

the College year. The same with ball-playing. The only thing remaining is the horribly monotonous, mind-weakening walk. Few care to go out into the rain, or slush, or driving snow, to take this kind of exercise. The consequences are evident to every thoughtful observer. The pale, sickly countenance; dyspepsia, with all its attendant evils; incapacity for study. The poor student blames himself, and is blamed for not making greater progress. The want of exercise, and the want of a proper place in which to take it, are the principal reasons why so many of our students graduate with broken constitutions.

We are advised to take exercise. We are told that it will help us to meet the storms of life, to go out into the storms of winter, into the pelting rain, into the slush and mire,—all for the sake of that monotonous walk. Surely these things may develop seeds of disease which, sooner or later, shall bear fruit. Our Professors assign us subjects connected with physical culture, on which we are requested to write. They tell us that exercise is incalculably important, both as regards our physical and moral natures. All see the necessity of it. The gymnasium will not be a burden on the hands of the Governors. If they choose, they can take the money which they may have on hand, and erect a building. It would be a good investment. The students will pay the interest and current expenses.

Then, in view of these considerations, let us have a gymnasium on the Hill, in which the student may develop *all* parts of his body, at *all* times of the year. Acadia needs men, men physically, men who shall go from her walls prepared to work for themselves and for her, because they are not enfeebled with diseased bodies. Man must cultivate his physical, as well as his social, mental, and moral constitution. Then, and only then, is he fully the design of his Creator.

Personal Touches.

J. GOODWIN, A. B., 1877, is preaching at Shelburne, Shelburne Co.

B. P. SHAFNER, A. B., 1877, is laboring successfully as a teacher in connection with the Academy.

I. C. ARCHIBALD, of present Senior Class, is teaching in Halifax.

F. F. FORBES, of present Junior Class, is employed in connection with the Fishery Commission, now in session at Halifax.

F. C. RAND, of present Junior Class, is studying law in St. John.

C. P. COBB, of Junior Class, is wielding the pen in Dartmouth.

(Continued from page 10.)

concerning certain hair restoratives you might wonder why any one should ever be bald or grey; and yet the very man who makes it or sells it, is bald. Pills are advertised as cure alls, and we might ask "why have graveyards at all?" but we know the man who makes the pills, as well as those who sell, and those who take them do not believe what is said of them. Even over the grave we find the same; one might well ask, judging from the epitaphs, "where are the sinners buried?" On many a tombstone the first two words are the most truthful—"Here lies." Ladies are not free from the evil, as the many superlatives in common use prove; nor are ministers, nor in fact any class or nation or age.

(2.) *Genuineness*.—To be what you seem, to seem what you are. The tendency of our time is to veneer. Shoddy is shown in more ways than in cloth making. The high horse is ridden by very many more than the Lyceum debater or stump orator. Mrs. Malaprop is not yet dead, indeed.

(3.) *Generousness*.—Some are very generous; but there are so many who know not the meaning of the term. Truly, it is one of the virtues. When President Lincoln had the small-pox he requested all the office-seekers to be sent for, as he had something he could give to each. A young man who had given a donation to the "Society for Finding the Lost Tribes of Israel," gave as the reason for so doing: "I have borrowed from all the Jews I know, and would like for others to be found." So, in many walks of life the benevolent actions of men rest upon a substratum of selfishness. If a rival is ascending the ladder, it is not necessary to pull him down; let us ascend as well. If imposed upon with a counterfeit bill, how many would tear it up? The lecturer traced the various steps taken by the ungenerous man until he ends in being revengeful or misanthropic. The seven stages of man were here recited with fine effect.

(4.) *Temperateness*.—This term does not refer merely to eating and drinking. It means control of the pulse, the passions, the desires. Mammon, the meanest god that fell from Heaven, and who wields so much power here, must be trampled upon. Gluttony is bad. Intemperance is worse. The drunkard is sometimes said to have only *one* vice; that one is so hideous as to obscure all others.

(5.) *Courageousness*.—Man is a fighting animal. But this means not only the courage which carry masses of men into difficulties, and face to face with death; but that determination which will look at evil, and say "evil," even against the world,—which will look into the face of wrong and say "wrong."

"Oh! who would not a champion be,
In this the lordlier chivalry?"