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The Dalhousie Gazette



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"ORA ET LABORA."

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HALIFAX, N. S., JANUARY, 1911.

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College Residences for Women Students.

IN all college residences for women there exists necessarily a certain similarity both as regards the intention of the founders and the results actually achieved. Always, the aim is to provide a pleasant and comfortable home where girl-students may enjoy proper food and lodging together with congenial companionship and conditions favourable to intellectual work. And life in such residences does possess certain constant elements; it is, on the whole, a happy, healthy and active existence, in which the young girl finds her ambition stimulated, her social instincts gratified, her sympathies broadened and her whole nature strengthened and rendered more efficient for taking its part in the work of the great world of humanity for which the college itself is but a preparation. Few women graduates can look back upon the years spent in such college homes without feeling that they were truly years of blessing; the enthusiasms there awakened have never wholly died away, the habits of study and of thought there formed have permanently enriched mind and character, and the friendships there begun in the golden spring-tide of youth and hope, no separation in space or passage of time has been able to destroy. Yet along with the general resemblance between all college residences there are to be noted great and important differences both in the ideals aimed at and in the degree of success in realizing these ideals; and there may be some interest and profit in sketching, however slightly and imperfectly, some of the conditions and arrangements in such houses for women students.

Broadly speaking, the planning and management of college-girls' dormitories have been more or less consciously based on one or other of two conceptions; the dormitory has been regarded,

at the outset at all events, as an adaptation and development of the *boarding-school*, or as a modification and improvement of the *boarding-house*. Generally, though not universally, the former type has prevailed in the residences of Womens' Colleges, and the latter in those connected with co-educational institutions. It is note-worthy, however, that each type grows further and further from its original point of departure as experience teaches the essentially specific character of the conditions to be met and the problems to be solved in providing a satisfactory home for girl undergraduates.

As an example of a College residence developed along the lines of a boarding house we may consider Sage College, the women's dormitory at Cornell University in the State of New York. The private boarding houses in the little city of Ithaca were for many years very poor in quality and insufficient in number, and in some cases were situated in an unhealthy part of the town. Sage College, a large, handsome building on the College campus, is a worthy monument to the generosity of the late Mr. Henry Sage and it has always offered many advantages to its inmates.

The present writer lived there for two years, from 1887 to 1889. The house was well planned and the rooms conveniently arranged and comfortably furnished. A good "Gym" was attached, and attendance at the physical culture classes was compulsory for the girls in their freshman and sophomore years. The Botanical lecture-room was in Sage College, and many lectures not connected with that department of the University were held there. Often Professor Hiram Corson would consent to the earnest petition of some of his many admirers, and give an evening's reading from Shakespeare, Milton or Browning,—a reading which was a revelation of the significance, power and beauty of the poet's words. In the immediate vicinity of the Botanical departments' laboratories was a very fine conservatory, full of choice and rare flowers, to which the girls had free access. And yet while Sage College certainly must, from its inception, have filled in many respects adequately a want that had been keenly felt, it was not when I knew it a quite satisfactory example

of a college residence for women. The food was poor and badly cooked and served, the table appointments being coarse and uninviting. The dining room was noisy and over-crowded. For defects of this kind the great difficulty of procuring good domestic service was doubtless partly responsible. More serious still was a certain crudeness and lack of refinement in the social atmosphere. Many of the girls came from out-of-the-way villages in the middle West, and had enjoyed few social and educational advantages before coming to Cornell University. The students from more cultured homes and possessing more knowledge of social conventions tended to form little groups, and to keep somewhat apart from the others. The Lady Superintendent was most kind and good-natured and always ready to act as the girls' chaperone when desired, but she was not a college woman and exercised only a very slight influence over the hundred resident students under her care. A few of the wives of the Professors showed much kindness and hospitality to individual girls, but for the most part the girl-students at Cornell, being intelligent and hardworking learnt much in the College class-rooms, but outside of them gained comparatively little of that uplifting, broadening and refining influence which ought to come from four years spent at a great University. All this, however, is ancient history now, and many and no doubt most advantageous changes have taken place in the course of the last twenty years. The women students of to-day give more attention to athletics and sports than was formerly the case, and there is a Women's Self-Government Association, exercising authority in the various college residences. The number of women students now attending Cornell University is about four hundred. Under the management of the present very able "Warden," Miss Loomis, Sage College and the other dormitories at Cornell probably offer as many benefits to women students as any College Residence in the United States.

A strong contrast was presented to the writer when she left Sage College in the spring of 1889 to teach for six weeks at Vassar College, then a much smaller institution than it is to-day. The atmosphere here was distinctly home-like, yet something

suggestive of the better class of young ladies "finishing" school was felt to be present. Nothing was neglected that could make for the physical and moral welfare of the girls, who were of the best type of American young women. The rooms were cosy and pretty, the food and table appointments excellent. Teachers and students lived together in a large building, a wing of which was occupied by the President and his family. The faculty was composed mostly of women, though the best-paid positions were usually given to men. The Professors and instructors were pleasant people, and the intercourse between teachers and students was close and cordial. The spirit of the place was one of refinement, culture, and good feeling, but the girls, I thought, were kept a little too much in leading-strings, and while the Vassar graduate would be likely to prove an intelligent gentlewoman, she would probably not often develop into a serious scholar or a bold and independent thinker. But Vassar, no doubt, has gained greatly in all ways since I knew it.

Wellesley College, like Vassar, started the home life of its students from the idea of an improved boarding school, where the young girl would be surrounded by every possible safeguard against dangers of all kinds to mind, body or soul, but it has consistently and steadily grown through this conception to one of more liberty and breadth. Originally the most trivial details of individual conduct were governed by rules irksome to the impatience and intolerance of youth, and very troublesome to enforce. The girls were forbidden to eat candy, to keep eatables in their rooms, to go to the Opera, to travel by train on Sunday, etc. At 9.30 each evening there was "silent time" for ten minutes, which it was expected girls would devote to prayers, meditation, or reading the Bible; at 10 o'clock all lights had to be out. With the growth of the college most of these regulations have been dropped or modified, and the discipline of the various dormitories is now given over almost entirely to the students themselves, who through their "Students' Government Association" most successfully enforce all College laws save those directly concerned with educational matters. In early days a large part of the manual work in the College buildings

was done by the girls, but this plan was not, on the whole, successful, and "Domestic Work" was transferred to "hired help" some fifteen years ago, to the great satisfaction of all concerned. Wellesley is essentially a live and growing institution, and she has never been afraid of changing her methods to meet new conditions. The College now numbers some fifteen hundred undergraduates, some three hundred of whom live in College Hall, the rest in dormitories of various sizes scattered through the fine, park-like grounds of which Wellesley is so justly proud. The smaller "cottages" are perhaps the pleasantest, but all are planned carefully for the convenience, comfort and health of the students. Each has several members of the faculty residing in it, and is presided over by its own Lady Housekeeper. Generous financial arrangements are made to enable girls of small means to participate in the advantages of college life, and Wellesley is singularly free from all taint of snobbishness or the vulgarity of the worship of money. Character and scholarship alone determine the position a girl holds in the college community. Wellesley calls itself "The College Beautiful," from the opening words of a student song written by one of its Professors:

"Hurrah! for the College Beautiful!
 Hurrah! for the Wellesley Blue!
 Hurrah! for the girls, who are gathering pearls
 From the shells that are opened by few!"

But to one who has spent ten pleasant years there it remains in memory as "The Happy College," so full is it of the brightness and good comradeship of youth, and that "sweet content" that comes from work faithfully done and amusement heartily enjoyed.

An excellent example of a Dormitory system suited to the needs of the best class of college women-students is to be found at Radcliffe College, which started as the Woman's Annex to Harvard University. The girls are, as a rule, somewhat older than those attending Vassar and Wellesley, and a large amount of individual liberty in matters of detail exists along with good order and the pursuance of scholarly ideals. Bryn Maur, too,

possesses large and handsome dormitories with every comfort for its numerous and hard-working students. At Bryn Maur the members of the faculty do not reside in the same buildings as the students.

At Mount Holyoake and at Smith College somewhat the same conditions exist as at Wellesley, but at Smith a considerable number of the students reside at boarding houses supervised by, but not directly connected with, the college itself. Student self-government in some form or other prevails in most of these institutions. In the Western Co-educational colleges of the United States there is, in some instances, no special provision made for a College home for women, in other cases there are dormitories more or less directly controlled by the College authorities and resembling Sage College at Cornell. We are fortunate in having in Canada an example of a College Residence or Home on a large scale which is managed wisely and successfully, and with due regard to the specific needs of Canadian College women. This is the Royal Victoria College of McGill University at Montreal. Its beautiful building and generous endowment are the gifts of Lord Strathcona. McGill is only partially a co-educational University, the women students of the first two years have their instruction wholly, those of the upper class partially, apart from men students, while in the Honor and Additional Courses the classes include both men and women. The students of the Royal Victoria College are further assisted in their studies by resident lady tutors who are appointed as members of their respective Departments by the University. Many of these women-lecturers, however, teach a considerable number of the third and fourth year classes which men as well as women attend,—a fact which tends to bring the women of the resident staff into intimate and friendly relations with the student body at large. Some information as to the life at Victoria College, kindly furnished by the Warden, may be of interest. There is no formal system of student self-government, but each year the girls select a President, with a committee composed of two representatives of the Fourth year, two of the Third year, one of the Second, and one of the First, who are

expected to help in maintaining house regulations, to be guardians of the conduct of resident students, to look after their interests, and to act as the official channel between the girl students and the authorities. Beside this, each year's class is expected to exert a friendly and helpful influence over the year beneath it. In practice the influence of the seniors is naturally the most powerful. The regulations in force are fewer than in most of the College Residences in the United States, and seem to have been conceived in a liberal and sensible spirit. Quiet is to be maintained during working hours, and after 11 p. m. when students are expected to be in their own rooms. Proper chaperonage to places of public entertainment is required and is usually supplied by the Warden or members of the resident Staff. Gentlemen visitors are received on Friday evenings and Sunday afternoons. Residents may accept invitations to the theatre and to private parties subject to the discretion of the Warden, and, in the case of young students, the approval of their parents or guardians. Guests may be invited to meals after notification to the Warden, at a small fixed charge. All accounts agree as to the pleasurable and comfortable character of the life at this very admirable College Home.

Space fails to tell of the many other successfully-managed Residences for Women in Canada and the United States, and a separate article would be needed for an account of similar institutions in Great Britain. It may, perhaps, be permitted to the writer, as an old Dalhousian, and one deeply interested in all that concerns women students, to offer a few suggestions as to what policy would seem to be the most wise in establishing and maintaining a residence in Halifax for our own College girls, for it does not seem to be necessary now to enlarge upon the advantages of such a College home, experience everywhere having shown that no difficulties exist which cannot by wisdom and good feeling be overcome, and that the benefits of a well-managed dormitory are cordially recognized by all women graduates who have enjoyed them.

First, then, let us start soon. If we wait for some enthusiastic and generous millionaire to present us with a fine building

and endowment, we may wait for a very long time, there is but one Lord Strathcona, and he has already done his share in the noble work of promoting women's higher education in Canada. Moreover, we are only carrying on a good old Dalhousian tradition if we make a very little money, and that earned mostly by ourselves, do a lot of good work. The need is present, let us meet it promptly and bravely. Secondly, let us begin in a modest way, renting a house of moderate size, furnishing it comfortably, but not luxuriously, and keeping the charge for board and lodging at a low figure. The Italians have a good proverb: "Chi va piano, va sano, chi va sano, va lontano"—"Who goes softly goes safely, who goes safely goes far." Thirdly, let those in control secure the full confidence and hearty co-operation of the girl students in all that concerns the order and well-being of the College home. When all are sincerely anxious to uphold the good name of the Residence and of the University, the formal regulations need be few and simple, and will be cheerfully accepted. At least a small number of upper class girls should be among the residents, to give help and counsel to the younger students. Fourthly, our Residence should be as closely as possible connected with the University itself, and should receive official recognition from it. It should also not limit its influence to girl students alone, but, so far as may be practicable, form a social centre for the whole College community. Lastly, let us be faithful throughout to the idea of co-education, now an established part of the policy of Dalhousie deliberately and after careful thought adopted by the Board of Governors, and successfully carried on for the last quarter of a century. We do not propose to open a teaching college for girls, nor to prepare the way for anything of the kind, but to provide a suitable home for earnest and intelligent young women who, under the guidance of men, and with the companionship of men, are working for the great ends of knowledge and power. If in this spirit, modestly, bravely and loyally, we inaugurate our College Residence for women students at Dalhousie, there can be little doubt as to our ultimate success. Small at first, our College Home will grow as the demand for its privileges

increases, as new problems arise we shall have our experience to guide us to their true solution, and in faithful service to our Alma Mater we shall be enabled to hand down from generation to generation of Dalhousie women worthy and noble traditions of scholarship, conduct and character.

ELIZA RITCHIE.

Cymbeline.

A SKETCH.

We learn from Dowden that Cymbeline interweaves, with a fragment of British History taken from Holinshed's Chronicles, a story from Boccaccio's "Decameron," the Genevra of the Italian novel corresponding to Shakespeare's Imogen. The story in a tract called "Westward for Smelts," stated to have been published as early as 1603 and associated with English History in the time of Edward IV. Shakespeare takes his King's name as well as the names of the two Princes from Holinshed's History, but their romantic story he seems to have invented.

Dr. Forman, a famous quack and astrologist records in his M. S. "Booke of Plaies and Notes," preserved among the Ashmolean M. S. S. in the Bodleian Library that he saw Cymbeline acted. His book belongs to the years 1610-1611, so it must have been about this period that the drama was written.

The main Plot is the love story of Posthumus and Imogen, this theme with the famous wagger "motif," and the chest intrigue is set in a frame of pseudo British History and blended with episodes belonging to that mythical period. It is considered rather loosely constructed, with few passages containing much dramatic intensity, some critics doubting whether the vision of Posthumus Act V., Sc. IV., is really of Shakespeare's authorship, thinking it may have been inserted for some court representation during the reign of James I., and again in the dirge sung at the grave of Fidele, Act IV., Sc. II., certain commentators doubt the authenticity. Nevertheless, the play is of singular charm, and contains in Imogen one of the loveliest of Shakespeare's creations of female character.

Dowden thinks that "Posthumus and Imogen" would be a fitter name for the play than "Cymbeline." The weak King governed by his strong minded ambitious wife has but a small part to play, and it is designed that the heroine shall have no true father, friend or protector for a time, except the faithful servant Pisanio. The Princes, royal by nature as well as birth, inherit none of their father's weakness. The Queen transmits to her son, only her evil disposition with none of her intellectual force. Cloten, though not lacking in manliness is thickwitted, coarse and violent. Imogen prefers to him the poor and worthy gentleman endowed with nature's gifts and possessed with the culture of his time.

But Posthumus parted from Imogen is no match for the cunning of his rival, his faith in her innocence is quickly shattered and suddenly overthrown. In due time, remorse for his hasty judgement does its work and his nobler nature reasserts itself and in the final reunion of parent and lost children, the erring husband is restored to the wronged but still loving wife.

Everything to make a woman lovely with the exception of grandeur and majesty Shakspeare has given to Imogen, brightness of intellect, exquisite feeling, refined imagination, the hatred of evil, scorn for what is mean, cultured womanly accomplishments, sensitiveness to joy and sorrow, and the power to recover quickly from the disaster into which her grief plunged her, and enjoy again the sunshine of love. With reconciliation and reunion this like Shakespeare's other romances, closes, even Iachimo repenting and being forgiven.

L. GRANT.

Reminiscences.

Reminiscences of the introduction of co-education into Dalhousie recall how readily women were admitted on their first application. So that it seems only their own fault that they did not enter earlier. Certainly, the idea of co-education was losing its novelty before women sought admission to Dalhousie.

The pioneer among Canadian University women was Miss Stewart, of Mount Allison, who graduated in 1882. Two years before that a woman had matriculated at Acadia. Dalhousie was the third among Canadian Universities to admit women, and Dalhousie girls used to quote most loyally:

"And its greatly to our credit
That we are Dalhousians,
But we might have been Sackvillians,
Acadians.
But in spite of all temptations
Offered by denominations,
We remain Dalhousians."

While it is true that our Alma Mater never refused admission to women, but granted it unreservedly when first asked, there is no doubt that the prejudice against College education for women prevented them from entering earlier. Though that prejudice still exists in some minds, changed conditions have largely robbed it of its deterrent powers, for the school girl of to-day knows she may go to college if she likes; the girl of thirty or forty years ago used to dream of college as something almost beyond her possibilities.

What was called higher education for women was talked and written about long before the advent of the girl undergraduate. Before the middle of the last century, women's demand for colleges had become so much a topic of the day that the representative poet of his age and country had made it the somewhat whimsical theme of one of his longer poems. But "The Princess" was only serio-comic; serio-comic for the most part was the regard shown in the beginning to this educational campaign. There seemed to be something laughable in women's striving for a higher education. Now it is hard to see why the early nineteenth century girl should have been so ridiculed for wishing to enlarge her field of knowledge.

Long before this period, in the Renaissance time, though women had not entered the Universities, they had been permitted to become earnest and persevering students without becoming thereby ridiculous. There is no hint, for example, of Elizabeth's being made fun of for reading Greek with her Ascham. But

fashions had changed since then, and in the 18th century and the beginning of the 19th serious interest in study of any sort seems to have relegated a woman to the list of bluestockings. However, in spite of old prejudice, in spite of Tennyson's gentle satire, the demand for higher education, timid at first, became more and more insistent, until the conservative Universities of Oxford and Cambridge permitted women to study and pass examinations within their sacred precincts.

This struggle of the women of England for educational privileges no doubt had its influence on our own younger country, and if Canadian colleges had been barred against women, the barriers were quietly removed—so quietly that women still thought themselves excluded, for while it is believed in, an imaginary bar does as well as a real one.

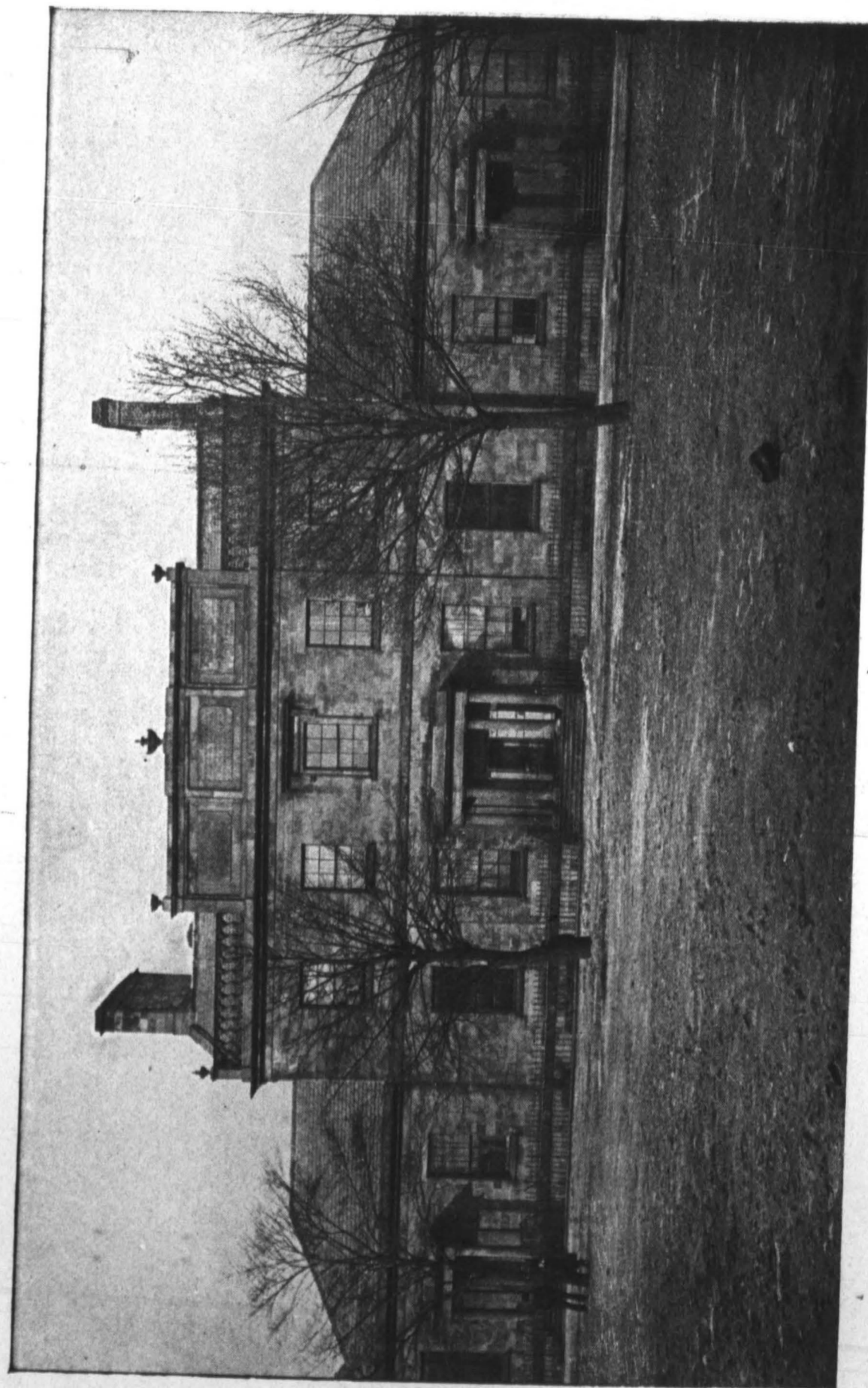
After women had been admitted to Mount Allison and to Acadia, there was encouragement for two girls at the Normal School, Truro, to hope that their dream of going to Dalhousie might be realized. They found a ready sympathizer and champion in Principal Calkin, who forwarded a petition to the Dalhousie authorities asking that women be admitted to the University on equal terms with men. This was some time in the spring of 1881. After two months of eager, expectant waiting, wondering what the answer would be, the favourable decision was made known. When this announcement, that Dalhousie was open to women, was read, there was a wildly-exultant moment, as if the dearest hopes were realized. There followed the sobering thought that getting permission to enter the University was like stepping over a shadow,—would the examinations prove a barrier? Then came a chorus of dissentient voices, urging that the work at Dalhousie was too strenuous for women; they would break down under the strain of Mathematics and Classics. Why these subjects were lions in the way was never explained. How absurd all this seems now, since so many girls have gone, as a matter of course, from school to college. Those kind encouragements naturally made the would-be matriculants more zealous to press on, to know the perils of the University curriculum. Accordingly, in October,

1881—for the college year was shorter then than now, and the examinations were held in October—two women took their places among the students assembled in the library of old Dalhousie to write in competition for the Munro Bursaries.

Old Dalhousie, that building of 1820, standing on the Grand Parade, where the City Hall now is, remained the home of the college for six years more, but already there were rumors of tearing it down to build greater. Already the college was "cabined, cribbed, confined" within its walls. All its rooms of the upper air were needed for lecture halls; cloak rooms and study rooms were in the basement, and Mrs. Janitor was inclined to emphasize her generosity in giving up one of her subterranean apartments to the ladies.

But all that mattered not at all to anyone happy in finding herself a Dalhousian. College receptions and such like functions were, of course, undreamt of in these days, even though we may not have been all dedicated to closeness and bettering of our minds. Though that first building has long since disappeared, it has ever an abiding place in the affectionate memory of old Dalhousians. When the examinations were passed, there followed waiting with half-suppressed excitement to learn who had won the Munro bursaries. Grateful and happy were the bursars in finding themselves among the successful competitors. Dr. Ross announced at the opening Convocation, held in the Province Building, that the women were honorably among the thirty, but attained not to the first three.

After women were enrolled as undergraduates, there were various little questions of college etiquette to determine. Should they wear the scholastic gown without which no student had hitherto been recognized at lectures? Professor MacDonald in his genial, confidential way, decided that, by saying, he had a special dispensation from the Senate to discard his gown at lectures and he should not approve of women wearing the gown. So Dalhousie's daughters are not gownsmen till the day of capping. They were too shy to declare a readiness for class recitation, and acknowledged they would prefer not being questioned. Probably the Professor chuckled to himself over



View of Old Dalhousie

their timidity, but with more than common calm he agreed that they should be silent members of his class. Professor Macdonald said he should question the women students' but not often. The reading of the Freshman year of that time was principally mathematics and classics, but there was also rhetoric. This class in rhetoric was taught by dear old Dr. Lyall, most gentle of professors, kinder than Goldsmith's village schoolmaster for the love he bore to learning could not make him severe in aught, not even in marking examination papers. When the maximum mark was 100, it was possible for Dr. Lyall to give 120 and to prove the justice of it, by a process of ratiocination, thus—he read an excellent paper and marked it 100, then a mediocre one he marked 50. On comparing the two he found the former 70 per cent better than the latter, consequently, the original 100 became 120. For that first year there were only two women at Dalhousie. The following year there were many as general students, the lectures in English Literature proving specially attractive, and in 1883 two more women matriculated. From that time there has been an ever increasing number of women undergraduates, and now more than 160 women have received their degrees from our University.

Grateful and loyal to our Alma Mater, let us do what in us lies to advocate her interests. Mindful of the old traditions of equality, let us remember that there was never anything of a grudging spirit in Dalhousie's welcome to her daughters, to them she has given as freely and unreservedly as to her sons.

M. F. D. T.

Dead Summer.

Move through the fields and gardens with soft sighs,
Remembering the laughter of dead days,
And Summer, whose brief glory slowly dies,
Slain by the frosts that stain the woodland ways
With flaming scarlet, and false gold that flies
Before the Autumn gale whose fury slays.

Summer, and all that Summer brings is dead,
 The Summer flowers die beside the path;
 The Summer birds have ceased their songs and fled,
 Before the Autumn tempest's stormy wrath;
 And in the fields where Springtime grasses spread
 Lingers the hopeless green of aftermath.

No longing will suffice to turn again
 The forward moving footsteps of the year;
 No wish can give us back the tender pain,
 That thrilled our heart-strings, when the Spring was here:
 Nor any call bring back the Summer rain,
 Falling like music, faraway and clear.

CLARE GIFFIN.

Weimar.

Many and various have been the centres of culture to which we owe that appreciation of truth and beauty which binds us to all that is great and noble in the past and unfolds to us a future rich in possibilities. Of these centres there is one which stands for that self-culture which means the harmonious development of every side of our human nature, and for that social culture which makes us give of ourselves to others. In vivid contrast to that rude rush and scramble for knowledge which characterizes much of our modern life, the little town of Weimar stands apart as the symbol of that true culture of the mind and of the emotions which can come only to a mind and heart at rest.

When we speak of a place as a centre of culture, we think at once of that period of its history in which the greatest men lived and did their work. As Athens suggests the names of Pericles, Phidias and Sophocles, so quaint little Weimar, with its motto, "Be unpretentious in externals, but great in spirit," means for us the age of Goethe and of Schiller, and of that interesting group of men and women who after the Thirty Years' War awakened in the German nation a new spirit of faith and freedom.

Thuringia has been a seat of learning since the Middle Ages, as the legend of Tannhäuser and the story of the strife of the poets at the Wartburg in Eisenach testify. Here, in the sixteenth century, Luther translated the New Testament, which translation gave birth to the written language of Germany, and Weimar itself was one of the strongholds of the Reformation. When the Renaissance in Germany was at its height, Weimar became the capital of the Duchy, Sachsen-Weimar-Eisenach, and in the market-place we still find traces of the architecture of the Renaissance.

When we cross this interesting old market-place, memories of bygone days crowd thick upon us. How many famous men have stepped upon these very stones and have watched the passers by from the queer little windows over the way! In Weimar, one seems to live again in the days when Goethe filled the town with his own great personality, and we realize with a start that in this ever changing world there is a constant element,—the Spirit of a great man.

The real history of Weimar begins after the Thirty Years' War. The Spirit of the German people which had been crushed by hard and cruel struggle, gradually reawakened and first found expression in sacred music. Bach and Handel were the great exponents of this form of music, and they not only expressed in their compositions the faith and freedom of the nation, but gave to it a wider outlook, a larger soul. It was in the quiet of Weimar that the genius of Bach expanded; here he wrote his cantatas, which were first performed in the Castle Chapel, his preludes, his fugues, his fantasies.

But it was a woman who first made of Weimar a seat of learning and gathered about her all the great men of the Germany, of the Eighteenth century. The Princess Anna Amalia of Brunswick, who, in 1759, not yet twenty-one years of age, became, on the death of her husband, regent of the Duchy was possessed of good judgment, decision of character, a kind heart, and that knowledge of human nature, which enabled her to rule her little kingdom wisely. During her term of office, Weimar became a town of importance, for she did much to

improve the condition of her people. Public Schools were established, good teachers trained, and both Church and University were properly manned. The private library of the Dukes became public property, and the fine art collection of the Regent was made over to her subjects. Her interests were many and varied, but notwithstanding her devotion to her family and to her people, to music, art and literature, Anna Amalia was the gayest of the gay, and the social gatherings of those days of Weimar were equal in splendor and brilliancy to anything in Europe.

It is worthy of note that, at a time when the theatre was condemned by many of the learned men of Germany, this woman was convinced that a well directed theatre was an important factor in forming the character and tastes of the people. She therefore resolved that her little theatre at Weimar should exist not only for the entertainment of the rich, but also for the benefit of the poor, so they were admitted to three performances a week free of charge. The best actors came to her Court, and while at other European Courts, French and Italian Opera still flourished, there was born in Weimar the German Opera, which Mozart at once recognized as a great event in the development of music.

With the accession of Carl August, the son of Anna Amalia in 1775, Weimar reached the height of its fame, for at that time, the Court Circle of which the poet Weiland had long been the philosophic guide was enriched by the addition of the great preacher and theologian Herder, and by the coming of Goethe. The latter came as the warm friend and counsellor of the wild and reckless but kind hearted young duke, and Anna Amalia anxious that her son should cultivate those qualities which make the wise ruler, was well satisfied.

The social conditions in Weimar at this period were unique. It was as though all the strong and learned men, and the clever and beautiful women belonged to one large family, each member of which tried to secure for the others all the beauty and the joy, which music, art, poetry, and nature herself had to give. "What is holy, 'tis that which binds many Souls one to another."

Such a company of brilliant and congenial spirits have probably never come together in so small a town before or since: Weiland the poet and philosopher, Herder the powerful preacher and higher critic of his time, Christopher Bode to whom German literature owes a debt, as it was he who translated Sterne and Goldsmith and brought Smollet, Fielding and Montaigne before the reading public of the Fatherland. Bach was director of the Court Orchestra, Heinrich Merk was a great authority on art, particularly that of Reubens and Van Dyke, and as an ardent admirer of Durer, he did much to create an interest in the work of this great German painter. Carl August represented the man of the world in the widest sense of the term, and under the guiding influence of Goethe he became a ruler and a man honored and beloved by his subjects.

There were women also in that company who were not only lovely to look upon and attractive in conversation, but added to these graces clear intellects and open minds. They understood and appreciated not only much of the philosophy, literature, and art of the day, but their great aim was that each should make her own life as beautiful as the poem she read. Of these women besides the two duchesses, Anna Amalia and Louise, the mother and wife of the reigning Duke, Frau Charlotte Von Stein is specially worthy of mention, she was indeed "a perfect woman nobly planned," whose influence over Goethe for more than ten years helped to ennoble and enrich his life. More than any other friend, she was able to understand and sympathize with all his varied activities, and when a few years ago, the Goethe Society of Germany erected a monument to her memory in the cemetery at Weimar they recognized the nation's debt to a true woman.

When Goethe came to Weimar, he became at once an acknowledged leader of the life at Court and elsewhere. These early years were characterized by an intense love of nature and of nature study. The whole Court with its friends and admirers lived out of doors in the hope of thus coming into closest touch with nature, in order that nature should make of them men and women of their own, that they might understand her and

learn her lessons. Goethe in his little Garten-Haus beside the river Ilm, wrote such poems as "Wanderers, Nachtlied," and "Erlkonig" which Schubert has set to exquisite music. Lovers of nature, the Court of Weimar were worshippers of beauty. The paintings of Dürer and Rembrandt were eagerly studied, and paintings, engravings, and casts of famous statuary were zealously collected. Many of the company were themselves artists of no mean order and worked diligently with pencil, brush, or chisel. Music too was a continual source of pleasure in the circle of Anna Amalia, everybody played upon one or two instruments and everybody enjoyed it. Sebastian Bach was the director of the concerts at the Court, and he gathered into his orchestra many competent musicians. Philosophy and the languages were studied, the Duchess herself pursued Greek and Latin under the tutorship of Wieland, and was an excellent French scholar. Withal, there was a desire to throw everything into good literary form and the art of letter writing received much attention. The theatre had its golden age in these great days at Weimar, Goethe was the soul of it all, and Corona Schroeter, a painter and musician of whom the Court was justly proud, became the greatest ornament of the Weimar stage. At this time Goethe wrote "Iphigenie," "Tasso," "Egmont," and Corona Schroeter played the part of the heroine. Opera too, flourished for in Gluck and Mozart, Anna Amalia and Goethe found entire satisfaction.

Meanwhile Goethe had visited Italy, and had returned fired with enthusiasm for the old masters and for all that was classic in literature and art. The stage he longed to reconstruct according to Greek and Roman models, and this meant, first of all, that the drama must be rhythmical in form. In Schiller, Goethe found the friend and helper without whom such a drama would have been impossible. These two men of genius worked together, and Schiller's great plays as well as those of Goethe, were performed in rapid succession, and were received with great applause. Schiller now determined on a new repertoire; he translated Shakespeare and Racine, and Goethe translated Voltaire for the Weimar stage. The influence of Schiller upon

the society of Weimar may be gathered from a few sentences of Goethe. "There seemed to be something of the Christ about him, he touched nothing without ennobling it, and when he spoke in the well-filled tea-room of the Duchess, he was, as the Scripture tells us, like the 'Sower who went forth to sow.'"

With the close of the eighteenth century, changes came to the circle at Weimar. The French Revolution found its way into the town, and set friend against friend. Many happy relationships came to an end, and those who longed for peace made for themselves an ideal world in the quiet of their own hearts. Thus, in a quiet, simple way, IDEALISM began its work in Germany, and had as its four staunch supporters Kant, Fichte, Goethe, and Schiller. Self-realization, the perfecting of our personality in spite of all that is against us,—this is the keynote of the culture of Weimar. This is the idea of Goethe, and this is the course Schiller followed, so that Goethe was constrained to say of him after his death, "Und hinter ihm im wesenlosen Scheine, liegt, was uns alle baendigt das Gemeine," thus far did he outstrip his contemporaries in the attainment of the ideal.

The fame of Weimar was meantime spreading beyond the borders of Germany, and many came to see for themselves the social, literary, and ethical life of the famous little town. Madame de Stael came in December, 1803, and remained for three months. The result of her visit was her book on Germany, which did much to break down the partition at that time existing between France and Germany. German Philosophy and literature became known in Paris, and the works of Goethe and Schiller translated into French, became models for the French Romanticists. The director of the Paris Academy, and the leading French critics, became warm friends of Goethe, and Weimar rejoiced to find itself an ever wider centre of culture.

These fruitful days at Weimar were rudely brought to an end by the war with Napoleon in 1806. The French soldiers dashed into Weimar and plundered and killed many of the inhabitants. Wieland and Goethe were spared. The family at the castle fled, with the exception of Louise wife of Carl August.

As Napoleon entered the castle, she met him on the broad stone steps, and so ably defended her husband that Napoleon left him his dukedom. To Louise was given the title, "Saviour of her country."

Napoleon visited Weimar again in 1808, this time as a guest, who bestowed special honors upon the aged Wieland, and upon Goethe. His third visit was in 1812, when he drove through the town in his hurried flight from Russia.

The year 1825 was a great year in Weimar,—the fiftieth anniversary of Goethe's coming to Weimar, and the year of the golden wedding of the Duke and Duchess, a great year of jubilee and rejoicing. Many changes had taken place since the days when these two old friends had made the echoes ring in the market place. Anna Amalia had been laid to rest after a long and happy life, Schiller had been taken away at the height of his fame, and many other places had been left vacant. But Goethe and Carl August were still glad to be alive, and their close friendship had been to them a safe shelter in times of strain and stress. Goethe was more highly honored than ever. King Ludwig I of Bavaria, came to be present at his birthday celebration in 1822, and the celebrated painter of Munich. Stieler, came to Weimar for eight weeks to paint his portrait. In 1821 Felix Mendelssohn came with his teacher, Zelter, to visit Goethe, and in a letter to the boy's father, Abraham Mendelssohn, Goethe speaks of the intense pleasure the child's playing gave him. But the great master of Weimar was growing old, for him the day was far spent and the night was at hand. He died in 1831. For twenty years after his death Weimar seemed to stand still.

In the rooms of Goethe's house in the Frauenplan, which are preserved much as he last used them, there are valuable collections of paintings, sculpture, and plate, as well as many costly gifts of monarchs and of nations. There are letters, too, from the wise and the great, and among them, is one letter having a strand of dark brown hair tied to it with blue ribbon. It expresses a deep sympathy and appreciation of Goethe's work, and is signed, Jane Welsh Carlyle.

It was the grandson of the famous Carl August, Carl Alexander, who determined that Weimar with its great past should not sink into insignificance, but should continue in the spirit of Goethe and Schiller a centre of ideal aesthetic culture. He desired that Weimar should still influence German culture, and with this end in view he kept himself in touch with the greatest spirits of his age, and sought bring them to his capital. He founded an art school, a museum, a Goethe national museum, and did much for the theatre. The town famous for literature, became also famous for art and music. Preller, born in Weimar, was one of the leading artists of the day, and, under Wagner and Liszt, music in Weimar flourished as it had not since the time of Bach. The stage of the royal theatre at Weimar, became the centre of the new music, and it was from this place that Wagner started on his triumphal tour throughout Germany. Liszt brought many noted musicians into his orchestra, among them Joachim, and by his presentation of Wagner's Taunhäuser and Lohengrin heralded a new era. It was part of Liszt's plan to establish here what was later to become Bayreuth, but in this he was dissatisfied.

The drama in Weimar continued its brilliant career, and held its own with the theatres of the great cities. Shakespeare's historical plays, Schiller's three Wallenstein plays, and Hebbel's Niebelungen Trilogy were performed, and Wagner's Niebelungen Ring was put on the stage to the entire satisfaction of the composer.

Soon after the arrival of Liszt in Weimar, the Princess Caroline, of Wittgenstein, and her daughter settled in the fine old castle of Altenburg, on the road to Jena. As in former days, Goethe and the Dukes of Weimar attracted all the learned and famous men of the time, so in 1848, and in the years which followed, Rubenstein, Hiller, Wagner, Hoffman, Rietschel, Joachim, Hebbel, Wilhelm Kaulbach and many others gathered in the grand old rooms of the Princess Caroline. In the music rooms of the castle, in addition to the modern pianos and organ, were Beethoven's own Broadwood grand piano and Mozart's spinnet, and the matinees held here have seldom been equalled.

In the "blue room" facing the garden Liszt composed his great works, his twelve symphonies, his two great oratorios, his sonates, his fantasies. Here, too, he did his literary work. The relationship of the Princess to all these great men was an ideal one. She had a wonderful understanding and appreciation for art in its widest sense, and her one object in life was to give to all great men the opportunity to do their best work. Many she freed from financial embarrassment; to others she gave that inspiration and encouragement which they most needed.

The year 1858 was the year of the great Art Exhibition at Munich. In Weimar enthusiasm rose high, for two of its great men, Liszt and Kaulbach, were prominent figures at Munich, and were becoming more famous every day. A new art school was opened in Weimar, which counted among its teachers Böcklin and Lenbach, who were followed by Hoffman and Sasha Schneider. In the latter we have, together with Max Klinger, of Leipzig, two of the most popular "impressionists" of the present day.

Although the old town of Weimar has changed, and many fine houses, with beautiful gardens, have taken the place of the straw-thatched cottages of the Goethe days, the homes of the great poets, the painters and musicians are still standing as they used to stand, and the market place, with its cobble stones, is still the same. As we go through the quiet streets or through the park, and pass the monuments which have been erected to the mighty dead, we realize that a town becomes great and famous not because of its size or of its wealth, but because within it have lived men and women whose broad culture and true humanity have given birth to a literature and an art so ideal, and yet so intensely human, that it meets every need and must last as long as life itself.

C. C. LAIRD.

Hesperus.

Now that the day is over, and night, with its splendor of star-light,
 Waits for a moment to come, and a wind, salt-perfumed, low-breathing,
 Comes from the wine-dark sea, and moves through the leaves of the poplar,
 Bearing thy gifts, art thou come, from thy lost, unforgettable garden,
 Hesperus. veiled and divine, thou who bringest back all things!

CLARE GIFFIN.

Our Friends the Birds.

Nova Scotia women, and especially college women, can do much to aid a present-day movement which, on the face of it, seems to the uninitiated trivial and unimportant, but which, to the initiated, is of real and startling importance. I refer to the agitation all over the world in favor of bird protection. If one speaks to a man or woman of the sorrows of helpless babyhood, a fountain of sympathy is opened. If one speaks of the woes of nestlings, little attention is paid, except by innate bird-lovers.

I can see an intimate relation between the sorrows of childhood and the sorrows of birdhood. How many of us deplore conditions which even in our favored Province of Nova Scotia give us pale children, underfed and undersized. Why are the children anemic? They are poorly nourished. They want better food—better air also, and better clothing, but the food is the main drawback. From whom does the children's food come? From the man who is at the base of all supplies—the farmer. Why is not farm produce cheaper? Why do milk and eggs cost so much that the poor city child must put up with bread and molasses?

I once had a farm, and it seemed to me that one-half my time was spent in fighting insect pests. "If they would only let things grow!" I would exclaim. Poisons, and sprays, and precious time consumed in fighting the wriggling, crawling and

flying things that beset the crop, made fruit and vegetables so dear when they got to market that they were beyond the reach of the poor.

In spite of our best efforts, we human beings are clumsy enemies of plant parasites. We are too big to get up into trees and to peer under leaves. These parasites have their natural enemies—enemies who have unrivalled means of locomotion, and who have a marvellous sense regarding their presence in places where they are needed.

In 1848 the Mormons who were settling about Salt Lake gazed in dismay at the legions of crickets pouring down from the mountains upon their wheat fields. As if by miracle, the air became dark with wings, and legions of sea-gulls fell upon the invading army of crickets and annihilated it. Who told them of the plague of crickets? The Mormons lost no time in speculating, but they did take time to put up a monument to the birds who had saved them from ruin.

Numberless instances are given of the appearance of birds in insect-plagued regions. Our American neighbors estimate that their birds are worth seventy-six millions of dollars a year to agriculture. Most bitterly they regret their failure to protect the birds in certain States. In Massachusetts, for example, cats and dogs, and boys, and Italians, and English sparrows, and many other enemies have so thinned the ranks of the insectivorous birds that the State is obliged to spend millions of dollars in fighting insect enemies. We are all familiar with those belted trees in the vicinity of Boston. Men are well paid for their tree work, so well paid that they have been found protecting the insects instead of destroying them.

What lessons can we in Nova Scotia learn from our neighbours? We must reason that if Americans have insect plagues, we shall have them—indeed, the brown-tail and the gipsy moth are already with us. Have we bird friends who will work for us? We have, and though there is a great lack of intelligent instruction on the subject, I think, as far as I can find out, that both in town and country our people have, on the whole, much wisdom with regard to the protection of birds. Eighty years

ago the boy who stoned a robin in the Annapolis Valley was regarded as a mean fellow. But there are times when robin red-breast, as dear and lovable a bird as he is, must be kindly checked, perhaps by means of the crow who will destroy his young and eggs. That is where scientific information comes in. Many States have ornithologists who issue bulletins to farmers, telling them which birds to encourage, and which ones to discourage. Some years the robins eat too many of the useful ground beetles who devour noxious insects and vegetable matter. There is a chain of destruction in nature. One must understand it before interfering, with the artificial order of things created by man.

Germany leads the world in scientific bird protection. For nearly thirty years, the Baron von Berlepsch has given his time to the study of birds. His fine estate at Seebach has been turned into an experimental station, and he has decided that man must give back to the birds by artificial means what he has taken from them. He has invented a machine for hollowing out nesting holes. He has over two thousand nesting boxes in his five hundred acres of garden, orchard and woodland. When a plague of insects devoured his neighbours' trees and plants, his friends, the birds, protected his estate. The neighbours were so much impressed that they began to build nesting boxes, and set up feeding places so that they too might have protection.

The bird subject is thought to be so important that five international conferences have been held. The last one was in Berlin last June, and delegates from different countries discussed various measures of the better protection of birds all over the world. We should surely do something in Nova Scotia for our insectivorous birds. Our school children should have instruction, and adults should learn that if we stand by the birds, they will work for us. Just now our trees and fences in Halifax are covered with the tussock caterpillar. Fifteen species of birds eat hairy caterpillars. If we feed the birds at times when there is a scarcity of food, and protect them from their enemies, they gladly serve us at a much cheaper rate than the men we have to engage to search out our insect foes.

The purple finch, commonly called linnet, is a beautiful bird found extensively in the neighbourhood of Halifax. For some years I have tried to spread the information that there is a law in this province against the capture of song-birds. The Game Commission has done what it could, but one wants this subject taken up by the people as a whole. Finches eat birch lice, but I am quite sure that there have been and are enough purple finches in captivity in and near Halifax, to frighten away hundreds of others. I have had, at different times, in my care over a dozen of these finches that I allow to fly about in a large place so that their wings and tails, worn off in the tiny cages, in which they have been confined, may grow enough to enable them to fly away to the fields. When I say that the finches are frightened away by the trap-cages, I may be misunderstood. They are, in a way, attracted, for the persons who capture birds about Halifax usually keep one prisoner in one part of the cage, with the trap open in the other. They frequently catch a second bird, but in a very short time, the finches being exceedingly shy birds, find that their numbers are being decimated and avoid places where they are persecuted.

We might have in Nova Scotia bird reservations—song-bird reservations such as English people, Germans and Americans have. A woman citizen of Cincinnati has just given to the city a wooded area, that is to be used as a centre from which birds can sally forth to prey upon insects. Trees and shrubs abound in this enclosure and wild herbs cover the ground. Nesting boxes and feeding places are to be provided, and a glass shelter where students from the University can watch birds nesting, feeding, and bathing. Needless to say, the Park will be surrounded by a boy and a cat-proof fence, though as far as my experience goes, boys can be taught to respect and protect bird life.

Why should not Nova Scotians do for their respective Universities what Americans do for theirs? I should like to see a bird reservation in connection with each of our provincial Universities, for the more we do for our Universities, the more prosperous shall we be as a people.

The farmers and the business men are the chief hope of bird lovers. Touching appeals to women not to wear bird wings and feathers, except ostrich plumes, have been made for years. Something has been done in that way to create public sentiment and to protect bird life, but not very much. One has to bring the subject down to a sound business basis. You hard-working farmers, paying out large sums to hired men, had better save your crops by studying the bird life in your district, and protecting it. All the birds ask for is food and lodging. Don't clear out that tangle of shrubbery in the corner of your orchard. Leave the wild, fruit-bearing shrubs and trees about the pasture. Birds prefer wild fruit to cultivated. They won't steal your strawberries and cherries if you give them their own kind. Every useful bird protected is money in the pocket of the farmer, and the prosperous farmers in the country mean prosperous business and professional men in the city. Why should not Nova Scotia have a provincial ornithologist as well as Massachusetts, and New York, and many other States? The battle of the insects is on. If the insects win, vegetation goes, and if vegetation goes, man disappears from the face of the earth.

MARSHALL SAUNDERS.

Halifax, September, 1910.



On Reading Tolstoi's "Resurrection."

Hearken the voice that, grave and low,
Tells us the way wherein we shall go.

"He that hath ears let him hear the word,
Make a path in the desert for Love the Lord.

The earth is filled with shouting and strife,
Man wrestles with man for land and life.

You cheer the fighters, you praise the bold,
You smile on the strong as he gathers his gold ;

But beneath the strugglers the prostrate lie,
Your cheers are drowning their bitter cry.

With hunger the cheek of the child is wan,
The boy grows a brute 'ere he grows a man.

The wanton's leer in your city streets,
The sodden face of the drunkard greets.

From the chill and gloom of the prison cell
Break the captive's groan and the maniac's yell.

But the walls of your houses are not so thin
As to let these discords enter in.

And, muffled up safe from the blast of the storm,
You are sure that your hearts are soft and warm.

When you toss to the crippled beggar his dole,
There are sores on his body, a curse on his soul.

But on your soul lies a curse more dread,
For your life at ease is the life of the dead.

Though the jewel of price and the garment of pride
Full seemly the spots of corruption may hide.

He that hath ears let him hear the word,
Open the door unto Love the Lord.

KEEP YOUR APPEARANCE UP BECOME A PATRON OF UNGAR'S.

Love the Lord at the threshold stands,
The blood-stains are wet on his feet and hands.

He will raise to your lips his cup of pain,
And for pleasure you no more shall thirst again.

Upon your brows for a coronet
Shall the twisted wreath of thorns be set.

Accounting the treasures of earth as dross,
You shall leave the gold and claim the cross ;

And the joy of life shall be woe to share,
Its glory the sin of the world to bear.

Throw down the prison and break the sword !
He comes that shall conquer, Love the Lord."

P. H. D.



No matter how badly your suit may be out of shape, stained or in need of repair one trip to Ungar's will remedy any defects.

A Visit to a Jewish School.

The Jewish portion of New York City was formerly a rich residential section. Gradually the old families moved up town, and were replaced by Germans. These, in turn, were driven out by Jews, by whom, at the present time, this part of the city is greatly overcrowded. In fact, part of 2nd Avenue is said to be the most densely populated street in the world, which is easily believed when a dozen or more people are found living in three small rooms. Windows are draped with pots, pans, clothing, etc., while fire-escapes become receptacles for the overflow of the rooms. In every possible way space is economized. A little girl won as a reward of merit in her school work, the right to take a picture to her home from Friday until Monday. To the teacher's surprise she refused, and after much urging her explanation was "We ain't got no walls to hang it on; the boarders live by the walls, and we live in the middle of the room."

Public School No 15, lies between Fourth and Fifth Streets, near Avenue C, and the unaccustomed visitor is at once impressed with the surroundings. Not far distant may be seen the old fashioned *horse* car, while in the immediate vicinity, a regular curb trade is busily carried on. Here are push carts innumerable where every conceivable branch of merchandise is represented, crockery, embroidery, fruit, vegetables, everything that man may desire, and much that he does not. Just opposite the school building is a dirty, four-storey house with the following sign in both English and Hebrew:

Rumenian Sweat and Tubs.
Baths.
Swet for Ladies
Every Tuesday.

In contrast with this stands the schoolhouse, a modern building inside which cleanliness reigns. The children are not allowed to come with soiled clothes, dirty hands and faces, or

A Student can have his clothes cleaned and pressed at Ungar's Laundry and Dye Works.

unkempt hair, and so anxious are parents to keep the boys and girls at school, that they raise no objections to this rule. A small boy after being sent home for a clean blouse, returned with the message that he had no other. Sent back he was absent a little longer, when he reappeared with the same blouse, this time wet. It had been washed while he waited.

Cleanliness of body as well as clothing is insisted upon. The Secretary told a mother who had brought her boy for admittance that he must be given a bath. Completely mystified the woman replied, "Bath? Vat is dat?" "Why, wash him." "Vash? Vash! you mean vash him *all* over? But no, how can I? Being assured of the meaning, she accepted the inevitable, but turned away sighing, "And he all sewed up for de vinter." This is no uncommon custom.

Parents are most anxious to have their children admitted, and not only that, but they see that their attendance is regular. Of the 3,200 children in this school, there were only three truants. Women beg to have their children enrolled, one mother offering to bring a chair or a soap box, if only the Principal would allow her boy to sit in the corner of the schoolroom.

The effect of the down-trodden lives of these people in Europe is seen in their respect for authority. Cases of discipline are rare with good teachers, and their work is lightened by the eagerness of the children to learn, not only book learning, but the little courtesies of life. The bright, happy faces of teachers and pupils, and the perfect order, both in school rooms and assembly halls, might well serve as a model even to some of our Canadian schools. In the morning, various classes meet in a large hall, where a psalm was read and several hymns sung. It was rather startling to hear the familiar strains of "Duke Street" from the lips of those foreign-looking children. The inculcation of patriotism is one of the first principles of these Jewish schools. The foreign element pouring into the country in such vast numbers is in this way bound together and to the country which they have chosen for their home. After the

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singing, representatives of different classes gave recitations or a dialogue with perfect enunciation and much oratorical effect. These selections were quotations from men of the day, words which have some life and meaning to them, and are calculated to inspire love of country in the children. For example, a boy of ten, in a most dignified manner, gave the following :

“ Much has been given to us, and much will rightfully be expected from us. We have duties to others and duties to ourselves, and we can shirk neither. We have become a great nation, forced by the fact of its greatness into relations with the other nations of the earth, and we must behave as beseems a people with such responsibilities. Toward all other nations, large and small, our attitude must be one of cordial and sincere friendship. We must show, not only in our words but in our deeds, that we are earnestly desirous of securing their good will by acting toward them in a spirit of just and generous recognition of all their rights.”

These morning exercises closed with a flag drill, in which devotion to flag and country was pledged by all in concert.

In one of the school rooms two boys, about ten years of age, gave a conversation between Charles II. and William Penn, Charles seated on his throne (a high chair) and Penn standing in humble attitude before him. In sweet, childish tones, with perfect clearness of enunciation, Penn rebuked the monarch for his assumption of rights of discovery of North America, making an appeal on behalf of the Indians and their country. King Charles defended himself, but finally had to admit the truth of “ Friend William’s ” reasoning. In an advanced grade of girls, about thirteen years of age, a dramatization of the “ Charge of the Light Brigade ” was going on. In yet another room boys of twelve years discussed the connection between the tariff and the causes of the Civil War. In this class was a Hungarian Jew, a beautiful boy, who had only been in the United States six months. This boy jumped to open and close the door for the visitors, and even took part in the discussion in delightfully-broken English.

Freshmen frequently find Ungar's a friend in need, for there they get buttons replaced on Linen, new collar bands on shirts, also suits and over-coats put into shape again after hard usage.

Two rooms in a separate part of the building are used for the mentally defective, and are under the charge of specially prepared teachers. The children are all happy, each engaged in work suited to his or her mental ability, card-board work, sewing, woodwork, etc. On a trip to the Bronx one of these girls found a turtle, and was allowed to take it home in a basket. A year later she suggested bringing her turtle to the school garden. The surprised teacher then learned that it had been kept in the home all this time, the mother considering it “ locky ” to have the turtle in the house.

The small garden in connection with the school, with its strawberries, radishes, beans, violets, ferns, etc., is an unceasing source of wonder to the children. A toad is eagerly hunted for and watched; the birds in a big ailanthus tree are a constant delight, and a small house has been placed there for them.

The children gathered here are from many countries—Russia, Poland, Germany, Hungary—and all are Jews, with the exception of one or two. Strange to say, these one or two Christians are the children who give the most trouble. Some beautiful faces are seen in almost every room—brown eyes, rich coloring, soft, child-like faces. One boy might, indeed, have been the model for Hoffman’s “ Christ.” But behind these beautiful faces are found the traits of the race. The children drive as hard a bargain for a good mark as do the parents in money matters. They will argue and argue for a rise of one point in

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their monthly reports. Their minds develop early, and they are at least a year or two in advance of American children of the same age. They are of all types and social grades, one boy being pointed out as the son of the Secretary of State for New York.

As was said, cases of discipline are rare. One twelve year old boy who had been repeatedly disobedient was reported to his parents. The mother, a gentle looking woman, with a typical soft madonna face, and a shawl thrown over her head, came at once to see about the matter. "You send for me?" she said to the Principal. The case was explained to her, and with an inexpressibly sad look at her son she said slowly to the teacher, "He one great sigh." Then turning fiercely to the boy who stood sheepishly by, "God! ain't teachers *holy*? You get down on your knees and kiss to God that you never do such thing again. *Teachers is holy.*"

The school above described is but one of many in this section of New York city, and is probably one of the best, if not the very best. This is due to the great efficiency of the Principal, who not only guides the work of the seventy teachers and thirty-two hundred pupils under her care, but has in a most marvellous way won the love of both teachers and scholars, and is the primary cause of the happiness seen around her.

G. H. P.

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Lectures on Architecture.

The Alumnae Association has much pleasure in announcing a course of ten lectures on Architecture, to be given by Professor Robert Magill, Ph. D., in the Munro Room, Dalhousie College, on successive Saturdays at 3 p. m., beginning January 7th. The price of tickets for the course is two dollars, for Dalhousie Students one dollar, they may be procured from any member of the Alumnae Association. Dr. Magill has given much study to the historical development of Architecture, and his lectures will treat of typical Greek, Roman, Romanesque, Gothic and Renaissance buildings. The great interest of the subject, and the well known ability of Dr. Magill as a speaker and a teacher, make it certain that these lectures will be most enjoyable and profitable to all attending them. They will be fully illustrated by Electroscope and Stereopticon views.

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Rainbow Gold.

Across the footprints of the passing rain,
 Or ever the full sunlight shines again,
 The magic arch still leads to magic gold,
 Whereof the whole, wide world is still most fain,
 Yet dares not seek, so great the journey's pain ;
 (O rainbow gold,
 So hard to find, and found, so hard to hold !)

Dreams all ! And who will follow such a gleam
 As this, that through the rain mist shines supreme ?
 How many go to seek enchanted gold ?
 Yea, though so near the rainbow's end may seem,
 Even the children will not trust a dream ;
 (O rainbow gold,
 So hard to find, and found, so hard to hold !)

Ah ! Best Beloved, let us, unguessed, unknown,
 Follow across the broad fields still unmown,
 And seek the rainbow's end, the fairy gold.
 No one need know ; no harsh, no faithless tone
 Need mock the quest, that must be all your own !
 (O rainbow gold,
 So hard to find, and found, so hard to hold !)

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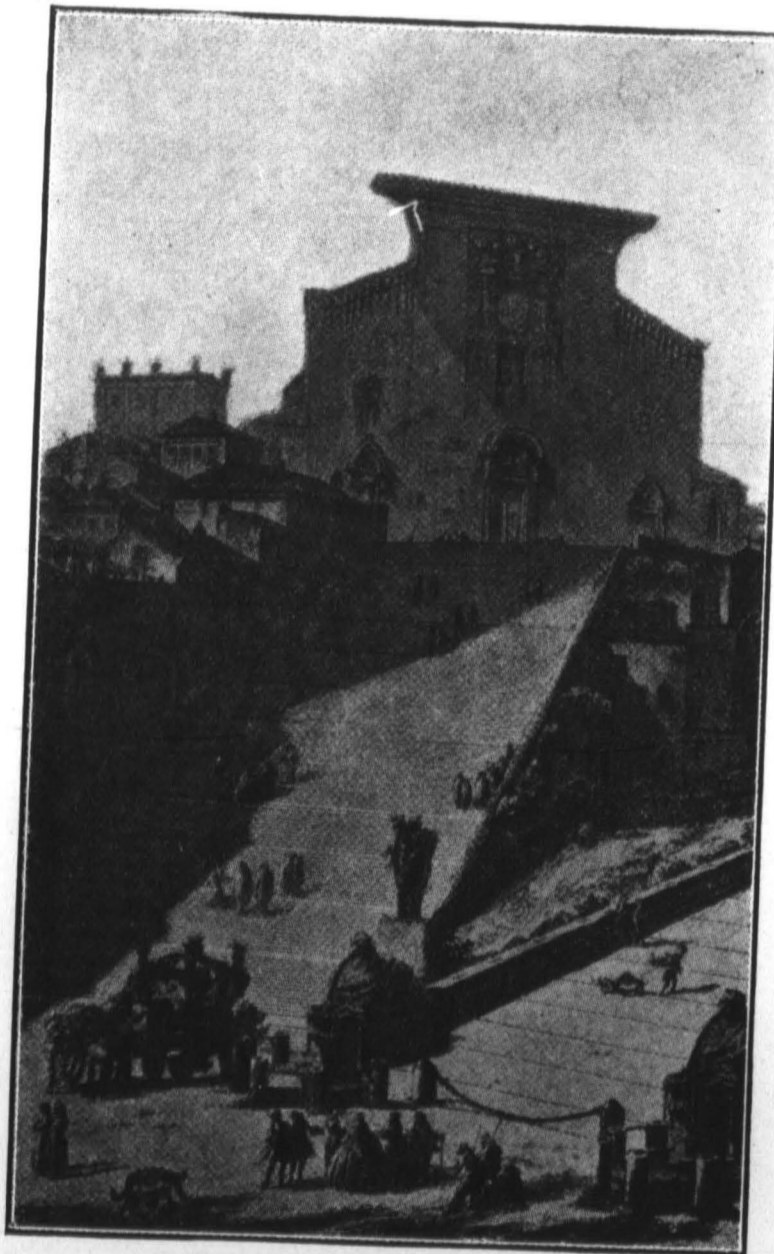
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Santa Maria in Ara Coeli.

It is not surprising that in Rome, the city of innumerable churches, there should be eighty dedicated to the Virgin Mary. Santa Maria Māggiore, the largest and most magnificent, on the height of Esquiline Hill, famous for its splendidly decorated interior, with its rich mosaics, its ceiling gilded with the first gold sent to Spain by Columbus, Santa Maria del Popolo, on the spot where Nero met his death, believed by the peasants to be still haunted by his ghost, in whose convent Luther lodged while in Rome; Santa Maria della Vittoria, ablaze with gold, and adorned with the insignia of military triumph, built as a thank-offering for the success of the Roman Catholic Arms over the Protestants, under the husband of Elizabeth, daughter of James 1st; Santa Maria degli Angeli, part of Diocletian's huge baths, converted into a church by Michael Angelo; Santa Maria sopra Minerva, where lie the bodies of Fra Angelico, and that great-minded, large-hearted woman, Saint Catherine of Siena, the Romans refusing to return more than her head to her native town, and Santa Maria in Ara Coeli, and interesting rather than a beautiful church.



Church of the Ara Coeli.

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The Ara Cœli, as it is usually called, occupies on the Capitoline Hill, the site of the Arx or Citadel of classic times. It is approached by the flight of one hundred and twenty-four steps, erected in the year 1350, as an offering to the Virgin for delivery from the plague which had ravaged Rome that year. On the smaller flight, to the right, the Monks of old days extracted teeth without charge, for any who would submit to the operation.

Down these steps Julius Cæsar descended on his knees after his conquest of Britian. Immediately behind the church is the Mamertine Prison where his noble foe Vercingetorix was murdered.

This Church was known as Santa Maria di Capitolio as early as the eight century. The facade is yet unfinished. The present name "On the altar of Heaven," commemorates the legend, dating from the twelfth century, of the Sibyl having here announced the Saviour's birth to Augustus Cæsar. The columns of the nave have all done duty in pagan temples; they are very ancient, and of all sorts and sizes, when too tall they have been cut to fit. Some are highly decorated, others with

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little carving on the capitals. Inclosed within an altar, under a rich canopy, born on alabaster pillars, is the altar, said to have been erected by the Emperor Augusta, with this inscription, "Ara Primogeniti Dei." In a porphyry sarcophagus, close to this altar, rests the body of Helena, the British mother of Constantine. There are some good monuments, but the great altar-piece, Raphaël's lovely Madonna di Foligno has long been one of the great treasures of Vatican.

It was in this church, close to the scene of so many great events in Roman history, that Gibbon conceived the idea of his Decline and Fall. Between the church and the Capitol, a wretched wolf is confined in a cage. Day by day, and all day long, she pads slowly back and forth the few feet allowed her, a poor acknowledgment of Rome's debt to her famous ancestress.

In the Ara Cœli, as in all the principal churches in Rome, a chapel is fitted up at Christmas, to represent the stable of Bethlehem. Life sized images of Mary and the Babe, Joseph and the adoring shepherds, the ox and the ass are grouped around the manger. The peasant women bring in baskets of eggs and vegetables as offerings to the infant Christ.

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The Santo Bambino, carved from a tree cut on the Mount of Olives, dates from the middle ages. It is the most venerated image of the infant Saviour in Rome. Its marvellous power in restoring the sick to health is believed in by Romans of all ranks. It is literally covered with jewels, as is the image of the Virgin, somewhat detracting from the scenic effect of the "presepe," (manger) as this representation of the Nativity is called in Italy.

In Rome the Epiphany, not Christmas is the children's day. While we give our gifts at Christmas in memory of God's great gift to us, the Italians give theirs in commemoration of the presents the Magi brought in homage to the infant King. Toy fairs are held, during the week before Epiphany, on the marble stairs of the Ara Cœli, and cheap toys are hung outside almost all the shops of the poorer part of the city.

In the Church of the Ara Cœli, from Christmas to Epiphany, little children in their ordinary dress, with perfect simplicity and much spirit and gracefulness, recite the praises of Him who left His Father's throne to come to earth a little child. There is

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no attempt at stage effect. Two children stand on a roughly-made platform opposite the presepe. One asks the other why so many people are thronging to the stable. She is answered by the story of the Annunciation, and the angels' message to the shepherds, and the visit of the Magi. Again the little one questions: "Why did such things happen at this baby's birth?" and God's plan of salvation is thus unfolded by question and answer. A few poor women, a stray tourist or two, may stop to listen to the little speakers, but the story goes on just the same, whether few or many listen to it. It is told with a verve and energy which gives the impression that it is all very real to the little ones. There is perfect reverence and an entire absence of conceit or parade. The children are carefully trained by the Nuns, but nothing of this shows in their manner. They just seem to be speaking in the animated style natural to Italians of all ages.

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