

years and, perhaps, have had other college experiences. True, the ATHENÆUM is published by the undergraduates, but every Acadia graduate has an interest in its prosperity. Present and former student form an unbroken whole bound by a feeling which springs fresh and strong on every meeting. Our columns are open to good articles from our professors and graduates and we hope, in the future, to see them more fully represented in the ATHENÆUM pages.

THE question of an Employment Bureau for Acadia students as discussed in the January number of this paper is considered by business men to be of high importance. We were glad to receive a note from a distinguished lawyer who is a graduate of Acadia, commending the idea and expressing confidence of success should it be properly worked out. We hope soon to have a Bureau organized but without the co-operation of the business public the scheme must prove a failure. If business men will avail themselves of this opportunity to obtain the services of intelligent, energetic and faithful young men, we cannot but think the results will be highly satisfactory to all concerned. To find a suitable employment for the summer months without first spending weeks in anxious and disappointing search will be a great boon to men who are doing their very best to obtain an education; but we believe it will be of no small benefit to business men, can they procure the services of just the right man without the worry of a more or less lengthy period of testing and training raw recruits.

We would earnestly request that Acadia's friends interested in this subject do all in their power to bring the present plan into successful operation.

ÆSTHETIC CULTURE.

Man in his natural state gravitates towards the low, the sordid, and the false. Man in the ideal state tends to the lofty, the sublime, and the true. All true religion and all true education point him to that ideal goal, and seek to place his feet upon that lofty plane.

While mathematical and classical teaching, as well as scientific and historical, we hold in most august

esteem, and while still higher in our thoughts does the Christian religion rise; yet, we believe that the development of the æsthetic side of man's nature occupies a most important place in the attainment of this consummation most devoutly to be wished.

Though man's nature, as we have said, trends downward, yet in the life of almost every person there are certain surroundings which lead him to reach outward and upward toward higher things. Most assuredly is he lifted up mentally, morally and spiritually, who believes in the true God, and whose life is guided by the truths contained in Holy Writ; most certainly is he lifted up, mentally, who has made great attainments in the studies before grouped as the *all* of most of modern schools; but most emphatically is he deficient in something who has only these, to whose eye beauty is not beautiful, to whom sweet strains of music are little better than the creaking of a rusty hinge, or the rattle of a child's toy—whose æsthetic nature lies dormant.

From the time of Socrates and Plato down to the time of Alison, Burke and Paine, men's minds have been rife with inquiry into the Philosophy of the Beautiful, and many theories have been formed concerning it. Are there, or are there not, certain qualities in certain objects which make them what we call *beautiful*? is only one of the many questions that have been asked, and are still awaiting a satisfactory solution. Let Doctors dispute and disagree on these things which are almost beyond the range of human thought; let these questions be settled, or let them remain as they are, we still have left the fact that there is beauty in this old world of prose. In Nature 'tis seen in the grassy hillside in the sweet spring-tide time; 'tis seen in the pleasing landscape, where land and water mingle all their charms; it is not absent from the tiny snow-flake, nor from the fragrant flower, nor from the snow-capped peak of an Alpine mount. In Art 'tis seen when on the canvas pictured things are made as real as life; 'tis seen when the building arises the counterpart of the beautiful thought in the mind of the architect; 'tis seen when poets soar to heights of lofty song; and 'tis seen when by the voice or instrument of song the soul of the musician is poured forth in almost heavenly strains. Can it be that an All-wise Creator has provided some of His children with little or no capabilities of appreciating these things which to others