

ST. JOHN, N. B., SATURDAY, MARCH 5, 1892.

## LOVE AT THE COLLEGE.

THE STUDENT PAYS TOO MUCH ATTENTION TO ONE GIRL.

So thinks a Professor at Mount Allison—Will There be Dancing There in the Future—A Little of It Done Now—Gay College Life.

Before twenty years have waltzed along the waxed floor of time, dancing will be a part of the Mount Allison curriculum.

This statement is not submitted to the public because the writer is a prophet, or the son or daughter of a prophet, the seventh son of a seventh son, a witch of Endor, or a clairvoyant from Boston. It is simply written because the omens are favorable to such a culmination of events.

If such a prophesy had been uttered thirty years ago, the powers that were would have been powerless, for a time at least. They would have been paralyzed. In those days, the ladies of Mount Allison Academy had reason to feel like Patrick Henry when he felt the need of liberty or death. And even the boys of the old brigade were not nearly as free as their sons who now have Sir Roger de Coverley in the reverend halls.

The princesses Zayda, Zorayda and Zorahayda were not more zealously guarded than the young ladies of Mount Allison's early days. But in a lonely, scattered place, such as Sackville was then, it frequently happened that young ladies from the academy and young gentlemen from the other institutions did meet, in spite of don and proctor. There were similar doings in the days of the Thousand and One Nights; there will be similar doings while the earth remaineth.

One of the favorite trysting places in those dark days was the covered bridge under which the turbid Tantramar rushes swiftly to tell its tale of woe to Fundy's turbulent tide. On one occasion a sweet young man graduate in embryo was talking to one another in this placid retreat, and everything was as sweet as the sap of the tree that grows emblems for a great country. And in the midst of this saccharine state a teacher was seen coming across the broad marshes, and the cup of sweetness was acidified. Among the records of the institutions is a poem commemorative of the event, written by a young lady student, one verse of which reads:

"Then came a stern professor's tread,  
The boy—oh, where was he?  
Up in the rafters overhead,  
As scared as he could be."

But the revolving years rolled on, and there was a revolution in many of the customs that prevailed at the Mount Allison institutions. The students were at length allowed to carry on a conversation at meal time, which was more edifying than the stereotyped request for more hash, followed by a grave silence. Some of the wisecracks connected with the institutions discovered that a little conversation while breaking the daily bread was not necessarily sinful. And the thankful students began to wag their jaw-bones at the dinner-hour in more ways than one.

After the organs of speech, which had got out of tune from disuse, had acquired some flexibility, the idea of receptions was introduced. The teachers, who had learned from that best of teachers, experience, reasoned that young people of opposite sexes would meet, and that the devil-dogs of the Alhambra could not keep them apart. Then it, by hypothesis, they must meet, why not meet under the supervision of the powers that were, and be, and will be?

And so they had receptions—gatherings that, according to the calendars of the institutions, had a very beneficial effect upon the manners of the students. Feasts of reason could be had in the class-rooms; but flows of soul were to be found only in the reception parlors of the "White House."

And many a married man says to his wife,  
"Vive l'amour, vive l'amour,"  
"Twas at the reception I won you for life,"  
Vive la compagnie!

The hall of the Mount Allison Ladies' Academy, now the Ladies' College, was not designed for a reception promenade. If the architect had been told that such a hall as a reception would be held in that hall, he would have smiled an incredulous, scornful smile. Such a prophesy would have been received with far less credulity than that which will greet the forecast with which the article begins.

The hall was certainly never built for receptions, or it could be wider. For a young gentleman to balance and turn a partner in a long procession of young ladies and gentlemen without an accident, requires a considerable knowledge of the laws of navigation. But be there accidents or not, these receptions have been and are among the most pleasing events in the student world of Mount Allison.

A few years ago "at homes" began to be a feature of social life at these institutions. The faculties of the Ladies' college, university and academy were the first to introduce this innovation, and the senior class of '89 followed suit. The class of '90 at first failed to ante up, but the other members of the Eurkretorian society helped them out. The eleven of '91 were at home, and the class of '92, although it has no lady members, managed to give one of the most enjoyable "at homes" in Mount Allison's social history a week ago.

A musical programme has been one of the most pleasing features of a Mount Allison "at home." "Music hath charms," as Shakespeare observed, and the idea of having music at "at homes" met with such general approval that those in charge of the Ladies' College tried the same plan. But while the professors and teachers were in the class-room listening to the music, and a waltz or mazurka was being merrily played, what was to hinder some of the young people from having a dance in the drawing-room?

Oh, tell it not, ye spiritualists, to those who first thought of erecting a college as remote from men as that of the Princess was designed to be! Let them rest in peace.

The reception parlors of the Ladies' Col-

lege are not the only places on the classic mount where the sweet strains of polka or waltz music are heard. For years past, at the closing exercises of the institutions dance music has been played by many a fair graduate. And the good old Methodists on the platform would look as wise and nod their heads as knowingly while a waltz was being played as when they listened to a Greek or Latin salutory.

At one of these closing exercises there was not only the music that is such an assistant to the light fantastic toe, but also a pretty chorus, which ran:—

"One—two—three,  
Oh, what joy  
To dance—with—three!"

And the disciples of John Wesley on the platform beamed on the singers, and nodded as pleasantly as it they were listening to the most learned thesis ever written by a young lady graduate.

Worse and worse! At a musical and gymnastic entertainment in music hall a year or two ago, one of the exercises in calisthenics by the young ladies and gentlemen of the Intercollegiate Athletic association strongly resembled two of the figures of the wicked quadrille. And the Methodist ministers in the audience, some of whom have preached against dancing without knowing anything of their subject, were as greatly pleased with the exercises, as when they watch a grand chain which goes by the name of "Dan Tucker," or a game of whist played with pictures of mud-luts and maps of the continents.

It is surprising how many of the good boys of Mount Allison join in the impromptu dances in the old Lodge, and on the hand-ball court. When it is considered that many of these are sons of Methodist ministers, and that some of the dancers expect to become ministers themselves, it is easily seen that the crusade against dancing led by some of the leading Methodist ministers of Canada is not meeting with great success in the dominion's leading Methodist college.

Rev. W. W. Andrews, the new science professor at Mount Allison, is a reformer. He had not been at Sackville very long before this was found out. He has introduced the Mendeleeff system of classifying chemical elements, has led the students to study the theory of evolution, and has helped to found branches of the Epworth League and White Cross Society. And he has had the courage to attack the sacred rules that govern Mount Allison society.

He delivered a telling address to his students, telling them that he did not like the style of Mount Allison receptions. He remarked that he did not like to see a young man devote himself to one young lady for an entire evening, and sometimes for a whole term. The professor said that this was not the idea of receptions, and intimated that such a proceeding was not according to the principles of christianity.

"In places where dancing is indulged in," said this singular Methodist minister, "there is no such unchristian custom."

Then Prof. Andrews introduced "topic receptions," at which ladies and gentlemen have cards, with pencil attached, just as at the giddy dance, and a lady is engaged for a conversation on some topic of the day instead of for a polka or quadrille.

Prof. Andrews has converted several to a belief in the theory of evolution. And those who have given this theory a careful study need not be very much surprised at the social prophecy with which this rambling piece begins.

The fact is, that many people have different opinions from those which they formerly had. There are many Methodists in those provinces who are brought up to look upon a quiet dance as sinful, who now give balls and dancing parties, and think nothing of it. The very fact of having been prohibited these pleasures in their youth—but there is no need of enlarging upon this; human nature is human nature the world over.

And from having dance music and a cales-thenic dance, approved by the head of the Mount Allison institution, to having the graceful art of Terpsichore as part of the privileges of Mount Allison is not such a great evolution after all.

There is a growing sentiment among the followers of Wesley that they have been mistaken as to the object of dancing; and a reaction is coming. And when this sentiment has attained its majority, it is not at all improbable that Mount Allison, always ready to take the lead in anything conducive to the health and happiness of her students, will not be behind in this social reform. Sackville, N. B., Feb. 29. VATES.

While Cigarettes to Ashes Turn.

I.

"He smokes—and that's enough," says Ma—  
"And cigarettes at that!" says Pa.

"He must not call again!" says she;  
"He shall not call again!" says he.

They both glare at me as before—  
Then quit the room and bang the door—

While I, there wilful daughter, say,  
"I guess I'll love him, anyway!"

At twilight, in his room, alone,  
His careless feet inertly thrown

Across a chair, my tancy can  
But worship this most worthless man!

I dream what joy it is to set  
His slow lips round a cigarette.

With idle-humored whiff and puff—  
Ah! this is innocent enough!

To mark the slender fingers raise  
The waxen match's dainty blaze,

Whose chastened light an instant glows  
On drooping lids and arching nose;

Then, in the sudden gloom, instead,  
A tiny ember, dim and red,

Blooms languidly to ripeness, then  
Fades slowly, and grows ripe again.

III.

I lean back, in my own boudoir—  
The door is fast, the sash ajar;

And in the dark I smiling stare  
At one wide window over there,

Where someone, smoking, pinks the gloom,  
The darling darkness of his room!

I push my shutters wider yet,  
And lo! I light a cigarette;

And gleam for gleam, and glow for glow,  
Each pulse of light a word we know.

We talk of love that still will burn  
While cigarettes to ashes turn.

Jas. Whitcomb Riley.

## THE AMAZONS OF DAHOMEY.

Women Soldiers and the Hardships They Endure.

Up to the reign of Gezo, who came to the throne in 1818, the Amazon force of Dahomey was composed chiefly of criminals, that is, criminals in the Dahomey sense of the word. Wives detected in infidelity to their husbands and termagants and scolds were drafted into its ranks, and the great majority of the women given to the king by the provincial chiefs, that is, sent to him as being worthy of death for misdemeanors or crimes, were, instead of being sacrificed at the annual custom, made women soldiers.

Gezo, who largely made use of the Amazons to keep his own subjects in check and to promote military rivalry, increased and improved the force. He directed every head of a family to send his daughters to Abomey for inspection. The most stalwart were enlisted. King Gelele, his successor, had every girl brought to him before marriage and enrolled those who pleased him.

The women of Dahomey, having for many generations past endured all the toil and performed all the hard labor of the country, have, for the weaker sex, an exceptional physique, which enables them to bear hardships and privations as well as, if not better than, the men, and this no doubt was an important factor in the causes which led to the formation of the corps. As Captain Burton noted, the women are generally tall, muscular and broad, and the men "smooth, full breasted, round limbed and effeminate looking."

By state policy the Amazons are considered the King's wives and cannot be touched without danger of death. They are sworn to celibacy, a necessary restriction in the case of a female corps, but the King has the privilege of taking any of their number to wife.

The Amazons are taught to disregard obstacles, dangers, wounds, and death itself; hence they often display a ferocious courage which carries all before it. Their chief aim in battle is to carry off a large number of prisoners, human heads and jaw-bones. They show utter callousness to human suffering. They deny all assistance to wounded prisoners.

Reviews or manoeuvres of the Amazons are held frequently during the annual custom, and are not the playful affairs that they are in civilized countries. In a space used a drill ground there is built a bank of thorny cactus bushes about 1,300 feet long, 20 feet broad and 7 feet high. Beyond and parallel with this heap is a house representing a fort. The barefooted female warriors have to surmount three times the heap of thorns which represent the fortifications, descend into the clear space like a ditch, escalate the house, which represents a citadel bristling with defences, and take the town simulated by the hut. They are to be twice repulsed by the enemy, but at the third assault they are victorious and drag the prisoners to the King's feet in token of success.

The first to surmount all the obstacles receive from his hand the reward of bravery, for, says the King: "We reckon military valor as the first of the virtues." The King places himself at the head of the column, harangues his women soldiers, inflames them, and at a given signal they throw themselves with the utmost fury upon the bank of thorns which torture their naked feet. At the first assault, when the most intrepid had already gained the summit of the house, I saw a woman soldier, who was at one of the ends, fall to the ground from a height of sixteen feet. She was wringing her hands and remained seated, though her comrades were trying to reanimate her courage, when the King himself came up and threw at her a glance and cry of indignation. She sprang up then as if electrified, continued the manoeuvres and carried off the first prize. It is impossible to give an idea of the scene.

THE EMPEROR'S DILEMMA.

An Event in China Shows that Ma Ju-Lung Had Enemies as Well as Friends.

An amusing and curious transaction in China, in which the Emperor took part, is recorded in three recent issues of the Peking Gazette. A short time ago Ma Ju-Lung, at one time commander-in-chief in Yunnan, died at his native place. Many citizens in the province drew up an elaborate memorial to the emperor, setting out the great deeds that public benefactor had performed, and praying that suitable honors be bestowed upon his memory. The memorialists said that he was a rebel put down the great Mohammedan rebellion in Yunnan about twenty years ago. "First and last," the paper said "he was instrumental in killing over 10,000 of the enemy and in his own person practically decided the fate of Yunnan."

In reply to this memorial the emperor issued a decree ordering that the highest honors that could be paid to one of the deceased commander's rank be given to him, including the erection of a temple in capital of Yunnan. The imperial historian also was ordered to compile a record of his brilliant exploits. Afterward another memorial came to the Emperor from Yunnan. The prominent men who signed the document denounced the general in round terms. They said that in his youth he was a loafing, good-for-nothing fellow, whom nobody could abide. When the rebellion occurred he sold himself to the rebels. In their service he proved himself a monster of cruelty, and once caused the massacre of 40,000 persons in a captured city. Finally the hard-pressed viceroy bribed him to desert the rebels and enter the imperial service as a general. He rode in a yellow chair, and in all things did as he pleased. Even after that he was treacherous to the emperor, and he exposed the capital to a rebel attack in revenge for being compelled to ride in a green chair. He was always ready to run over to the winning side, and his later services did not in the least atone for his atrocious crimes.

The signers of the document said that those who had recommended him for posthumous honors were nothing but a lot of small traders, and that if the honors were

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### POLYANDRY IN TIBET.

Mr. Bonvalot Tells of Women Who Have Several Husbands Apiece.

A little northeast of Lhasa, among the mountains that cover that part of the plateau of Tibet, the explorer Bonvalot found a large population. It is in these valleys that some of the rivers of India have their head waters. This region is peculiar as the part of Tibet where polyandry is the custom, and this feature of social life has given Tibet some notoriety, because there are very few parts of the world in which polyandry is practised. Bonvalot thus describes the custom as it exists in Tibet.

A family has a daughter. A young man wishes to enter the family, to live under its roof, and become the husband of the daughter. He consults with the parents, and if they arrive at an agreement with regard to the amount of property he is to turn over to them, he takes up his abode in the hut and becomes the husband of the daughter. It may be that there are other young men desirous of partaking of the same good fortune. They are not at all deterred by the fact that the girl is already provided with a husband. They present themselves at the hut, make offers of certain property, and unless the first husband has paid what is regarded in Tibet as a very large sum in order to secure the young woman as his exclusive possession, she becomes likewise the wife of these other claimants for her hand, and the whole family live together in the same hut and in the utmost harmony.

It rarely happens that a young man thinks so much of the girl he weds in this peculiar fashion as to be jealous of others who also desire to be her husband. Now and then, however, such a case arises, and then there is likely to be bloodshed. He is a happy young man who is wealthy enough to become the sole lord and master of his wife. It is a question entirely of money. If the young Tibetan is rich enough he buys a wife and remains the only master of the household. Sometimes, also, the husband acquires sufficient property to buy the interests of the other husbands, and then they retire from the field. They are generally content if they receive back a little more money than they paid for their interest in the young woman. The children are always regarded as belonging to the woman, and the fathers lay no claims upon them.

Polyandry is not established by law, but it is a custom which probably arose at some time when the female population was less numerous than the male, and it has been continued largely on account of the poverty of the people. Polygamy is practised as well as polyandry. While the poorest men have only a fractional interest in one wife, the rich men of the community have several wives. The chiefs have as many as they can buy. Financial considerations, therefore, have all to do with questions of matrimony.—N. Y. Sun.

### THE YAGIN OF PALESTINE.

What Kind of Wine was Used at the Last Supper?

That eminent Jewish rabbi, the Rev. Dr. Isaac M. Wise of Cincinnati, has undertaken to enlighten a christian clergyman who had said that the wine which Christ drank at the last supper, in accordance with the Pesach law of the Jews, could not have been fermented, because the Jewish law prohibits the use of fermented food and drink on holy days.

Rabbi Wise proves that this is an error. He quotes from the original text of the scriptures various passages which show that the beverage used on that occasion was the intoxicating Yagin wine, not Thirosh, which is the fresh juice of the grape. In the Hebrew language unfermented wine is Thirosh, while fermented wine is Yagin. In the Greek or Latin scriptures the Septuagint or the Vulgate, Yagin is always rendered as *vinos* or *rumen*, while Thirosh is otherwise rendered, and it was Yagin that was served at the Last Supper. It can be proven by passages in Isaiah, the Proverbs, and the Psalms that Yagin always signified fermented, intoxicating wine, and wine was not known as Yagin until after the fermentation, before which it was Thirosh. Furthermore, the Jewish Law ordains that, in the service at the altar, Yagin wine, not Thirosh, must be used for libation with the sacrifices; and the Yagin had to be at least six weeks old. The wine at the marriage in Cana was Yagin.

All the wines used in ancient Palestine about Passover time was fermented, and it was impossible to have unfermented wine at that time. The wine there is made in September and October; fermentation begins within a few days or even a few hours after the grapes are pressed, and in less than a month the sugar is changed into alcohol, so that the beverage becomes intoxicating. The wine makers of Palestine

at that time had no means of preventing fermentation.

Rabbi Wise maintains that the ancient Jewish people never entertained the idea that the use of intoxicating wine was sinful, though drunkenness was denounced. They called their banquets *Mishleth*, or "a-drinking," and could not think even of a domestic meal without wine. In the family the Sabbath or the holiday was opened with a benediction over the wine, four cups of which were prescribed for each person. The rites of marriage and of circumcision were opened with the cup and the benediction.

The question discussed by Rabbi Wise is a very interesting one to all christians, and it is a learned disquisition that he has printed in the *American Israelite* as a reply to the christian clergyman who asserted that the wine which Christ and His apostles drank on the solemn occasion of the Last Supper could not have been fermented.

The "Copy" of a Great Newspaper.

Some years ago the *London Times* was the victim of an act of revenge on the part of one of its employees, and since then it has been found necessary to fit to the minutest degree the measure of responsibility attaching to each member of the staff.

For instance, the passage of a telegram or any piece of printer's "copy" is followed from the moment when it reaches the office to that in which it passes into printed form. First there is taken the time when it enters the office. Then it goes to the sub-editor appointed to deal with it, and his name and the time he takes to deal with it are duly noted. A third memorandum is made of the printer who sets it, and of the minutes and seconds he spends over his task. Then it goes to the reader, and he again answers for his work in a similar fashion. The printer's corrections, the revising of the "proofs," the further corrections which then ensue, the making up of the fragments of type in column form, the lock up of the page on the "stone," its hurried passage down the lift to the foundry, the casting, the starting of the machine, the delivery to the serving counter are all subjected to the same mercilessly minute scrutiny. One result of this rigorous method is the peculiar perfection with which the *Times*, above all other papers in the world, is produced.

### Saving Life at Funerals.

The inclement weather at this season, and the great number of funerals ought to make this a subject of more than ordinary interest. It is suggested by the Funeral Reform association that those who go to the grave should make use of a hood for the protection of the head, forehead, neck, and chest. This hood can be formed out of any scarf which is elastic, and long and broad enough. The scarf is first doubled and sewn together along one edge. The scarf so doubled is passed round the back of the neck, with the seam upwards, and the two ends are folded and pinned together over the chest. The inner portion of the scarf, touching the back of the neck, is held tightly in its place, while the outer portion is drawn over the head. Officiating ministers in winter, and when the weather is inclement, can say the whole of the service in the church or cemetery chapel except the words of committal and the grace. In England, cemetery authorities provide an overhead canopy borne on four or more poles, with tarpaulins on the weather side, for the protection of mourners from wind and rain on their way to the grave, such canopy being convertible into a tent, which can be roughly planked at the grave-side.

### Does Advertising Pay?

"It is unnecessary nowadays to waste time in debating whether advertising pays or not," said a member of one of Chicago's leading advertising firms the other day, "nor is there any question about the particular form of advertising which bring the largest and surest returns. The newspaper is the advertising medium par excellence. Still the amount of money that is expended annually in painting signs upon country fences, and barns, and bridges, would stagger one who has never investigated the subject. It is not objection-proof, however. A couple of years ago a Cincinnati firm sent out a corps of artists who decorated all available dead walls with the legend:

USE DR. BROWN'S AGUE CURE.

A few weeks later another band of paint-brush wielders struck the trail of Dr. Brown's advertisers, and as the result the rural population was advised thus:

TAKE SMITH'S SARSAPARILLA, AND YOU WON'T HAVE TO USE DR. BROWN'S AGUE CURE.

—Chicago Mail.