

in the long list of publications, is a fair sample of the kind of matter sent out by the Munro Publishing Company. The first page is strikingly illustrated. Various scenes, in what we presume (for we have not read it) to be an awful tragedy, are there depicted. In the centre the heroine is being rescued from a three-story window by "Percy." On the right is the same heroine in a runaway buggy with a man whom we judge to be "Harold," holding the reins; for on the left-hand corner is a thrilling representation of "The duel between Percy Greville and Harold Tremaine." The inside pages are adorned with illustrations of scenes under the general heading "Home Rule," which are evidently intended as a season for the Irish palate; while, in sufficiently conspicuous places to catch the eye of the wayfaring man, are given in large letters, the titles of some of the company's best, such as, "Locked Out," "Married at Midnight," "A Coachman's Love," &c.

Not having sat in the editor's chair long enough to have had all our milk of human kindness soured, we should like to thank the donor, but cannot. We want to be counted out of the large number of weak minded dreamers, who waste their time, money and energy on such trash. It scarcely seems credible that such a contemptible sheet should have the specified circulation, and it seems more incredible still that a man of intelligence should stoop to so dishonourable a calling as that of disseminating such literary rubbish. No doubt a copy of THE NEW YORK FAMILY STORY PAPER has been sent to every college on the continent; but we venture the assertion that it will have small circulation among college students. Here and there may be found one whose diseased taste craves the stimulant supplied by this kind of literature; but the tendency of a course of study is to cultivate a taste for standard literature, and we feel sure that few, if any, of the students in Acadia have the disposition, had they the time, to read anything of the sort.

THE Spring Season has opened unusually fine and warm, and although it is pleasant for the student as for others to note the consequent freshness and attractiveness of his surroundings, it is not perhaps so pleasant for him to note, how much more attention it requires to do an amount of work equal to that done in the colder season, although it is equally or more

important that he should do so. It certainly requires a full comprehension of the fact, that no time in a college year should be spent in loafing, (for loafing is exacting what a sudden change from wintry to warm and sunny weather is too apt to produce among students), for any student to make his work what he should constantly strive to make it, an outgrowth worthy of his ability. This certainly does not mean that the season should not be enjoyed, but only that this enjoyment should not be made the primary object.

The campus at this season presents a pleasing aspect, with over a hundred students of various sizes, engaging in cricket and base-ball; it makes a lively spot in the quiet little village of Wolfville, and it would be a lively spot in any place; for 120 tough and enthusiastic players *make all things lively*.

WE were glad to notice that the editor of the *Messenger and Visitor* in the issue of March 24th gave his views on the question of theological training. Our editorial on the same subject in the March number of the ATHENÆUM seems to have furnished the text, and of this we are not sorry; for the question needs airing. But we are surprised that our utterances should have merited such lengthy and unfavorable criticisms. It is because we think we have been misunderstood, that we would make a few explanations, feeling assured that our views do not greatly differ. We stated that the question would have to be decided both with respect to self-interest and duty—adding that the consideration of duty should come first; he states that "such considerations as these (pecuniary support) should always be kept in the strictest subordination to the infinite consideration—how can the most of my life be made for God and for men," that is, to the consideration of duty. We summed up the various considerations in view of which the question would be decided, and concluded that, other things being in any degree equal, the student, from sheer necessity, would go to the institution offering the most financial aid, with the qualification that the good of others in this case implied the good of self. He gives substantially the same enumeration, and says, "in most cases, therefore, the previous considerations will be of more comparative moment than the last (pecuniary aid), providing other