

TO OUR PATRONS.

With this number we open in the ACADIAN a New Department, devoted expressly to Literature, Science and Criticism. We are not influenced in this by any such absurd and insane notion as that we can in any degree supersede the necessity of that intellectual training and culture which it devolves upon colleges and higher schools of learning to confer. Our aim is far humbler, but still, as we conceive, a desirable one. In this village of schools, in this province of educational institutions which cultivate so widely the intellectual faculties of our people, we consider that there is a field as yet largely unoccupied by the Journalism of the Country, which, in our opinion, it is most desirable to cultivate. That field is in a great measure created by the higher institutions of learning themselves, with which the Province, abundantly. These have awakened a taste for reading; they have in some cases, it is believed, rendered it of great moment that snatched also to much that is read should be freely accessible. Is it accessible when the thoughts of the wisest and the best of the race are made familiar, and that is done most efficiently by the Press—one of whose functions it is to reproduce and emphasize these thoughts.

There has been no previous announcement of this proposed advance in the ACADIAN, further than was involved in our original engagement, to make from time to time and as soon as practicable, such improvements in the paper as circumstances might indicate and warrant. We have thus far, as we think will be admitted, endeavored to fulfil our promise; and in this new step forwards and upwards we hope we are affording an additional proof of our determination to redeem the pledge originally given.

The article in our present number will furnish some idea of what contemplate, and also of the views we entertain on some of the most interesting and engrossing topics of the day. We do not abandon, as will be seen, the old landmarks in Philosophy and Natural Religion. Our disposition is rather to take an unbiased and untrammelled survey of the domain of modern research, adopting and maintaining what commands itself to our reason and understanding, and rejecting all that has no better foundation than hypothesis, unsubstantiated by experimental evidence. "Till we attain more light, or are involved in grosser darkness, we are content to hold by such philosophical guides as a Bacon, as a Faraday and a Newton; and to abide by the doctrines they held of a Personal God, with whom originated all the Laws of Nations, and a presiding, overruling Providence, that continually and unweariedly maintain those Laws in their operations, to the accomplishment of his infinitely wise and beneficent purposes.

The Herald copied, a few days ago, an article telegraphed by a Windsor correspondent to a St. John paper in reference to King's College, which it pronounced to be utterly false. The article in question stated that Dr. Dart had been accused of fraudulent examinations or something of that sort and that he had been censured severely and asked to at once resign. It then made sweeping scandalous statements against some of the other professors. If these statements were true the action of the Board of Governors was the most remarkable on record and was certainly widely different from anything we can recall at the present moment. But if as the Herald says they are false and Dr. Dart was honorably acquitted it looks to us to be the most contemptible thing we have heard of for some time. That any one should allow personal enmity, and we can imagine no other reason, to so influence them as to do such a small, mean, despicable act is hard for us to understand. And that they should, to spite one or two men, bring reproach upon such a noble institution as King's College is entirely beyond our comprehension. Oh, shame, Windsor. Will you allow yourself to be so disgraced.

CORRESPONDENCE.

[We do not hold ourselves responsible for the opinions of our correspondents.]

To the Editor of the Acadian.

Dear Sir:—Allow me, through the columns of your paper, to make a few brief remarks in regard to the way in which I have been treated by Mr. George W. Woodworth and Mr. C. R. Bill, the sole manager of the 'Western Chronicle.' This is the second time in which I have been debarred from defending myself from financial injury through the 'Chronicle.' About one year ago I was forced to make a match race, which afterwards was brought off by Mr. C. R. Bill, paying forfeit, in order to save the reputation of his horse. I kindly asked Mr. G. W. Woodworth to explain why the race would not be, and as it was not the wish of Mr. Bill, he refused to publish it. Had I known that Mr. Bill was the manager and editor of the 'Western Chronicle,' I would doubtless have communicated with him privately; but as you will see Mr. Bill has challenged me by telegram, I accepted it through the 'Chronicle,' in which I have been refused space. This is either on Mr. Bill's part, for fear of having 'Allie Clay' beaten in a race, or on Mr. Woodworth's part, for fear of being thrown out of a situation. I hereafter caution all parties corresponding to the 'Western Chronicle' to direct all communications in care of C. R. Bill for approval. This challenge from Mr. Bill is like stabbing a man to the heart, and holding your hand over his mouth to prevent him crying "murder." It appears that Mr. Bill only challenged "Confidential Charley" when he was in a trance, but as soon as he came to himself, and saw what he had done, and the danger in which he placed "Allie Clay," he immediately dispatched the 'Western Chronicle' to withhold all communications in regard to said race. Now if "Allie Clay" is a faster and more durable colt than "Confidential Charley," I want the farmers and horsebreeders of King's County to know it, and if Mr. C. R. Bill is afraid to risk a hundred dollars to prove this matter, I will give the people of our County a free exhibition, if Mr. Bill will appoint any day in this month a match "Allie Clay" against "Confidential Charley" for one mile or two. It is time the Black Cap was pulled off the horse breeder's eyes; it has been held over their eyes for ten years. It is all very well for a man to import a breed of horses, and charge \$40 or \$50 for a service, and "try out age" for speed. And after five years we find that this wonderful horse has only got one or two trotters. In regard to the incorrect statement made in the time given for "Confidential Charley" on Kentville track on the 8th. I do not say that Mr. Bill did this intentionally, but Mr. Bill's timer has got a stop notch worn from timing Hartfords that could not beat a half-mile in 1.41 and it might have been that Chouder's watch caught in the Hartford notch, which prevented him from giving the correct time. If Mr. Bill's colt is a trotter, why not show him to the people, instead of locking him in a barn, and standing at the door to prevent men from seeing him? I do not wish to say anything against Mr. C. R. Bill's horses, only I hope they will prove worth \$50 a service. I would just say I will make the race for \$200 if Mr. C. R. Bill should object to \$100. Thanking you, Mr. Editor, for so much of your valuable space, I remain, yours respectfully,
J. I. BROWN.

A TROTTING CHALLENGE ACCEPTED.

I have been unexpectedly challenged by telegram from C. R. Bill, dated Oct. 4th, to trot my colt, "Confidential Charley," against "Allie Clay," on Kentville track, for \$200, and at the end of his challenge he actually dares me to trot. I have a good colt and consider him well bred. I bought him for a carriage horse to do my driving and thought that perhaps I could earn a little with him towards keeping him. I never intended him for a race horse. I unfortunately entered him in the 3 year old race which he won without a day's training. After the race I commenced feeding green food; Mr. Bill, knowing this, took this opportunity of challenging me for \$200, an amount that a man in my position of life seldom has on hand, nor would I care to push my customers for money to make a horse race in so short a time, but as I am forced to defend the reputation of my colt, and as things stand at present, I will accept Mr. C. R. Bill's challenge to trot my colt, "Confidential Charley," against "Allie Clay" for \$100 on Oct. 27th under the rules of the National Association—mile heats, best 3 in 5. I will drive just as fast for \$100 as I would for \$200. I will meet Mr. C. R. Bill at the 'Chronicle' office, Kentville, on the 17th, when I will deposit \$25 as forfeit—Mr. Bill depositing same amount—and will deposit balance on Saturday 25th. Thanking you, Mr. Editor, for space in your paper, I remain yours truly,
Wolfville, Oct 10 '84. J. I. Brown.

Science, Literature, Criticism.

Sayings, wise and otherwise of Scientists and Sciolists.
WITH CASUAL NOTES.

"Matter the wise man's God—the crowds no matter."—Punch.
"There is a species of superstition, which inclines men to take on trust whatever assumes the name of science, and which seems to be a reaction of the old superstition that had faith in witches, but none in Sir Isaac Newton and believed in ghosts, but failed to credit the Gregorian Calendar."—H. Miller.

"The theorist looks only at those phases of truth which are in union with his own views, and when truth presents no such favorable aspect, he wraps himself up in the folds of ambiguity and ignorance."—Agassiz.
All who read the literature of the day continually encounter such words as Agnosticism, Development, Protoplasm, Materialism, with the names of Darwin, Huxley, Tyndall and Haeckel. They know too that the words addressed are indicative of beliefs at variance with the hitherto received interpretation of the teachings of the Scriptures. But few comparatively are aware of the lengths to which the Apostles of Materialism have advanced in their assumptions and iconoclastic endeavors to subvert the cherished beliefs of the religious world and to reduce man to a condition of either isolation, without a Father and without a Friend. The nature of their doctrines, and the inevitable result of the reception of them into the mind, will be apparent from the few following extracts taken at random from the works of some of the teachers of this new school of Science, "falsely so called." The author of the "Vestiges of Creation" names the Development Theory, "The New Philosophy;" but like "the Holy Roman Empire," which was neither holy nor Roman, the Development Theory is neither Philosophy nor new.

To begin, we will quote from Mr. Huxley the following words:
"The fundamental proposition of Evolution is that the whole world living and non-living, is the result of the mutual interaction, according to definite laws, of the forces possessed by the molecules, of which the primitive nebula of the universe was composed." If this be true it is no less certain that the existing world lay potentially in the cosmic vapor."—Huxley.

We have here a list of assumptions—one of the most obvious characteristics of "the new Philosophy," and no less unphilosophical than obvious. First, it assumed that the Universe primitively existed in a state of "nebulousness," secondly, that the nebulousness consisted of "molecules," thirdly, that these molecules were possessed of "forces," and fourthly, that there was a "neutral interaction" of these forces whatever they were. Now all this may be true, or wholly apart from the truth—"the baseless fabric of a vision" and of a wild and wanton imagination. A part of it may be pronounced as but little better than nonsense.

But that is not the point which concerns us most. The great matter is, that the "proposition" in its entirety is merely an hypothesis; and that though unsupported by any evidence, it is the foundation on which the whole theory of Evolution rests. Yet this absence of proof is so far from troubling our Scientists or Sciolists, that they do not hesitate to discard experience and observation entirely as necessary means for the discovery of truth. This is boldly avowed by Prof. Tyndall, one of the most prominent oracles of the School. Listen to his words:

"The strength of the doctrine of evolution consists, not in an experimental demonstration, for the subject in hand is hardly accessible to this mode of proof (!) but in its general harmony with scientific thoughts (!)."—Tyndall.
To which it may be replied, We should be thankful to the philosopher for his candor, that the matter is not susceptible of proof; but we must none the less deny the correctness of the statement, that such unproved and unprovable doctrines are "in harmony

with scientific thought,"
Another utterance of Prof. Tyndall may here be properly introduced. It is to this effect:

"The doctrine of evolution derives man in his totality from the interaction of organism and environment through countless ages past."—Tyndall.

To which we may reply, that although the doctrine does undoubtedly so "derive" man, yet his derivation is quite as undoubtedly from another source altogether. And we remark further, that the doctrine would be even less acceptable than it is, if it were enunciated in plain, intelligible language. We read in Scott:

"It had much of glamor might
To make a lady seem a knight"
So these fine words, "interaction of organism and environment," if put into vulgar English, would render the doctrine very commonplace and absurd.
To be continued.

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