiance was clearly evident. Various rumors have since given clues to his identity, but we hesitate to state definitely who he was, lest in the light of following events, he should feel embarrassed at being placed in the limelight; for he is apparently one of a retiring nature, who loves darkness better than light.

Time was growing short. The fatal bell would soon peal forth, and the couple without showed clearly that they truly believed (and put their beliefs into practice), that they should improve each shining moment. Gasping for breath, Portia said unto her companion, "Do thou now go to the instrument of many strings and strike thereon a rousing chord that we may perceive the effect which harmony will have on the loving couple". Julia straightway sat her down before the instrument, and the mighty chord of F Major echoed through the sacred apartment. The effect was even greater than the conspirators had expected. With a leap which would indicate that he must, in some previous existence,

have been a notable athlete in the great nation of frogs, the amorous youth disentangled himself abruptly and jumped so quickly that the result was disastrous, for, in so doing he struck his cranium with a resounding blow on that of the fair co-ed. The stars in the heavens descended to sympathize with him—but, as they descended, their natural color changed and they appeared to him in a guise far different from their normal aspect. But the music had much more serious results than those hitherto chronicled. The youth, in his strenuous gymnastics, had dislodged from their places his two cerebral hemispheres.

NOTE. We have since heard that such an occurrence was not uncommon with him, for, in his brain case, existed a vacancy far greater, even, than the part of the window ledge which he left unoccupied in his amorous moments. As a result of this vast vacuum, his brain, which was none too firmly settled in its appointed small corner, became, at times, shaken out and the result was startling.

It is, of course, a well-known fact that if one cerebral hemisphere be dislodged, insanity in a more or less severe form results; and if both are shaken out of their natural position the effect is greatly intensified. Just what form this insanity will take is problematic, for in different individuals, different results are noted.

N. B. Our infallible correspondent has informed us that the dislodging of one hemisphere in this particular male being would result in his revealing things hidden from the common herd. And if the other be displaced, a poetical muse would attend upon him and his utterances would excel in wisdom and beauty the finest of Shakespeare or Milton.

Apparently the shock was sufficient to cause both hemispheres to drift from their moorings, for he straightway proceeded to disclose many things in melodious metre which recalled to the listeners many a moment spent over English IV in the "wee sma" hours" of the night.

Strange to say, his fair companion did not appear to be greatly surprised at seeing her erstwhile lover so transformed. Possibly she was accustomed to seeing such tragedies occur in the mental equipment of her quondam admirer;

or, perchance, she considered that it was merely another phase of his madness. Howe'er it might be, she looked at him attentively, then furtively glanced over her shoulder to see that no one was witness of his strange behaviour. At this moment, unfortunately, a breeze arose which at times carried away the musical tones of his voice, and, in spite of the utmost care exercised by the chronicler, many passages were rendered indistinct and many words altogether lost. As a result the chronicles must needs lose their splendid measured tone, and the poetry lose the music which came so naturally from the soul of the lover. Standing with rapt gaze fixed on the starry heavens he declaimed in silvery tones—

There is in Tully's noble halls,
Between her ample red-brick walls,
A maiden—learned in all the arts,
Even to touching strong men's hearts.
One night a male to her did talk,
As they were enjoying a cosy walk,
He told her things so strange and queer
That would you had been there to hear!
He told her soon a clergyman's coat,
(And now, ye wise, just please take note)
Would grace his back, for, "See, my dear,
My feathery wings are about to appear".
The maiden listened with wide-open eyes,
And wondered if he were telling —,
But he spoke far truer than he knew,
For shortly after up he flew
To heights ne'er reached by man before,

"And", croaked the raven, "Nevermore !"

At this point a passerby hove in view, and the fair one, desirous of soothing the savage breast of her companion, patted his head with what he would amorously have described as a touch gentle as that of a wandering zephyr. "Gentle touch" or not it had the salutary effect of jolting into place again the truant parts of his brain, and he once more acted—

normally ? No ! But as normally as one of his sex is capable of acting under like circumstances.

Then a dreary dismal sound smote the night air—the ten o'clock bell rang—and fifteen minutes late too. Our hero and heroine gazed deep into one another's eyes, while the former said in an intense whisper, "Hear not the bell that summons you to Heaven—me—to Hell". But she, mindful of past experiences, smilingly shook her head and disappeared within Tully's "ample walls".

The slam of a door, quick footsteps on the Club Room stairs announced to all the world that the room sacred to Tully's orators was now empty, and the would-be orator and her companion tripped to their rooms, wiser but not sadder girls.

E. V. N., '24.

ICHABOD, ICHABOD, THY GLORY IS DEPARTED

No more from Willett Hall is heard the shout
Of Bacchana'ian revelry by night;
No more the joyful song of wassail-bout
Till Chanticleer proclaims th' approaching light.

No more are tables stacked with poker chips,
Or cribbage games at twenty-five a-piece,
Where Seniors, with bemoustached upper lips
The unsophisticated Freshman fleece.

No more from Tully Tavern, sounds of mirth
Are wafted forth upon the midnight air;
No female shrieks ascend to heaven from earth,
Tho oft a muttered curse, a whispered prayer.

No more is hot and cruel invective hurled,
When Tory, Liberal or Progressive meet;
A temporary flag of truce, hangs furled
And no distinction made 'twist tares and wheat.


No more do Freshmen with the Sophs engage
In mortal combat for a lock of hair;
A common peril bids them calm their rage—
The sword of Damocles hangs in the air.

The Hill is like a city of the dead,
The campus lies as silent as a tomb,
The very clouds hang thick and dark o'erhead,
As if announcing the impending doom.

Through classroom doors a Prof. glides in and out,
His features a Satanic smile adorns;
Each trembling Co-ed sees in him no doubt
The gentleman with cloven hoof and horns.

Then hark! as comes a message from the grave,
A hollow voice re-echoes through the gloom:
"Too late, too late to cry on Heaven to save,
The Freshman Math. exam is in this room!"

H. S. T. '22.



SCIENCE

AN OUTLINE OF THE THYROID GLAND

FOR centuries it was believed that secretions were only such juices as could be observed. For example, the sweat glands secreted perspiration which was discharged upon the exterior surface of the body. The fact that there were glands discharging secretions directly into the blood, was not then known.

Early in the nineteenth century the first real knowledge of the ductless glands was obtained. Scientists discovered that certain bodies, or organs, such as the Pituitary body situated at the base of the brain, were of a somewhat glandular structure. The study of these bodies had previously been neglected, as practically nothing was known of their origin, structure or function.

Theophile de Bordeu, a famous French physician, was the first to conceive the idea of a gland discharging its secretion directly into the blood. In 1749 he came to Paris, and, notwithstanding the fact that he was exceptionally busy, he found considerable time for research work, becoming particularly interested in the glands now known as the adrenals. His greatest contribution to science was the formation of the conception that the secretions of the adrenals are absorbed directly into the blood, thus determining in some degree, at least, the destiny of the individual.

The next generation witnessed great advances in the science of Biology. Chief among these was the discovery of the cell as the unit of living matter. As a result attention was directed to the structure of the familiar glands, the cells of which were found to resemble, to a marked degree, those of

the mysterious bodies, such as the Pituitary body. Consequently these bodies were recognized as glands, although their function was still unknown. Since it was impossible to discover any outlet for the secretions of these glands they were called "ductless glands" to distinguish them from those having well defined ducts. Upon a careful examination it was found that they had an exceptionally rich supply of blood, which was apparently the only way for a secretion to pass into the system.

The continued use of the experimental method of research proved beyond a doubt that the ductless glands were absolutely essential to animal life. Then the question arose: Do glands, having a definite external secretion and a well defined duct, also have the influence over the body which is attributed to the glands of internal secretion? This question was not answered until the year 1849, when by the careful experiments of A. A. Berthold, a German scientist, it was shown that glands having well defined ducts might also function as ductless glands. These experiments also demonstrated the wonderful effect which the adrenal glands produce in the system.

The work of these pioneers was later greatly developed by many noted scientists. One of the first glands to attract attention was the Thyroid. This gland is composed of two moroon-colored masses situated astride the neck, above the windpipe, near the larynx. They are joined by a narrow strip of the same tissue. Since the common deformity, known as Goitre, is but an enlargement of this gland, the Thyroid has long been the subject of much discussion among medical men.

In the lowest vertebrates the Thyroid is purely a sex gland, but as the form differentiates the gland developes more and more towards the head region, where it becomes the great connecting link between the sex organs and the brain. In mammals it acquires its greatest size, while it is smallest in the fishes, growing larger as the organism becomes more complex. Therefore, to some extent, at least, this gland may be regarded as a director of evolution. More than this, the Thyroid is believed to have played a very important part in

the change produced in aquatic forms in becoming land animals.

Thyroxin, the principal secretion of the Thyroid, has been called the great regulator of the speed of living, since the effect which a minute quantity of this secretion will produce on a living organism is marvellous compared with that contained in the gland itself. Its function in the system may be likened to that of the "primer" in the automobile, only the Thyroid increases the combustion of our food about one hundred per cent.

Close observation of this gland has shown that it is not only destructive, but is also constructive. It is the great producer of energy. It has been shown that less than a gram of Thyroxin will more than double the amount of energy produced in a unit of time. Furthermore, this gland stores, or rather, has the power to mobilize, energy against a sudden muscular or mental need. Should the supply at such a time be insufficient the disease known as Myxedema, often follows.

Although in the normal animal the presence of Thyroxin is not absolutely essential to life, yet without it, energy production would be very low and its mobilization inhibited. The bones and cartilages, except those of the skull, do not develop, causing the animal to become stunted. In humans the effects of removing the Thyroid are very marked. The skin becomes rough, coarse, and swollen, and in some cases, creased and gnarled like that of an aged person. The hair is rough, having no lustre, and tends to fall out. As the person grows older he becomes indifferent, awkward and apparently idiotic. The temperature is abnormal, and there is a distinct reduction in the resistance to infection. Scientists maintain that without the Thyroid, no thought, no growth, and no distinctive humanity, or even animality is possible.

The feeding of Thyroxin to *Cretins*, (a race of dwarfed idiots who lack a sufficient supply of Thyroxin) has produced wonderful results in a few days, particularly in their appearance, and blood temperature. If the treatment is continued, great strides are made in the development of the patients. The skin loses its roughness, and growth of the body is resumed. In fact, there is a complete remaking of the body

and mind. If, however, the treatment is discontinued, the person treated will in a short time relapse into cretinism. Such are a few of the effects produced by the failure of the function of the Thyroid Gland.

Again, there is the case of Hyperthyroidism, or the supernormal functioning of the Thyroid Gland. This disease is usually caused by a sudden and severe shock to the nervous system, such as great pain or sorrow, and is often permanent. The symptoms are exactly the reverse of those of Myxedema. Instead of being slow and dull, the person is very excitable. The action of the heart is greatly increased, so that with the least excitement palpitation occurs. Loss of sleep, high color and abnormally large eyes, are symptoms of this disease. Then too, there are cases where both hyperthyroidism and hypothyroidism appear in the same individual alternating in domination. "Their mood will be a heaven of exaltation and exhilaration, and descend into the slough of despondency from which they feel themselves inextricable," says Louis Berman. Their state of mind often leads to melancholia, or insanity.

Thus we observe that the secretions of the Thyroid Gland exert a great influence over the temperment, mood and disposition of the human being, and are a greater factor in physical development. Much has been learned in regard to the behavior of the secretions, and only the future will reveal the importance which they may play in the growth and development of gland therapy.

W. B. W. '24.

THE DEVELOPMENT OF MODERN GEOLOGY

NOTWITHSTANDING the fact that geological history dates back to the very beginning of things, involving a passage of time almost incomprehensible to the human mind, yet it was only about one hundred years ago that geology really became a distinct and separate science. Its development since that time has been amazingly rapid. Fields of research, which previous to the nineteenth century were unknown, have been in this short period more or less thoroughly

investigated and many of the hitherto uncanny phenomenal workings of Nature have been explained in terms which may be readily understood.

The writings of the ancient Greek and Roman scientists show that they paid considerable attention to natural phenomena. Their ideas, tho absurd in some respects, were in many cases in accord with those held by present-day geologists. For instance, Aristotle taught that life evolved from lower life with change, and explained the presence of marine "tests" in the tertiary deposits as being due to mutations of the earth's surface. These mutations, he maintained, took place periodically. His theory on the causes of earthquakes was, however, somewhat vague. He asserted that earthquakes were due to the generation of wind inside the earth. Volcanic eruptions were explained as being produced by an exceptionally strong internal wind, which, effecting an outlet, blew the dust and molten material out upon the surrounding country. Pliny held the same views with regard to the origin of earthquakes, but he went one better in his theory with respect to volcanoes. He accredited volcanoes to the fact that the subterranean wind coming in contact with large deposits of sulphur set it on fire by means of friction. The accumulation of gas then caused an outburst and produced the flow of molten lava.

These were a few of the theories held by the ancient scientists. Had they been followed up, step by step through the ages, it is probable that the science of geology would have been greatly in advance of what it is today. But in the centuries which followed the introduction of the Christian Era the scientific explanations of Nature's workings were discredited. Theologians believed that a literal interpretation of the Bible was imperative, and that no other theory, as to the origin of the earth and species, should be accepted save that given in the Book of Genesis. Thus, during the centuries in which theology held undisputed sway over public opinion, the science of geology was almost entirely neglected.

Gradually, however, the scientist again came back into the limelight. Through the latter part of the Dark Ages and the early part of the Modern Age, we have reports of lively

debates between natural scientists and theologians. Whenever a scientist attempted to convey to the public the facts which he had observed in his study of Nature he was always met by a storm of opposition from theologians; and although considerable headway was made towards establishing a base on which to found this science, yet no great geological facts were confirmed to distinguish geology as a separate science.

The first great step which tended materially to place geology among the leading sciences as a separate unit, occurred in the opening years of the nineteenth century. The Royal Society of Science in London organized a campaign of scientific research in an attempt to survey the mineral wealth of England. This movement met with considerable success, and resulted not only in making many discoveries of economic value, but also in arousing much interest regarding rock-structure, and the historical facts embedded therein. Along with this work were similar movements in the scientific circles of Italy, France and Germany. It was the beginning of the great advance in all branches of science, and, from that date, new fields demanding research were opened, new theories requiring proof brought forth,—in fact a series of scientific revolutions followed one another, each helping to build up, in a comparatively short time, the vast science with which geology attempts to deal. In 1859 Charles Darwin's work, "*The Origin of the Species*", was published, and it may be designated as marking one of the great epochs in the development of geological science. Darwinism was accredited as being the "key to animal history", consequently the older schools which taught "fixity of the species", "special creations", and like doctrines died out, and geology rapidly became one of the foremost and greatest of the sciences.

Today geology is not only an immense and distinct science, but it has been sub-divided into numerous minor groups, each tending to form a distinct study. The more important of these are, historical geology, paleontology, structural geology, dynamical geology, and mineralogy.

The functions of geology are varied, and are of vital interest, both to the scientific and the economic world. The field of the geologist is world-wide. His work is everywhere,

extending from the Frigids to the Torrids; and the results of his work are of great importance in every department of national service. But as a rule the geologist is little known to the average citizen, due to the fact that his work is performed away from the observation of the public eye. Occasionally a man eminent in his profession will perform some feat or make some discovery which will attract public attention and thereby obtain prominence for himself and his profession, but, in general, geologists are considered as belonging to two classes: those who teach, and perform tedious, laboratory research work, and those who are employed in field activities digging for fossils, minerals etc., and surveying and mapping the territory in which these specimens are located. Little or no attention is paid by the public to the real work which the geologist is performing. The aftermath of careful and wearisome geological research, however, is often the subject of newspaper comment for weeks. For instance, if a miner comes back from a prospecting tour with his pockets and boot-tops filled with gold-dust, the public naturally becomes excited and probably a "gold stampede" will result; but nothing is said about the geologist whose maps and charts made it possible for the miner to locate and extract the ore. It is a fact well known in mining circles that the mining engineer merely begins his work where the geologist leaves off, and that the engineer must constantly resort to the maps of the geologist to ascertain the form and rock-structure upon which he is about to build and operate. In short, the economic world is not only dependent upon the geologist to locate and classify the oil, phosphate, iron, coal, or other mineral beds, but it is also dependent upon him for information with regard to the extraction and utilizing of the same, to say nothing of its dependence upon him for an explanation regarding the origin from which these economic resources have come.

Thus, in the short period of approximately one hundred years the science of geology has sprung almost from complete oblivion into the foremost ranks. It has already formulated many theories and set forth many facts in reply to the huge questions relating to natural phenomena. It is yet an

immature science, and the evolution of time alone will tell what discoveries and scientific truths it may unfold.

H. M. B. '24.

JOSEPH ALLABY PYNE (1892-1923)

An Appreciation.

A SON both of the soil and of the sea, Joe lived and played in early life in Tiverton, N. S. Thence he sailed "the seven seas" and came to the realization of the divine call to service where e'er duty pointed the way. With the barest smattering of education, but imbued with a great ideal, he came to the Academy at the age of twenty-two. A while of struggle with the rudiments of the R's, a few years of effort in College, and he went forth from among us, as one has said of him, "with a heart as big and a mind as broad as his expansive smile."

His years at sea had made him think and as he often said, had on many an occasion brought him into sudden realization of the presence of the Infinite. Possessed of faults a few, of virtues many, Joe's acknowledgment of his short-comings and his consequent effort to weather the gale of his emotions before attempting the duty of piloting the members of society to the heavenly refuge, commend him for the just approbation of those who knew him.

How soon the grim sickle has cut off a life that promised so well! Acadia has lost a son and the Class of '22 a member and friend, whom all could recognize as a man possessed of that rugged virility and staunch adherence to duty which marks a man's sincerity in the most sacrificial of all professions—the Christian ministry.

The Acadia Athenæum

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Editorial



ONE of the impressions received from a careful consideration of the material which is submitted for publication in the *Athenaeum* is a feeling that there is in it not enough originality of thought, and too much triteness of expression, and the impression seems to be increased rather than diminished by reflection upon the conversational tendencies of the day.

To the casual reader of the *Athenaeum*, this criticism may seem to be unfounded, or unnecessarily severe, but it must be remembered that our readers see only that which is selected because of its merit from a much larger quantity, and, further, that it comes to them only after the process of "editing" has eliminated or corrected mistakes and mannerisms of speech, and has even tried to give it more force by the substitution of more expressive words and phrases.

Although not nearly all the students who should be doing so are contributing to the *Athenaeum* the number who are

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is sufficiently large, it seems to us, to justify the assumption that these contributions are fairly representative of the literary ability of the majority.

Should this be a fact, then it is a matter important enough to demand consideration, and serious enough to call for constructive improvement.

Obviously we cannot furnish full illustrations for such a criticism, as that is scarcely within our rights, and it must suffice to say that if we but stop and think, we will have ample reason to believe that a few fresh ideas could and should be forthcoming, and that whether we write or talk we should have words to express our thoughts better than we are doing.

To us it seems that the two things most responsible for this lack of literary originality are want of original thinking, and a shocking absence of careful, cultivated speech. Perhaps these are not its causes, but at least they are closely related to it.

It is quite natural that a great number of our ideas on general questions should be acquired from our instructors here, and provided that we do not absorb them blindly, nor allow them to be our only ideas, these acquired opinions will not stunt our capacity to think. But there is a much larger amount of thinking connected with our ordinary, daily life, which considers far too often only what "is done," or seeks the path of least resistance, and our ideas and ideals are becoming second-hand affairs, or else failing altogether to materialize. Co-operation is the key-note of college life, but group thinking can be carried too far.

Eminent educationists say that, in general, we come to college to learn to live, but if we fail to think for ourselves, and to think thoughts that are worth something, then we are not achieving our purpose.

Then having acquired the habit of independent thought, or while acquiring it, let us cultivate a more expressive speech. It may be possible for a would-be author to talk almost entirely in slang or colloquialisms, yet write in smooth, delightful English, but we doubt it.

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Let though not all of us aspire to literary fame, surely every one aspire to speak our own language well, to bring out its true beauties, and to make felt the finest shades of difference in thought.

Far be it from us to advocate the entire abolishment of "slang," for there are undoubtedly many slang terms that are witty and expressive, and that to us have a connotation that no other words can express; but there is a larger number of slang terms which are absolutely expressionless, and if not bluntly discourteous, are at least by their almost exclusive use, causing us a serious shortage of vocabulary. Consider, just for instance, the ubiquitous "how about it?" of present popularity. When one hears this in college some dozens of times daily, used in combination with just a few, a very few other words to express some dozens of entirely different ideas, we cannot help but wonder if we are not seriously handicapping ourselves by simply not learning to talk, and wonder if we had not better drop a few of these "short cuts" to expression.

Our page of awards this month shows far too many blanks. In some departments there simply was no material, in others the small amount submitted was not up to the standard, and we do not feel that units should be awarded for material that will not be printed. Perhaps this was because the material was called for at an inopportune time, but those who have the best interests of the *Athenaeum* at heart will not relegate their literary work to last minutes, so we sincerely hope that such a shortage will not occur again.

NOTICE !

Mr. Fred E. Cox, '92, of Middleton, on behalf of the Annapolis Valley Real Estate Agency, offers a \$25.00 prize for the best original poem, entitled, "My Annapolis Valley Home", the competition to be open to all readers of the *Athenaeum*.

The poems must be of four to six stanzas; be adapted to some popular air; be in the hands of the editor of the *Athen-*

teum, typewritten, not later than April 15, 1923, and become the property of the Annapolis Valley Real Estate Agency.

To help popularize the Annapolis Valley is the object of the competition, and the judges are to award 50 points with this object in view, and 50 points for literary merit.

Owing to the lateness of our first issue it was decided to extend the time of competition until April 15th.

SEMINARY DEPARTMENT

THE twenty-fifth of November saw a great deal of excitement at the Seminary, for it was the day of the Senior-Junior debate. The subject of the debate was: Resolved that it is for the best interests of Acadia Seminary that her students adopt a uniform. The Seniors upheld the affirmative and the Juniors the negative. The former wore uniforms and the latter evening dresses. There were fifteen speakers on each side. The leaders were given three minutes each for their introduction, and five minutes for their rebuttal. The fourteen other speakers gave minute speeches. The decision of the judges, who were Mrs. Ingraham, Dr. DeWolfe and Mr. Farnsworth, was in favor of the affirmative.

The following Saturday, December 2nd, the annual Y. W. C. A. fair was held. Through the fancy work, candy, ice cream, tea room, side show and fish-pond, about two hundred and thirty dollars was raised.

December 9, some of the music and expression pupils gave a recital in the chapel. The following programme was rendered.

Trio	Dancla
Minuet	Beethoven
Joyce Clark	Mary Moir
Grace Perry	Edith Freeman
Menuetto	Moter
	Helen Ingraham
Solfeggietto	Ph. Em. Bach.
	Ena Roop

Scherzo	Martucci
Zilpha King	
Romance in B flat Minor.....	Henselt
Audrey Riseborough	
Reading—The Gift of God	M Hill
Aileen Freeman	
Valse	Moszkowski
Lucy Cogswell	
Scherzo in B flat	Schubert
Faye Hains	
Caprice, Op. 16, No. 1	Mendelssohn
Margaret Cochran	
Reading—Ashes of Roses	Barrie
Kathlyn McLean	
From the Canebrake	Gardner
Joyce Clark	
Concert Etude	MacDowell
Minnie Poole	
Berceuse	Chopin
Alice Lamont	
Scherzo B flat Minor	Chopin
Miriam Coit	

Sunday, December 10th, was the Y. W. C. A. Vesper Service. Order of service:

Hymn No. 71—Joy to the World.

Invocation.

Soprano Solo—"I Will Extol Thee" Worler
Miss Nathalie Gifford

Scripture Reading.

Tenor Solo—"The Star of Bethlehem"..... Stephen
Mr. W. A. Jones.

Prayer.

Violin Solo—"Adoration" Bornovski
Miss Ruth White

Address Dr. H. T. DeWolfe

Offering

Glee Club—The New Born King.....Weiss

Hymn No. 74—The Herald Angels Sing.

We are sending one delegate, Miss Inez McCallum, to represent the Seminary Y. W. C. A. at the National Conference, Toronto. One member of the faculty is going to attend the conference, also.

Examinations are well under way, and plans are being made for "vacation time".

"This Freedom," from the review given by Col. the Rev. J. H. MacDonald, D. D., C. B. E., F. R. G. S.

"This Freedom" is a more profound book than "If Winter Comes." The title is taken from the Scriptures, "With a great price obtained I this freedom."

The book pictures the life of a woman who wishes to get "this freedom"—the freedom which all through the ages men have seemed to have and women not to have—without sacrificing anything more than her husband sacrifices. She keeps up her office work; her home and her children are under the best of supervision; in short her life seems ideal until the great awakening comes when she realizes that she too, has obtained "this freedom"—but alas, she has paid the price.

The book shows in turn Rosalie the girl, the woman, and the mother. She was born in a small parish. Her father, the rector, had been a man of great promise in his youth at Cambridge, but he threw away his possibilities, and always acted as though it were the fault of other people. The parish was going to be his jumping-off place—but he never jumped off. Rosalie's mother, too, had had her talents, being formerly an artist, but she was of a different type, ever sacrificing herself to the interests of her husband and her five growing children of whom Rosalie was the youngest.

Rosalie's earliest idea of men was that they were marvellous, wonderful, extraordinary, startling. Men did things

that caught your breath and made you want to blink. Women on the other hand were uninteresting. Men were like story books; you never knew what was going to happen next. But women were like lesson books; they just went on and on and on. But Rosalie saw that women were given a raw deal and at the age of twelve we see her—a man-hater.

She was taken by her rich Aunt Belle Pyke-Pounce who put her in a school in London. Aunt Belle's daughter Laetitia, who went to a much better school, condescendingly gave Rosalie her cast-off clothing. Here she remained until she was eighteen, after which she occupied an important place in a banking-house. She had developed into a splendid type of girl, beautiful and intellectual; but as her intellect grew keener her affection grew less. Her home letters which she used to welcome with delight became almost a bore to her.

Rosalie was a true woman; but men held for her no interest whatever. She thought of them as beasts—cats—all cats of the cat tribe. There wasn't one you couldn't classify; tabby cats, Cheshire cats, tom-cats, and stray cats. They did bragging things which made Rosalie the woman almost feel like blinking as Rosalie the girl had done. They got the best of things but it wasn't fair! She would never have anything to do with them!

It was with these ideas in her mind that she met, at her Aunt's, Harry Occleve, a promising young lawyer rumoured to be the desired "good match" for Laetitia. But she took no notice of him, hating him as but one more cat of the cat-tribe. Two things about him that she did notice were that he had strong arms and a "marching face".

And then one evening it happened. She was dining at her Aunt's. Harry also was there. During dinner as she was returning from getting her Aunt's fan, she met Harry standing in the dark hallway. She tried to think of some biting remark to give him, but before she knew it she was in his arms and he was crying, "Rosalie, Rosalie". All her hatred turned to love.

Soon Rosalie and Harry were married. They agreed that they each should have equal freedom, both keeping up their work, as before. Time went on and they were the

happy parents of three children, Hugh, whom they always called Huggo; Dora, nicknamed Doda; and Benjamin, Benji. These children, trained on purely scientific principles, never saw their mother flustered or out of sorts.

In the meanwhile Rosalie and Harry were becoming famous. The children grew older and were sent to school. One day Harry asked Rosalie if she did not see a difference in their children—a difference from other children. They did not seem to be as responsive. But Rosalie laughed away his doubts and cruel Time went on.

Harry wanted Rosalie to stay at home with the children, but she said, "I'll sacrifice for our home when you sacrifice for our home." Then she did leave her work and stay at home for a time, but she found that she had come too late to enter into their life.

She was forced to the realization that their children were different. They were unresponsive, aloof. They admired her, but they did not love her. Hugh was dismissed from school. The war came on. He went from bad to worse, even resorting to the fraudulent use of money after his return from overseas service. He was arrested, married an impossible girl, neglected her and her child, and finally came to Canada.

At the same time Doda was drifting. She had never been a true pal with her mother. She grew more and more distant, finally paying the full penalty of her sins.

There was left only Benji, Benji the littlest one, who was his father's hope since the great shame which Hugh had brought upon them; Benji, who carried off all the prizes in school, and who adored Dora, though she never seemed to care for him. He, to take revenge on Doda's maltreater, shot him and rushing away with the police at his heels was killed before an incoming train.

Oh Rosalie! Where are your dreams? You obtained your freedom, but at what a price—the lives of your three children.

But Rosalie said, "Harry, this is not the children's tragedy, it is my tragedy. Life is a sacrifice, but I never sacrificed!"

The story ends with Rosalie, the new Rosalie bringing up Huggo's little girl, bringing her up in the way she had been brought up, and teaching her herself; for she had given her ultimatum to her business partners. "This is final, I have done!"

It is impossible to imagine a boy like Hugh living as he did with such true Christian parents. Even if his mother had to be absent, surely some of her influence and that of his father could have reached him!

Doda, too, was not a product of that home. She was a flapper—not immoral, but unmoral.

It is only natural that in such a home the children would become aloof, for it takes a great deal of loving to make the right kind of children.

The keynote of Rosalie's failure is not her attempt to carry on business along with home life, but her self-confessed lack of self-sacrifice.

Many parents, such as workers, missionaries, etc., are of necessity away from their children a great deal. But the times when they do see them can be made loving times, and the enforced absence of the parents does not mean that the children should go to the bad.

The book is a powerful book, a compelling book, a haunting book. The man who wrote it may not understand women—who does?—but he catches the reader and hurries him along and then pauses to analyse in retrospect the way by which he has come.

Lastly, he brings us all to a vital subject, that no home can be founded without sacrificial love. "God so *loved* that he *gave*." Our life must be measured by our loss, for love's strength lies in love's sacrifice.

G. P., A. L. S.

JOKES.

Miss G. (in fire-drill) "Go quickly and slowly."

New Book:—"How to get up in the Morning", by Grace Carpenter.

R-t M-n - -r-ng (at the table, speaking of canoeing at Halifax)

“O, it’s wonderful on the Arm!”

O-i -a L-m - - t: (hearing the latter part of the conversation only)

“On whose Arm?”

Dr. DeW. (in class) “Miss S. do you think that because the Greeks lived in tribes, that they never became a unified nation in time of war?”

Miss S - - f-i - d: “I don’t think.”

Dr. DeW.: “Try it sometime.”

ACADEMY DEPARTMENT

WITH examinations behind and two weeks holidays ahead the fall term was fittingly closed with a chicken dinner, served to all the Academy students in their dining-room on Monday night, December 19. After each one had sufficiently satisfied the inner man, chairs were pulled back and short speeches were enjoyed from the following gentlemen:

Dr. W. L. Archibald, Dr. W. H. Thompson, Mr. H. S. Thurston and the president of the different classes.

Dr. W. L. Archibald, our principal, made a few appropriate remarks on the Christmas theme and wished the students, on behalf of Mrs. Archibald and himself, a very joyous Christmas. The singing of *A-c-a-d-i-a* brought this joyful event to a close.

Later in the evening a number of the Cads could be seen wending their way Semwards, it being one of those *rare* occasions when escorts were permitted; the objective was the Opera House where all landed in good time to enjoy the college play, “Green Stockings.”

The winter term opened on Wednesday, January 3rd, with only a small number answering the roll call. The Wednesday trains brought a goodly number and by the end of the week nearly all absentees had reported in.

A number of new students have joined our ranks all of whom we are glad to welcome and we wish them all success in the term's work.

Officers for the term are as follows:

School President—R. Jenkins.
Vice-President—W. Shatford.
Secretary—P. MacKay.
President Athletic Assoc.—J. B. Peters
Vice-President—F. Kee.
Secretary—C. Crandall.
President Y. M. C. A.—M. Harrison.
Vice-President—H. Flannagan.
Secretary—J. Neilson.
Judge School Court—R. Estey.
Prosecuting Attorney—H. Chambers.
Clerk of Court—J. Culliton.
Chief of Police—H. Spinney.
President Lyceum—P. MacKay.
Vice-President Lyceum—H. Spinney.
Secretary Lyceum—G. Fitzgerald.

COMMERCIAL CLASS THEATRE PARTY.

The Commercial Class held a Theatre Party on Friday evening, November 17th.

The class is smaller this year than last, and so a number of boys from the Senior Class were invited.

The first item on the program was a trip to the movies where all thoroughly enjoyed themselves; after this the party repaired to the Seminary Gymnasium, which was very prettily decorated with Acadia and class colors; here games were played and other amusements were provided.

Refreshments were served, after which the party broke up, everybody proclaiming a good time.

At a recent meeting of the Athenæum Staff, a discussion as to the advisability of setting aside a separate portion of

the *Athenæum*, larger than at present, for Academy notes seemed to meet with the approval of all. It was pointed out that with fifty subscribers from the Cads from eight to ten pages could be allotted. Those of the Academy students interested in seeing this plan adopted have secured forty subscriptions and are confident that more will be added.

ATHLETICS.

In the Bulmer Cup races the Academy took third place.

Altho footing the list in Basket Ball the Academy made a good showing this year. The line-up for the different games was as follows:

Forwards—Crockett, Jenkins (Capt.)

Centre—Johnson, R. D.

Guards—Zwicker R., Lombard.

Subs.—Tuttle, Starratt.



Basketball and Hockey have replaced Football, and the enthusiasm for both seems as great as that which was displayed over the pigskin. The training for the Bulmer Track Race and Inter-Class Basketball is standing the would-be first team men in good stead and has tended to promote the interests of Intercollegiate sport from Acadia's standpoint. For this reason everything should be done to encourage them. However, there has been at times in past years a lamentable tendency to place class before college and while this has not been noticeable this year it must be constantly guarded against if Acadia is to hold her own. It is the duty of every student to place college before class and to support the college teams constantly and not in intermittent moments of enthusiasm, to share alike, in victory and defeat, the rewards of the few who spend so much of their time and their ability in an effort to make for Acadia a name in the realm of athletics.

THE BULMER RACE.

An interest even keener than usual was taken in the Bulmer Race this year and the winners of the cup deserve all credit. As the winners of last year had graduated there was considerable speculation as to who would carry off the trophy this fall, and the runners trained hard that the "dope" might not be too one-sided. The contest took place on November 25th, with a good track and not too much wind. In spite of the cold, the time was cut down a minute and a half from that of last year, a very creditable showing, as many of the men were hitherto unrecognized as "milers." All classes were represented with the exception of the Freshmen.

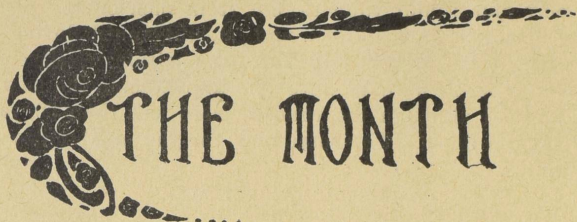
For the first four miles the contest was confined to the Academy and Junior runners, but from then on the Sophomores began to gain slowly and steadily until during the seventh mile they reached the leading position. Neither the Academy nor the Juniors were able to overcome the lead before the end although the runners were less than 50 yards apart at the finish. The total time for the eight miles was 45 minutes.

INTERCLASS BASKETBALL.

Both Inter-class Leagues this year were more than usually successful and large attendance at the games was the rule rather than the exception. Nor were those who attended them disappointed, for the calibre of the play was superior in many cases to that of the Intercollegiate Leagues as a result of better combination and the faster pace. Judging from the material seen at the Gymnasium during the progress of the games, Acadia should not lack winning teams during the coming season. All last year's material is available, for the men, with one or two exceptions, and the co-eds are well able to replace from the incoming classes that which they lost through graduation.

The outcome of the Leagues was doubtful until the very end. The majority of the surmises as to the outcome of the Co-ed's League were incorrect, the Freshettes proving to be formidable antagonists, winning all their first games only to be defeated by the Sophettes in the final and deciding game.

In the Men's League the outcome was less uncertain, as last year's winners, the Class of '24, had practically the same team as that of the previous season, with the added advantage of much practice. However, the result of the games was always in doubt, and the scores were unusually close. The Seniors ultimately being runners-up for the Inter-class cup, lost out in the final game with the Juniors by a score of 10—39.

A decorative floral ornament featuring a large rose and various leaves and smaller flowers, arranged in a horizontal, slightly curved pattern. The text "THE MONTH" is printed in a large, serif font, with the ornament positioned to the left of the text.

THE MONTH

IN addition to the hurry and bustle attendant upon packing and repacking for the Christmas vacation, the past month has been replete with extra-curriculum activities. A great deal of interest was taken in athletics on account of the keen competition in the boys' and girls' interclass basket ball leagues. The interclass debating league was also started during the month, and as a result a large attendance has been the feature of most of the Athenaeum Society meetings. In addition to these activities, skating has begun at the rink. In the little time remaining, the student body as a whole has manifested an increased interest in their studies, caused no doubt by the spectre of the approaching examinations.

ATHENAEUM SOCIETY.

On December 6, the Junior-Freshman Debate was held. The subject was: "Resolved, that it is in the interests of world peace that Germany and Russia be immediately admitted to the League of Nations". Spidell, McLeod and McLean debated for the Juniors, while the Freshmen team was composed of Fritz, Curry and Collins. The Juniors won the debate, having the affirmative for their side. F. W. Doyle was the critic for the evening.

On December 16, the Athenaeum Society held its last meeting for the year, the programme being the Senior-Sophomore debate. The Senior team consisted of Doyle, Anthony and Judge, while the Sophomores were represented by Warren, Thorne and Short. The Sophomores, supporting the

affirmative, won the debate, the subject of which was: "Resolved that appeals from Canada to the Privy Council should be abolished." A very constructive and witty criticism was given by V. L. Pearson, of the Senior Class.

PROPYLAEUM.

After the transaction of business on November 24, the Sophettes provided the entertainment. A synopsis by Carol Chipman was followed by a piano solo by Grace Beardsley. The latter part of the program consisted of a clever original skit, entitled "The Great Impersonation". The hits on the Freshettes were numerous and to the point. As declared in the critic's report, given by Mary Currie, these hits were greatly enjoyed.

On December 4, the Sophette-Freshette debate was held. The subject was: "Resolved that Canada is of more importance to Great Britain than is Australia." The Sophette team consisted of Alice MacLeod, Evelyn Bentley, and Claire Cutten, while the Freshettes were represented by Evangeline MacClelland, Eva Marshall, and Zoe MacCabe. The debate was won by the Sophettes, who supported the negative. Helen Archibald gave the critic's report.

The last Propylaeum meeting of the year took the form of a Christmas party in the club room on the evening of December 16.

After the synopsis, read by Catherine Black, '24, we were favored by a solo by Amy Prescott, '24, followed by an entertaining reading by Kathlyn MacLean, '26. In response to the singing of a Christmas carol, Santa Claus (Bessie Wright) appeared, and with many witty remarks, distributed gifts and oranges. Edith Davison, '23, gave the finishing touch to the program by a clever criticism.

STUDENT DAY OF PRAYER.

Sunday, Dec. 19, was observed in all colleges as Student Day of Prayer. The evening service at the First Baptist Church was conducted by representatives of the Acadia S. C. A., and the music was led by a student choir.

The address of the evening was given by H. B. Camp, '23, who spoke very acceptably on the program of the Student Christian Movement. Its essential theme is brotherhood, which is the program of Jesus.

S. C. A.

On November 26th, Edith Davison, '23, led the meeting and gave an original and interesting talk on "Science and Religion". A very pleasing solo was rendered by Carol Chipman.

Rev. Mr. Corey led the meeting on Dec. 3rd and spoke briefly on "Showing the Things of the Kingdom". During the service, Nita Trethewye sang for us.

On Dec. 17, Winnifred Armstrong had charge of the meeting, which took the form of a sing. Dot Mitchell rendered a solo, which was enjoyed by all. A chorus of eight voices sang a number of Christmas carols.

SCIENCE CLUB.

On Tuesday, Dec. 12, Prof. Rogers spoke very informally on the subject, "Student Life at Oxford", from two aspects, (1) Method of instruction, and (2) Social life. Following this, the boys indulged in ice cream, pie, coffee and tobacco. The evening closed with discussion around the fire.

SENIOR-JUNIOR GIRLS.

On the afternoon of Dec. 10, Mrs. Spidle entertained at her home the Senior-Junior girls' Bible study group. Following the study of the lesson for the day, the girls enjoyed a gramophone concert from Dr. Spidle's well-chosen collection of records. Delicious refreshments were served and very much enjoyed by all the girls.

S. C. A. TEA.

An innovation was presented on the afternoon of Saturday, Dec. 9th, when the girls' S. C. A. held a very successful

tea at Tully Tavern. The tastefully decorated rooms called forth many compliments from the visitors.

The girls served afternoon tea, sold candy and gifts, and put on a side-show. The musical numbers presented in the dining-room were much enjoyed. Two solos by Miss Neily were especially fine.

The proceeds of the tea were very gratifying, and the wish that such a tea might become an annual event was widely expressed.

TULLY TAVERN PARTY.

Friday night, Dec. 1st, the Co-eds gave their semi-annual reception in Tully dining-room. The guests found the room transformed into a concert hall, decorated in garnet and blue. Members of the Faculty were ushered to reserved seats in the boxes near the stage.

The evening was divided into three parts: concert, refreshments, and games. A laugh-producing program of stunts was presented, which consisted of a doll show, pantomime, alphabetical farce, and shadow pictures.

Next in order were refreshments of punch, sandwiches, and cake. Following an extensive hand-shaking contest, different games were played, Dan Tucker, as usual, being most popular. When the party broke up, the boys were escorted to Willett Hall by the girls.

SINGS.

Class activities for this month seem to have consisted chiefly of sings held at various hospitable homes in town or in Tully club-room.

On Nov. 26th, the Seniors were entertained at the home of Emmerson Warren, '23. Besides the group singing around the piano, and a quartette, Amy Prescott and Evelyn Duncanson rendered solos which were very much enjoyed.

After the Student service of Dec. 19th, the Juniors held a very delightful sing at Dorothy Mitchell's, '24. May we have many more like it!

SING AT DR. CHUTE'S.

Dr. Chute invited the Senior and Junior classes to a sing at his home on Sunday evening, Dec. 19th. The music provided was especially good. Miss Duncanson and Miss Prescott sang a duet, "Hark, Hark, My Soul!" A pleasing number was also given by a mixed quartette. The thanks of the members of the Senior and Junior classes are extended to Dr. and Mrs. Chute for their hospitality.

SOPHOMORE CLASS.

On December 3rd Grace Beardsley, '25, entertained the Sophomore class at a sing at her home. After the Sophette-Freshette debate on Dec. 4th, the Sophomores had a party in Tully club-room to celebrate four victories in sports and debating. Judging from the sounds which came to the rooms above, and judging also, from the accounts given later, the party was especially enjoyed on account of both entertainment and "eats". Miss White and Prof. Ramsey acted as chaperones.

The last Sophomore sing of 1922 was held at the home of Preston Warren, '25. Special refreshments formed a noteworthy feature of the evening, which was voted a great success.

FRESHMAN CLASS.

After the Sophomore-Freshman debate of Nov. 18th, the Freshmen held a party in the gymnasium. Games, Tucker and refreshments formed the program for the evening. The chaperones were Dr. and Mrs. Wheelock.

Following the example of the other classes, the class of '26 is having numerous sings, two having been held this month. On the evening of Nov. 19 the Freshmen gathered at the home of Jean Creighton and spent a delightful evening. The second sing was held in Tully Club-room on Dec. 17.

ENGINEERS' PARTY.

Friday evening, Nov. 24th, the Engineers entertained their friends at a theatre party. After the show, everybody went to Willett Hall club room, where refreshments and

Tucker furnished a pleasant conclusion to the party. Dr. and Mrs. Wheelock were the chaperones.

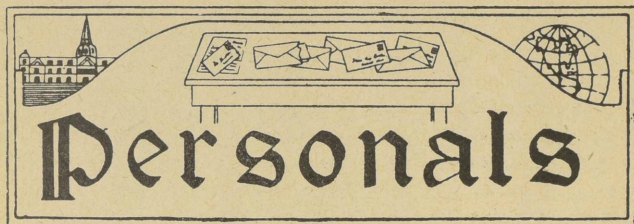
POLITICAL ACTIVITIES.

The Mock Parliament at Acadia has been revived by the Athenaeum Society. As a result of their action three parties—the Liberal-Conservative, the Liberal, and the Progressive—were formed, and a regular election campaign was conducted. On Dec. 9th the various party conventions were held, at which the platform of the parties were drawn up and the leaders chosen. During the next week many meetings were held by the different parties. At all these, the political questions of the day were discussed, and the merits of the different platforms were considered. The climax of the campaign came on the following Saturday, when the election was held, the results showing that the Progressive Party had been given the reins of power. Immediately after the mid-year examinations the new parliament will hold its first session.

WILLETT HALL STAG PARTY.

Pursuing a custom of former years, the boys of Willett Hall had their annual "stag party" at 10.30 p.m., Dec. 16th. After the exchange of Christmas gifts a short program was presented. Harry Mollins gave a solo, which was much appreciated. This was followed by a mock trial, which caused a great deal of merriment. It is rumored that Mrs. Weeks and Dr. Cohoon acted as witnesses at this trial.

After the entertainment, abundant refreshments were served. Again, according to custom, the events of the party were prolonged into the early hours of the morning.



'73—We regret to record the death of Dr. G. O. Gates, which took place at Wolfville on Jan. 1.

'85—Dr. Seldon Cummings has taken a professorship in Redlands University, Redlands, California.

'86—Dr. C. A. Day has resigned at Watertown, Mass., after a pastorate of seventeen years.

'87—Rev. C. W. Corey has accepted a pastorate at Springvale, Me.

'88—Hon. H. H. Wickwire, Minister of Highways for Nova Scotia died at Kentville on Nov. 6.

'90—Rev. H. F. Waring has resigned his pastorate to spend his time in literary work.

'91—Rev. Z. L. Fash has accepted a call to the Baptist Church, Summerland, B. C.

'91—Rev. E. E. Gates has been accepted pastor-at-large by the Connecticut Convention.

'91—Dr. H. P. Whidden has been appointed Chancellor of McMaster University.

'91—Dr. A. T. Kempton left on Jan. 1 for a trip through the Holy Land.

'93—Dr. A. C. Jost has been appointed Public Health Officer for Nova Scotia.

'94—Rev. S. H. Davison has recently accepted a call to Cartville, California.

'95—Miss Mabel E. Archibald, returned missionary from India, is spending the winter with her brothers in the United States.

'95—Dr. J. L. Miner, pastor at Roxbury, died at Philadelphia, Dec. 20.

'98—The death of Miss Marion Ada Hayes took place at Wolfville, Nov. 19.

'98—Rev. C. W. Rose has received a call to Peterborough, Ont.

'99—We extend our sympathy to H. B. Sloat on the death of his mother.

'00—Dr. J. A. Huntley has accepted a call to Moncton, N. B.

'03—Prof. H. G. Perry attended the American Association of Advanced Science at Harvard.

'08—Rev. L. E. Ackland leaves shortly for Sydney to take up the pastorate there.

'13—Dr. F. F. Chute and Marion Miller were married in Canning in November.

'15—Rev. Clyde Robbins has resigned his pastorate in Bridgetown.

'16—Mildred Schurman has completed a course in the Provincial Normal College, Truro, and is in Wolfville now.

'21—Hilda Bishop is principal of the school in Shubenacadie.

'21—Otto Parsons is teaching at Cartwright, Man.

Ex. '22—Born to Mr. and Mrs. Vaughn Henshaw, a son.

Ex. '23—Nina Wickwire and Leland D. McIntyre were married at Calgary on Nov. 22.

A. L. S. '95—Mrs. Annie Cohoon Floyd has been appointed president of the New England alumnae.

A. L. S.

Ex. '21—Lethe Laird is spending the winter at Charlottetown, P. E. I.

Ex. '21—Jean Gross is living in Watertown, Mass.

Ex. '21—Ruth Tuplin is spending the winter at Coronado Beach, Florida.

Ex. '21—Mildred Arnold is studying at Columbia University.

Ex. '21—Aileen Dodge has accepted a position as dietitian at Corey Hill Hospital in Boston.

Ex. '22—Dorothy Clerk is at her home in Kentville, N. S.

Ex. '22—Helen Thompson is training at the Children's Hospital, Halifax.

Ex. '25—Margaret Lawrence is at her home in St. George, N. B.



The Brunswickan comes to us as a well balanced magazine containing a little of everything worth while. The story "The Tainted Rock" in the December issue deserves special mention.

The Xaverian is always welcomed by us for its merit. The December issue contains several good articles among which may be mentioned "The Separate School Question", and "Capital Punishment in Canada". Matheson's Poem "The Eternal Lines" is also worth reading.

McMaster University Monthly. Your November Magazine contains some valuable literary work, which incidentally is the work of graduates. Why not stir the undergraduates to a literary effort?

Vox Wesleyana, could you not with a little persuasion get another story in your magazine? The magazine is good as far as it goes, but does not go far enough.

Saint Andrew's College Review, is among the best on our shelves this month. but you could have it better balanced by devoting a little more space to stories and poems.

The Mitre shows the way to most all of us in regard to illustrations. Good work *Mitre*. Carry on.

The Managra contains several good things both in poetry and prose.

“What’s the matter with old McGill?” She’s all right according to the *McGill Daily*. You have a good publication which we always enjoy.

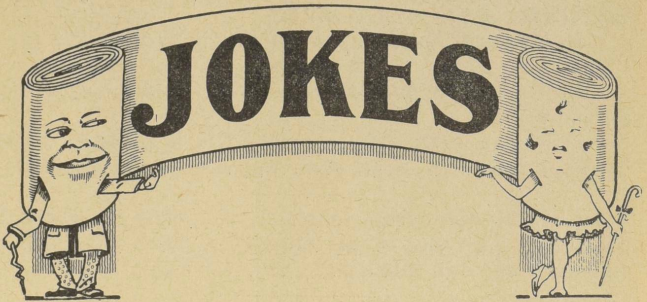
The Minnesota Techno-Log is a magazine worthy of highest praise.

The Ubessey is a weekly worth receiving. Best wishes to

The Western U. Gazette has come forward with some literary contributions. You are doing well, Western.

The Ubyyssey is a weekly with receiving. Best wishes to our Pacific coast friends.

The Sheaf, from Saskatoon, brings with it the spirit of the prairies. The essay on “Three Canadian Poets”, in the December issue is worthy of special mention.



J. G. McL. '24—"Why weren't the Sems at the Tully Party?"

Sleep '24—"The room wouldn't hold them all."

John—"I wouldn't mind holding a few."

Dizzy Neal, '26—(At Freshman Party passing around sandwiches) "Anyone short here?"

Henrietta '26—"Now don't get personal."

Mary Read '23—"Are you taking art?"

Flewie '24—"No; Art is taking me."

Parker '24—"We cut up 'misdemeanor' in lab today."

Freshette—"Really? I didn't know you went into the higher vertebrates in Amateur Biology."

Ruth H-nn-g-r '23—"What is the difference between Wieden and McLeod?"

Ede '23—"One is Oskar, and the other osculator."

Alma Slocum '23—"I am going to be a missionary—Think of the glory of saving men!"

El-p-th '23—"For goodness' sake, save one for me."

E- S-n-f-rd '23—"When I left the movies tonight I put my rubbers on the wrong feet."

E- G dw-n '23—"I suppose you mean Judique's."

Prof. (In Freshman Bible)—"What is demoniacal possession?"

Freshman—"Demoniacal possession is property owned by the Church or by some other religious organization."

Ne-l '26—(In debate rebuttal) "We must not allow the prodigious ignorance of our opponents, however great, to supercede our own intelligence, however small."

Br-wn '26—"Tell them all you know Fritz, it won't take long."

Fritz—"I'll tell them all we both know—it won't take any longer."

Freeze '26—"That was a wonderful speech you made last night, Collins."

Collins '26—"My boy, if I had your gift of gab, with my own ability, I'd be a great orator."

"Caesar estum jam forte."

English rendering by Latin A student:—Caesar ate some jam for tea."

Senior—"There he goes with his McLaughlin."

Junior (innocently) "Oh has he really one?"

Senior—"He is the only one around here with one "

Gordon McLeod '24 (after economics test) "Did you say the pool room was productive or predatory?"

Morton '24—"Productive, of course,—I think swimming is beneficial to anyone."