

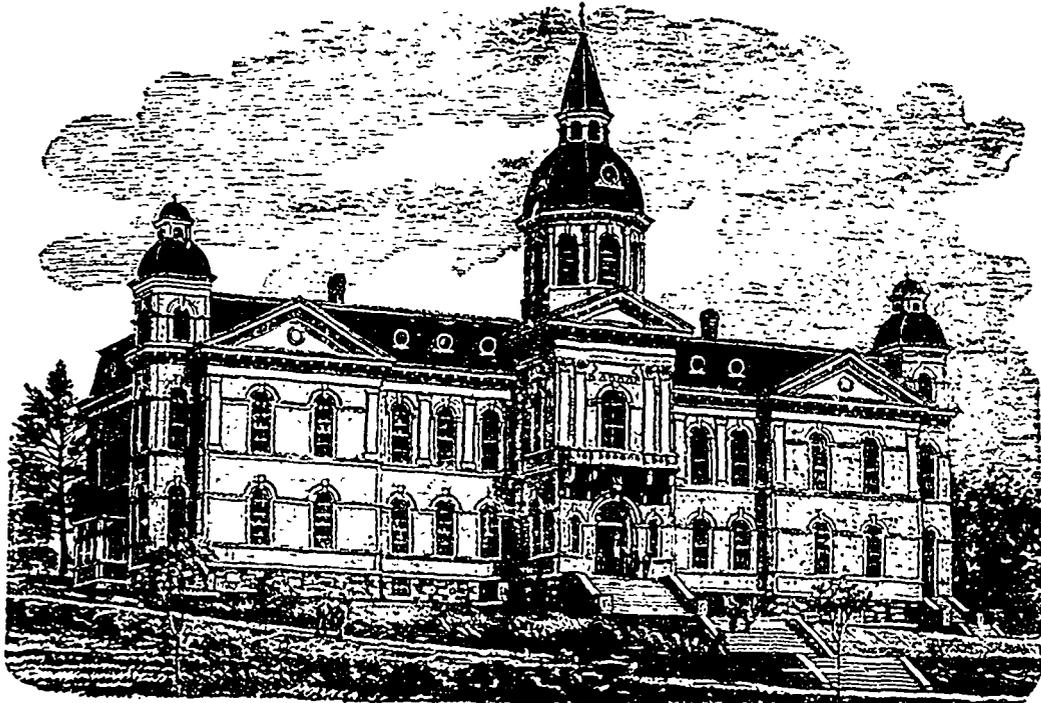
# ACADIA ACADEMIA

Prodesse quam Conspici.

VOL. XIII.

WOLFVILLE, N. S., JANUARY, 1887.

No. 3.



## THE UNIVERSITY OF ACADIA COLLEGE.

### FACULTY OF INSTRUCTION.

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# The Acadia Athenæum.

VOL. XIII.

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THE  
**Acadia Athenæum.**

Published Monthly during the College Year by  
the Students of Acadia University.

Chief Editors:

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TERMS:

One Copy per Year, \$1.00. Postage prepaid.

Business letters should be addressed to H. L. DAY, Sec. Treas.  
Upon all other subjects address the Editors of the Acadia  
Athenæum

→\* The Sanctum. \*←

THREE years ago in one of our most flourishing maritime towns, a gentleman was heard to remark, "I don't see what use there is for that little college in Wolfville, any way; I think it won't last many years." At that time the number of our students was under *sixty*. To-day the number is above *ninety*. The friends of Acadia may well be pleased with such evident tokens of hastening dissolution. The fact seems to be that Acadia has just fairly begun her work as an educational power, and every year as her claims are pressed home upon the public by scores of enthusiastic supporters, her foundations are planted more firmly in the hearts of the people. That she has not a large and sufficient endowment, we deplore. But we are still confident that her large endowment of sympathy will to a great extent, perhaps entirely, counter-balance the seemingly fundamental defect. The lack of financial ability is most sorely felt when, as at present, increasing

patronage demands enlargement in various departments. Efforts have been already made to meet existing needs, but these must prove merely tentative if the people do not signify their approval and justify the course of our leaders by increasing their financial support. Among the recent progressive steps we have already had occasion to mention the provision made for training in the "Art of Expression." Temporary provision has also been made for Modern Languages, and a professor is to be appointed to this chair in June next. The increasing confidence of the public, as indicated by increasing attendance, but adds to our responsibilities. Advance must be made all along the line or we shall be defeated by our success. Surely the sons of the founders of these institutions are not the men to shrink from any praiseworthy act. Then let them give from their overflowing coffers and make the rapid expansion of Acadia in the near future a certainty. The gold and silver invested in a worthy educational institution, and there converted into trained intellect has found its way into the crucible of the true alchemist. Fifty thousand dollars is a small tribute to pay to an institution that has wielded such an influence in the land as has Acadia. Noble men have guided her destinies in the past. Noble men still guide them, and their many excellencies are fully appreciated. Among her graduates are many of the leaders of the land. Her increasing classes testify public approval. Students and teachers are working in full harmony as for a common object, and the indications are that the present prosperity is but faint promise of the coming days.

ANOTHER essay season has passed. The Juniors appeared on the platform on the 14th ult., and acquitted themselves creditably. But with this comes a sad reflection. There is a class of critics, usually of those with an unfurnished story, who will always retire from such a place making the air murky with their dark insinuations of plagiarism. The time has come that if a person presumes to read a creditable essay he will always find a chorus of kind friends to say—"Oh yes, it was good—too good in fact to be his

own." It is now as much in fashion to call an essayist a thief, as a politician a liar. But happily all politicians are not liars, though so called. Would it not be well for those critics to ask themselves, just for once, upon what they base their criticisms. Have they been able to refer paragraphs to any particular authors? In the majority of cases, even this simple question would be sufficient to show their own unfairness and ignorance, rather than the guilt of the criticised. We do not undertake to defend all our essayists. Mortals are heirs of errors. But let the criticisms be fair and just—let the critic be willing to criticise publicly and not seek to utter defamation darkly. If every commendable effort is to be treated as a crime, originality will be placed at a discount, and honest work discouraged. Persevering study, resulting in the assimilation of the thought of the great, and even in its reproduction when imbued with another's personality differs from plagiarism. Distinctions are necessary and will be made by fair minds. The patient, independent essayist may find consolation in the fact that he has a higher court of appeal than that instituted by mere cavilling, prejudiced, dyspeptic critics—his own inward consciousness of self-dependence.

THE increased attendance at our institutions has made it necessary to provide for additional accommodation in the boarding department. A proposition is now being considered for putting up a building that will accommodate thirty or forty students for a dormitory; the students to take their meals in Chipman Hall. The proposed site for this building is on the rising ground to the south-west of the old Academy boarding house. The latter building would no longer be used as a boarding house, but would be fitted up for other purposes. The matter was discussed at length at the late meeting of the board of Governors, and various important questions arose, affecting the main question, which have by no means been decided. In taking such a step it was felt necessary to proceed in such a manner as to allow for the fullest expansion of our University. One contingency that presented itself was the possibility of the College requiring the use of all the ground on the hill. Should the proposed building be of wood or brick? Should the Seminary be removed to some other site? Should the present system of mixed classes be maintained, or

should the Seminary or Academy be made entirely distinct? These and other questions have been referred to a committee for solution. The subject is an important one, and it is to be hoped that present necessity may not be overlooked in a desire to provide against hypothetical emergencies.

SOME one has blundered; according to our Calendar the Junior Exhibition should have been held on the 21st, whereas it came off a week earlier. As we learn from the Class the case stands thus. By some arrangement the Academy and Seminary were to close the 15th, or rather the night before, and as it was desirable that all the departments should have an opportunity of attending, it was thought best by the class to hold it with that in view. The Faculty gave permission, and the Exhibition took place before the middle of the month. That the class did the best thing, in fact the only thing reasonable under the circumstances none will pretend to deny; but why it became necessary to do so is a matter for any one, we think, to enquire into, and with reason. Why one department should close at one time and another at another are matters which concern those whose good judgment regulates them. But why they should close at times quite different from those advertised, just why six months should revolutionize the catalogue and muddle the public, why extra trouble should be entailed upon the class are open questions. So far as the Calendar gives an outline of the studies prosecuted it is all right, but when dates are mixed in so inexplicable a manner, the thing becomes a nuisance. They are supposed to be matters of convenience, but convenience is out of the question in these. If we are to have them at all let them be reliable and not a delusion.

WE note with pleasure that the tide of prosperity at Dalhousie has not yet begun to abate. Her next step will be to obtain suitable accommodations. The old college building which appeals so feebly to the artistic taste, and which has long been found to furnish insufficient room for her various purposes, will at length be abandoned. By means of the funds obtained by the sale of the old building, and those received in bequests from beneficent friends, a new building will be erected creditable

alike to the institution and its supporters. It may be hoped that the present controversy concerning a site may result in a judicious selection. Though our sister institution may at times be inclined to consider Acadia rather unneighborly, yet we can feel a pleasure unmingled with debasing jealousy, as we see her prosper. What we wish and what the future seems to promise is, that we may grow side by side and be a strength to each other.

WITH each issue of the ATHENÆUM our financial obligations to our printers are being increased. Our patrons will therefore greatly oblige us by forwarding the amount of their subscriptions to our Sec'y.-Treas. at an early date. All remittances will be promptly acknowledged in the paper.

#### HOLIDAY CHAT.

DECEMBER is already gray-headed and 1886 will soon be a year to look back over and wonder where it has gone. Holidays are already peeping over the curtain and very soon that obstruction will be lifted and they will be ushered upon the stage with all their happy outlooks and longed for pleasures realized. The heart that will not rejoice at a well earned holiday is in a fair stage of transition into a gizzard; the mind that cannot put its hands into its pockets one day out of a hundred is already three quarters a machine and only wants the oil of a little more worldly gain or ambition to make it love to grind on even that day of rest which we, as a people, look ahead to as the goal of the week. To the faithful worker, be he a seeker of knowledge hidden in college text-books or truckman on his cart, the thought of a holiday should not be without its measure of pleasurable anticipation. That student who takes twelve months holidays in the year and wishes for the thirteenth as an extra thrown in by the goodness of Providence to hard worked humanity, will look at a week or two's vacation with indifference, as a matter of course, as only a let up as he conceives it of the belt of that machine of education which runs the world; but thank industry, all are not of this class, and the feeling of coming rest and home-seeing acts as a stimulus to present well doing and earnest application for impending and inevitable exams. When packing your

trunks, boys, while of course being careful to put in all private papers, &c., such as late correspondence, which must surely serve as a means of edification and enjoyment to all interested in the social and material progress of our institutions, showing as they do how rapidly friendship is being promoted, and feelings of social enjoyment are being generated by those who are so able to promote such, how that owing to the excellent and highly commendable regulations provided by those who have such matters in charge, those elements of social life and intercourse which do so much towards relieving the dull monotony of college life though they may by the invidious be occasionally characterized as rather strain-at-a-gnat-and-swallow-a-camelified leave your mental grindstones on the shelves. You can't grind turkey on one jaw and political economy on the other with any hope of successful digestion. While you undoubtedly will impress your particular neighborhood with a strong sense of the vastness of your erudition, please don't take all the learned men of the place who may possibly know something, if they did study twenty years ago in another institution. by the shoulders and play educated leap-frog of their heads; it doesn't look well if it is perfectly legitimate and sensible. Don't make your poor old father, to whom, by the way, the bills are sent, feel too small in his ignorance. Be not ashamed to let your mother kiss you; she probably won't mind the whisk of your whisker, and we dare say she will make a wonderful change in that trunk of yours before you go back. Call your sisters by their proper names and deign to glance at the younger brother. Remember that other young men, if they are not fresh from Acadia, have not been under a hay stack all their lives, and probably are acquainted with the fact that Columbus discovered America, which you may have forgotten in the immensity of your learning; that the young ladies whom you once thought divine are as much so as ever if you have seen, and that's about all, fifty, Seminarians, and may not even be actually dying to catch a glimpse of your cut-away coat and razor-scraped chin. In a word remember that common sense was meant to be used, not stored up in case of emergency. Be yourself, and no primped and artificial, college-spoilt ass, and you will gain the admiration of friends, honor the institution which you represent, and enjoy your holidays with only that fulness of pleasure which characterizes the honest and true man or woman.

## LA MORALE.

PAR PAUL JANET.

Books on Ethics are not in general very attractive. "Moral" is regarded as equivalent to "stupid"; and the disputes between ethical writers are often considered as senseless as the endless controversies of theologians. But the central place occupied by Morals in the conduct of life, as in the mind of the universe, and the determining power of theory over practice make the subject of such commanding importance as to require attention to any noteworthy contribution to ethical discussions.

*La Morale*, by the distinguished author of "Final Causes," is worthy of notice also for the clearness of style, the definiteness of statement, and the closeness of reasoning which its pages reveal. These qualities soon make the reader forget that he is reading French and not English; the mind of the author finds the reader in the way characteristic of only strong writers. The book is interesting, too; both when we agree with the author and when we differ from him. Space will not admit of a review of the work but we desire to call attention to it by quoting some of its principal statements and making a few references to its leading doctrines.

The author's object is to state the principles and the fundamental ideas of moral science. His fundamental principle is that moral good suppose a *natural* good, which is anterior to it, and which serves as a foundation for it. From this it follows that if all the objects of our actions were themselves indifferent, as the Stoics say, it would be impossible to comprehend why we should be held to seek the one rather than the other; and moral law would be void of all contents. If natural good is the ultimate object the question at once arises how are we to discover this *good*. On this point Janet says, these natural goods, anterior to moral good and which ought to be the object of a choice are not valued by the pleasure which they procure us, but by an intrinsic character which we call their excellence, and which is independent of our manner of feeling. He thus denies that *pleasure* and *pain* are the standards by which we determine the moral-quality of actions, and thereby places himself in opposition to the simplest form of utilitarianism. In agreement with his view he holds that the ancients properly arranged goods into three classes: external

goods, bodily goods, goods of the soul, and that they considered goods of the soul as superior to those of the body, and the latter as superior to those of external good. What is most excellent for man is therefore the excellence of his soul, and in his soul the highest and best part is the personality, that is to say, the reasonable will. But the excellence of the personality does not consist in itself; it consists in its union with the personality of other men, that is to say, in fraternity, and also in its devotion to impersonal goods, such as the beautiful, the true and the holy. This ideal excellence of the human person is what is called perfection, and it can be said with Wolf, that good is perfection. This is different from the general trend of utilitarian doctrine, especially from the creed of Bentham's School, by whom it is the quantity of pleasures, their sum, their intensity, much more than by their price and their intrinsic value that good is estimated.

But Janet holds that from his distinction between good and pleasure it does not follow that pleasure may not be a good; for he admits with Aristotle that pleasure is inseparable from the act, that the most elevated act gives the most elevated pleasure, and that perfection is itself a source of happiness. It is in this sense that we can say with Aristotle, with Malebranche, with Leibnitz, that good is happiness.

This view, however, is far from making pleasure the chief thing, and is but little more than Stewart might admit. It is certain that pleasure comes from doing good.

Janet argues this point as follows: Good for man can be only his own proper good, for it would be absurd to hold that a being is required to pursue an aim contrary to his nature. All laws have for their object the advantage of the subjects whose laws they are, and accordingly it would be strange indeed if the moral law alone should be for the detriment of those whom it commands. It would then be a law of tyranny, not of justice and love.

Thus good is at the same time happiness. But happiness is not, as Bentham would have it a calculation, a choice, a combination of pleasures; it is the highest joy, the purest pleasure, adequate to the highest excellence.

While Janet thus gives great force to pleasure, he by no means fails to recognize the sense of duty. He says that the doctrine of perfection and the doctrine

of happiness are at bottom one and the same, but that they do not exclude the doctrine of duty. Duty is the law which requires us to seek our perfection, that is to say, our true happiness. And this law is always operating. For as there is a true and a false happiness, a happiness which results from the excellence of our nature, and another of our satisfied sensibilities, we can understand that there can be an obligation to seek the good, and to sacrifice the false. This is what all moralists mean in opposing the true good to the false good, and in recommending men to seek the first and not the second.

This we may recognize as a fact, but it is not so clear whence this obligation comes. We ask, "Why am I obliged to seek my own good?" It may be a fact that I do seek my own interest but why should I do it? The author says that as man naturally wishes good, on the one hand he wishes the true good, and on the other he wishes also the appearance of good. Now the will which wishes the true good commands the will which wishes the apparent good; this commandment is the moral obligation. He admits with Kant the autonomy of the will as the legislative first principle of morality. But back of this will, what? Is it purely self determining? Is it influenced and controlled by external good? Is it subject to a higher mind, even the Highest? But he is clear enough upon the existence of this law of duty, and even discusses its limitations. Thus he maintains that although the law may be obligatory by itself, it is only so for us as far as we know it, and in the measure in which we know it. He accepts the ethical principle of Fichté; "Obey thy conscience; obey the actual conviction which thou hast of thy duty." But conscience is susceptible of training and accordingly the above rule presupposes this postulate, viz., that each shall try to bring his actual conscience to the state of an absolute conscience, which is identical with the law itself. Natural and essential good being the foundation of duty, this double proposition is justified. Duty consists in doing good; good consists in doing one's duty. In other words, duty consists in seeking what is naturally good; and the act morally good is that which is done by duty. For us as for Kant, the domain of good and the domain of duty are absolutely equivalents. This system Janet would like to call a *rational endemonism*, opposed on the one hand to the utilitarian philosophy, and on the other to the too abstract formalism of the Kantian ethics, but at the same time reconciling both. This doctrine is, he thinks, not only the true one, but is the one most conformed to tradition; it is the doctrine of Plato and of Aristotle, of Descartes and of Leibnitz.

The method of reconciliation followed by Janet may have some advantage in the way of checking the tendency to magnify special features of the problem, but there is in it always the danger of sacrificing truth for a purpose. The compromise is seldom successful; the eclectic method has its perils.

It is evident from Janet's writings, as from those of all moralists, that the connection between duty and pleasure is very close. That law which makes every act of duty bring the reward of satisfaction is beneficent in the highest degree. But all the skilful skepticism as to the immutability of moral distinctions cannot shake the deep conviction in the heart of the race that we have a sense of duty which is not resolvable into self love. The testimony of languages, ancient and modern, and the motions so different in kind excited by thoughts of duty and of self interest point to a distinction in fact between duty and pleasure, and to the supremacy of the former. The magnanimity of man as shewn by his conception of duty and its power over him, even when it conflicts with his interest, is not only the doctrine of a Butler and a Stewart but is also the philosophy of Milton and of Tennyson, and of the great students of human nature who have set the outposts of human thought and attainment farthest in advance. Duty is supreme.

"The path of duty [is] the way to glory;  
He that walks it, only thrives;  
For the right, and *leaves us to deaden*  
*Love of self*, before his journey closes.  
He shall find the stubborn thistle bursting  
Into glossy purples, which outtreden  
All voluptuous garden roses."

ALIQUIS.

### LOOKING BACK.

Down the valley creep the sunbeams, ever lengthening in their reach,

Lighting with a crimson fire every chestnut, oak and beach;  
Glowing, fading, slowly dying is the mist of burning light,  
Dying, dying, all the life of day to feed the breath of night.

Pause a moment from thy toilsome climbing on this wooded steep;

Mark the shadows that in silence slowly backward crouch and creep,

Most like lost and guilty spirits shut up in a world unknown,  
Seeking hiding in a blackness deeper, darker than their own.

Where at noon thy footsteps wandered by the shining river-bed,  
All its waters now are running, running sunless from their head.  
Where are now thy bounding pulses set a-throbbing at a breath?  
Dying, dying, all the light of life to feed the night of death.

Dying? Nay, not so; for, ever mounting by its strengthening light,

Has the day not helped thee hither to the hills whence cometh might?

Dying? rather let the backward story give thee future hope,  
What from height to height advancing each day adds a clearer scope.

Dying? Let a clearer vision see beyond the darkness rise.  
Living, living, all the vanished days to feed a fuller light!

B. B.

## SURRENDERING.

New Year's eve had come, and with it the brightest lights that ever shone. No one needed to look twice to tell that; for the curtains, in the cottage windows never were of such a bright and cheerful hue, and the piles of fruit and confectionery in the shops never looked half so beautiful, nor so attracted the attention of those outside. Never did the faces of the small crowd of people which might be seen in the street, look so beaming and good-natured as they were seen in the light of the shop lamps; and what made it all the better was, that, as friend met friend, a new expression of love and good-will, came into the countenance of each and a fuller and more hearty laugh, broke forth, only to be shortly outdone by another. Even the spire of the little church, seemed to know that all was mirth below, and, did its best to look gay too; although its utter inability to move and walk about, and join in the general concourse, greatly detracted from its social appearance. Yet like everything else that might, it preserved itself from blame, and did as well as it could—a thing which all men cannot always say, has been their course of action.

"We will stop here," said an old man to a little child which he carried in his arms. "A year ago to-night my predecessor and I stayed in the city of New York; but the noise and hurry of the great city, frightened me and made me tremble, I was so young; and knowing that you would be terrified too should we go elsewhere, for we are all alike in this respect, let us stop here."

The old man entered or better floated into the church, for he didn't walk, and up the steps and into the gallery. Here he placed the child upon a seat; and, in one hand holding up a sand-glass with the upper half now almost empty, with the other motioned the child to listen.

"Twelve times have I turned it and twelve times must you turn it 'Twas given to the first of our race by our Father Time with the strict injunction that each possessor should pass it on to his successor. At twelve to-night I shall give it to you and a year from to-night, wherever you are, you must bestow it upon the one who shall reign after you."

The child still listened attentively. The old man took a seat beside his youthful companion and continued.

"Let me while I may, relate to you some of the experience I have gathered from the world; for soon they will crowd this place to rejoice in my surrendering the glass and in your receiving it. As you will be joyfully welcomed, so was I. I was hailed by all. In my name men pronounced blessings upon their fellow men and wished them happiness so long as I should have an existence. For my sake they made resolutions on the day of my inauguration which, if fulfilled, would have caused

them always to have spoken of me with praise. Soon I saw those resolutions broken and their makers, all unconscious of the flow of the sand, spending their time either in watching the actions of others or in brooding over the prospects which I had brought them. I held the glass full in their view, but before any attention could be attracted at all it had been turned once. Some there were of course who, from the first, were regular in exchanging glances between me and their plan of action; and while I steadily indicated the flight of time they as steadily prosecuted their work. Men have frequently complained of me and they will of you simply because of their tardiness, the sands fraught with fortune and intended for them, have been allowed to flow down unheeded. For this same reason many of my predecessors, were they here, could tell you how great disasters have been brought about both on the land and sea; how noble ships have been wrecked; how great houses of business have been ruined; how battles lost and empires overthrown. Thus the glass you are soon to possess is turned again and again with but few of its chances improved.

"Another class who speak ill of us are those who, though the glass is put directly in their gaze, fail to recognize it; but by looking under it or over it or perhaps through the empty portion of it, fix their eyes upon the shadows of the future and mistake them for things substantial. For these like those in prisons we are too slow. But in the great number of cases, even should the bulb become more quickly empty, those shapes could never be reached; for it is the distance which gives them an existence.

"I could tell you of some who though they watch the glass very attentively only seize upon the opportunities offered for pleasure and let all else go by. Some again never see any grain of sand unless it is colored black with sorrow and eagerly seizing its opportunity with a triumphant air live a mourner as a consequence. One other class there is the members of which always stand so as to cast their own shadow over the glass. Thus they peer in vain for this monitor; and finding it not, imagine that they themselves fill the year and to them all others must look. Happily however, the glass is concealed from none, except those whose shadows rest upon it; for other men look sheer through this shadow of self, and think the one who casts the shadow of less importance than the shadow itself."

A soft light had hitherto pervaded the church; but now it was increased by the beams of the two lamps, one on each side of the little pulpit and directly back of it, which the sexton had just lighted.

"Our time is growing short," said the old man, "for even now they are beginning to light the lamps here and make ready for you. But before I go, which will be at twelve o'clock, when the bell tolls,

listen to one word more. We have a custom of passing a blessing down our line, as each one in his turn gives up the rule. May it be your lot, first, to so hold the glass that all may see it; second, to present the cheerful side; and third, to show it in such a way as shall cause men to act in the present."

They were silent and the people from the streets came in and sat down. Some little time went by but neither the old man nor the child spoke. Presently the bell tolled; and the genius, slipping the glass into the hands of the child, whispered the words "turn it," and flitted away. Instantly the child obeyed and, on looking up and finding that he was alone, silently dropped a blessing upon the people below in which a Merry Christmas and a Happy New Year had a conspicuous place, and then passed out also to hold the glass for all the world.

#### OUR LECTURE COURSE.

On Friday evening, Dec. 3rd, a larger audience than we have had for some time assembled in College Hall, to hear the second lecture of our course for the year. The speaker of the evening was Rev. W. B. Boggs, M. A., recently appointed Principal of the Teagu Seminary at Ramapatam, India. Previous acquaintance with Mr. Boggs on the platform evoked general and enthusiastic applause at his appearance. With a few appropriate remarks the president of our Society, Mr. C. W. Corey, introduced the lecturer, announcing as his subject:—"Scenes on the Overland Route and in the Far East."

The lecture which followed was calculated to impart much information, both historical and geographical, to the hearers; but was relieved from possible monotony by the skilful interspersions of amusing sketches and pleasing descriptions. The very nature of the subject however, forbids a just report of the speaker's words in the limited space allotted to us.

In opening the lecturer indicated in a general way the different routes available to the traveller from England to India, and then proceeded to follow one of these in detail, noticing the principal points of interest by the way. Starting from London the traveller reaches Paris via Dover and Calais, from which point he boards the train running to Lyons and the Mediterranean. At Macon, 264 miles from Paris, he leaves the Lyons Railway and branches off towards Italy. "Soon after this the scenery changes from the broad landscape with its gentle undulations to the lofty mountain and deep ravine; and as we penetrate further into Savoy it increases in grandeur. For many miles the railway traverses narrow winding valleys with vine-clad slopes and precipitous cliffs towering up into the clouds on either side, and here and there a beautiful blue lake lying at the base. All the descriptions of Alpine scenery that one can read convey but a faint idea of the combined grandeur and

beauty of the mountains. The scenery in the vicinity of St Jean de Maurienne is indescribably sublime.

"Nearly all day we keep up the valley of the Arc, curving round precipices, crossing ravines where mountain torrents are roaring, shooting through tunnels, rising higher and penetrating further and further into the mountains, till at last advance seems impossible, for the cloud-capped Alps enclose us on every side. Just at this point the great Mont Cenis Tunnel pierces the gigantic barrier and opens a way through to Italy. At Modane, the last town on the French side, you look up directly in front and hundreds of feet above the town, to the face of the mountain, and there see a dark opening, and one is surprised to learn that it is the entrance to the great tunnel. This tunnel is one of the grandest of engineering achievements. It is an Italian work, occupied 13 years in construction, was finished in Sep. 1871, and cost £2,600,000. It is over 13 Kil. in length or 8 miles all but 85 feet. Entering this and emerging on the Italian side, we descend the slopes of the Cottian Alps, and during the twilight and early evening rush on through the vine-clad valleys of Piedmont, which look exceedingly picturesque in the twilight.

"This ride through the Alps from France to Italy is better than all the grand and wonderful sights the cities can afford. It is one continuous panorama, the ever varying magnificence and beauty of which can never be placed on canvas."

Flying by Turin, Parma, Modena and Bologna, Brindisi at the extreme south-east of Italy is reached, whence the traveller embarks in the fast mail-steamer for Alexandria in Egypt. "At last the low-lying, yellow, sandy shores of Africa appear to rise from the sea, and gradually the more prominent features of the city of Alexandria come to view. As we look upon its domes and minarets and towers, we try to realize that this is the famous city founded by Alexander, 331. B. C., the great capital of the Ptolemies, the home of Cleopatra Egypt's bewitching queen, and one of the chief centres of christian influence for ages. Though only four days from Italy we are now in the midst of oriental scenes. Here are old Turks with white or green turbans, long beards, and flowing robes down to the feet; veiled women, with only their eyes visible; water-carriers, with goat-skins filled with water; Bedouins from the desert, with their coarse blankets; jet black Nubians from upper Egypt; Hadjis returning from Mecca, conspicuous for faith; saddled donkeys by the hundred; and trains of solemn looking camels, winding their way with measured, deliberate tread through the streets." Here amusing reference was made to the obsequious dragoman and donkey-boy. Having visited all points of interest our traveller embarks for Port Said at the entrance to the Suez Canal. Leaving the Canal and steaming down the Gulf we view on our left, "towering up in majestic grandeur but blue and hazy in the distance, Sinai, Mount of God, where the law was delivered amid

the appalling manifestations of Jehovah's presence." Down the Red Sea 1300 miles, out the Gulf of Aden, past the Island of Socotra, and on for 2100 miles and we come to where the "spicy breezes blow soft o'er Ceylon's Isle." Touching here to exchange mails 1200 miles more of ocean is traversed and we reach Rangoon, the chief city of British India. Among the interesting things here described was the great Shway Dagong Pagoda, which stands on a hill behind the city. This structure is 369 feet in diameter at its base, and 320 feet high, and is entirely overlaid with gold leaf. Again embarking we are carried around the Malay Peninsula to Bangkok, the capital of Siam, having stopped to become acquainted with Maulmain, Penang, and Malacca. The lecturer here gave a full description of this "Venice of the East," its floating houses and the customs of its people. Leaving Bangkok the voyage is retraced around the Malay Peninsula and across the Bay of Bengal toward India. "As we approach the coast, and gaze upon its templed hills, it seems for some reason more venerable and grand than all the other lands of the east. It is India, ancient, mighty, far-famed, gorgeous, India. Its hoary antiquity, compared with which, the nations of Europe are modern novelties—its wonderfully eventful history—its ancient civilization—its royal dynasties of rajahs and sultans and nabobs—its fearless warriors, such as Hadn-Ali and the "Lion of the Punjab"—its literary culture, founded on the sacred Sanscrit—its boundless wealth in pearls and gold—its varied and inexhaustible merchandise—the magnificence of its courts—a land, walled on the north by the loftiest mountain range on earth, having a sea coast of 3000 miles studded with cities—its fertile plains traversed by mighty rivers, sweeping past the walls of hundreds of towns—a land of palaces and temples and mosques—it seems invested with a dignity that no other land possesses." Speaking further of India the lecturer said in closing, "what has she not except christianity? She has government, commerce, education, modern improvements, but while her false religion lasts with its blinding, debasing, idolatry, its monstrous superstitions, its corrupt morals, the people must remain as they are; and the day is surely coming when from the snowy peaks on the north to the wave-washed shores on the south the light of christian truth shall shine, and redeemed myriads shall walk in that light."

Such a Synopsis can convey to our readers but a faint idea of the character and worth of the lecture. As Mr. Boggs proposes soon to sail for India, and re-engage in the work to which his soul is wedded, we cannot expect soon again to have the pleasure of listening to his words. But should we never hear his voice again, he will we feel assured long be present to us in memory. We bid him a bon voyage, and trust that he may be spared for many years of usefulness in the sphere for which he has heretofore shown himself so well adapted.

## THAT MATCH.

THE *Dalhousie Gazette* is agitated over it; not satisfied with a two column report, the sapient quibbler of the exchange department drags it in and there expatiates. It would, perhaps, have been fully as interesting to the public had the latter withheld his views, (profound as they are), since one merely serves to show the incongruities of the other. The reporter certainly is not deficient in presumption. After saying that the statement of the ATHENÆUM reporter, viz., "that Dalhousie's peculiar interpretation, etc., is positively untrue," in another elegant English sentence he continues, "there was no dispute about the interpretation of any rule but one, and that only applied once." Quite correct; there was *but one*, and that only applied *once*, but that same *one* and that *one* application were just as stated in the ATHENÆUM report. The Dalhousie reporter admits this, and yet with a logic all his own, with an acuteness and coolness quite original and refreshing, proceeds to call the ATHENÆUM reporter a liar. The reporter did say this concerning Dalhousie, again says it, and will continue to do so, notwithstanding the danger his reputation undergoes by his veracity being questioned in the way this brilliant muddler has undertaken. The Exchange man evidently did not compare notes before he gave to history his consistent version. Dalhousie gave no interpretation, says the scribe. Here is consistency now surely; common sense and consistency verily shaking hands. If the writer had used his brains (we speak hypothetically) he would have seen that an interpretation must have been given the rule before the dispute occurred at all, since the team played contrary to our interpretation and contended they were right. The case was thus:—Prescott affirmed that he was right, and produced the rule proving it. Dalhousie's umpire ridiculed this as being made in "the year one"; when asked to produce another he gave the quite, indefinite and ambiguous answer, that he "kept it in his head." In spite of protests the referee gave his decision against us, although contrary altogether to the rule, and the game was only continued by Acadia yielding the point. It was admitted by one of the Wanderers best players, who was on the field at the time, that our contention was right; but he excused Dalhousie on the ground that there was no penalty for breaking the rule; they had not been accustomed to playing our way, hence no attention was paid to it. The matter is certainly small, but to have your report of it denied point blank, with not a tittle of proof to back it, is not so much so. Dalhousie should be the last to say anything about lying on the ball; it is an innovation belonging to her team, practised both this year and last. It acted first-rate so long as it was confined to their side, but became a crime immediately upon the other side taking it up. It is rather remarkable that the reporter did not notice that "moving the for-

wards" the Exchange editor refers to; that the forwards were equally matched, not even the reporter denies, and as for lying on the ground, fully as much was done by Dalhousie as Acadia. The statement that the ATHENÆUM is doing its best, by ungentlemanly conduct, to counteract the kindly feeling between the teams, is claptrap of the most deliberate and untruthful kind. We don't know what the reporter's standard of gentlemanly conduct is, but, judging from his report, should think it about on a par with that of the Dalhousie Capt., who, before the point in dispute was settled, called his men, jeering and howling, off the field, leaving a team of strangers standing there. Last year when a dispute arose which threatened to stop the game, Acadia, in consideration of Dalhousie being the visiting team yielded. This year, Acadia expected no favours, nor wants any in *foot-ball*, but if the action of their captain was *gentlemanly*, we must plead guilty to the charge of being ignorant of the laws of good breeding.

We sincerely regret that occasion should have arisen for this article. We are disposed to do our utmost to continue the good feeling existing between the foot-ball teams and colleges, but cannot allow such statements as appear in the late number of the *Gazette* to remain unanswered.

### JUNIOR EXHIBITION.

THAT the interest in these exhibitions has not declined is evident from the fact that college hall, galleries and all, was well filled on the evening of the 14th ult., with an expectant audience. The expectations were more than realized and the audience highly gratified as member after member of the class of '88 delivered his oration. We presume that the wisdom of such exhibitions has never been seriously questioned. Whilst serving as an introduction of the young men to the public, the benefit of this may still be considered as a minor factor in the whole resultant. Of far greater importance is the experimental education each individual receives from his own efforts. He has a great and worthy stimulus afforded him for patient thought and untiring industry in the evolution of an essay such as he would wish to be represented by before the public. The exceeding care which he is called upon to exercise in the formation of his periods will be of use in after literary work. To prepare for the platform is to take a course in a school of oratory. And the actual experience of being on the platform will greatly tend to overcome any indifference about appearing before the public, and may prove the real debut of future lecturers, politicians, and orators.

The evening proved favorable. The day had seemed somewhat unpropitious, but the sharp frost of evening came to the relief of the Juniors and

rendered travelling not only easy, but agreeable. The date of the exhibition was wisely changed so that the exercises should take place before the departure of the ladies of the Seminary and the students of the Academy. This added materially to the otherwise large audience. Dr. Sawyer presided and announced the following programme:—

Opening March.

Prayer.

#### ESSAYS.

- "Bacon, the Greatest and Meanest of Men." W. S. Evans, Wolfville, N. S.
- "The Study of History by Eras." C. W. Eaton, Lower Canada, N. S.
- "The Canada Pacific Railway." H. W. Brown, Wolfville, N. S.
- "The Carboniferous Age." C. L. Davidson, Gaspereaux, N. S.
- "Julius Caesar." H. O. Harris, Canning, N. S.

#### Music.

- "Environment." H. H. Wickwire, Canning, N. S.
- "The Triumphs of the Peace Principle." O. H. Cogswell, Morristown, N. S.
- "The Essayist." H. L. Day, Yarmouth, N. S.
- "The English Aristocracy." M. D. Hemmeon, Wolfville, N. S.
- "The Value of Applied Science." L. J. Lovett, Kentville, N. S.
- "Does the Age need a Satirist?" A. E. Shaw, Avonport, N. S.

#### Music.

- "Laureateship." Lena B. Lyons, Somerst, N. S.
  - "Emerson, Essayist and Poet." G. A. Wilson, Narrows, N. B.
  - "The value of Latin as an Instrument of Academic Drill." W. B. Wallace, West Gore, N. S.
  - "Oratory and Rhetoric." H. S. Shaw, Berwick, N. S.
  - "English Puritanism." J. W. Armstrong, Kingston, N. S.
  - "What is Plagiarism?" L. D. Morse, Pictou, N. S.
- National Anthem. Benediction.

\* Excused.

The subjects were calculated to excite more than ordinary interest. They afforded great diversity, comprising the purely literary, the biographical, historical and scientific, and permitting a distribution according to the natural bent of the genius of each member of the class. That advantage was taken of this was evident from the thorough manner in which each subject was treated. It is to be regretted that it does not seem fitting to make a single selection from such a large number of admirable papers and that we are thus prevented from giving any in full. If daily or local papers could obtain them they would find interesting matter for their readers. The applause was generous, and two of the youthful orators were interrupted by the necessity which the audience felt of giving expression to their appreciation. The exhibition is well spoken of this year, and all agree in placing it among the best that have ever been given, while some seem inclined to speak in even more emphatic terms concerning it.

The music was appropriate, added variety to the programme, and increased the pleasure of the evening. The President, on behalf of the class, returned thanks to the audience for their attendance and close attention, after which the proceedings were closed by the National Anthem and a benediction.

## CORRESPONDENCE.

*Messrs Editors.*—If this letter should appear dull and stupid to any one, he will please remember that we are now in the midst of our Thanksgiving recess, and that turkey and mince pie reign supreme in this land, from the dire effects of which nobody can wholly escape. This by way of introduction, which is "brief and in exceeding good senseless." Apropos of introductions, Mr. Spurgeon in a new book of his tells of an old minister who after announcing his text, "The slothful man roasteth not that which he took in hunting," leaned over the top of his pulpit and delivered the following exordium, "Then my brethren, he was a lazy fellow."

That eminent Welsh topographical and geographical authority, Fluellen, points out the striking resemblance between Macedon and Monmouth in this wise: "The situations, look you, is both alike. There is a river in Macedon; and there is also moreover a river in Monmouth; it is called Wye at Monmouth; but it is out of my prains what is the name of the other river; and there is salmons in both." Some such comparison I might make between Newton and Wolfville. In each there is a valley running east and west, and the Institution on the southern ridge. Now if you imagine the Cornwallis River filled up with another ridge, Minas Basin metamorphosed by some sort of geological changes into rolling hills, with Boston dumped down about at the mouth of the Avon, you have "the situations alike as my fingers is to my fingers." The vast characteristic differences are the presence of Queen Anne houses and the absence of marsh mud.

My chief object in writing this letter is to speak of the "American Inter-Seminary Missionary Alliance," which I had the pleasure of attending last month at Oberlin, Ohio. That is a rather cumbersome title but the organization itself is simple enough. Perhaps a few words of explanation might not be out of place. Early in the year 1880, a number of students in Hartford and Princeton Theological Seminaries, who were especially interested in Foreign Mission work, met together to discuss the advisability of forming some organization in order to arouse more of the missionary spirit among theological students generally. As a result of this meeting a young man from Princeton was appointed to visit the Theological Institutions throughout the New England and Middle States with a view to creating an interest in the subject and getting delegates to attend an initial meeting. This was held in February 1880 in the chapel of Union Seminary, New York. In framing a constitution denominational differences at first came to the surface; but by unanimous agreement these were forever sunk, and the aim of the Alliance, pushed out to the bounds of the broadest Catholicity, was declared to be, "the furtherance of practical

interest in, and consecration to, the cause of Foreign and Home Missions on the part of theological students, both as prospective missionaries and prospective pastors." Seven sessions of the Alliance have now been held in connection with the Seminaries at New York, New Brunswick, Alleghany, Hartford, Princeton, Rochester, and Oberlin. All evangelical Theological Seminaries are at liberty to send delegates, and it is now largely attended from the south and west as well as from the east. At Oberlin there were present about 250 students of 10 denominations, representing 33 different Seminaries. Although the organization is young in years, its work is of the utmost importance, as is attested by the facts that it has been the means of sending a large number of men into mission work, and that it is every year attended by a score of returned missionaries, who regard a session of the Alliance as about their best opportunity for securing recruits.

Some three years ago Mr. Parsons of Halifax delivered under the auspices of our revered Athenæum Society (that mother of orators) a lecture entitled, "Travelling with your eyes open," in which he most graphically described a trip out to Cincinnati via the Hoosac Tunnel. I determined at that time that if ever it fell to my lot to travel for any great distance, I would follow Mr. Parsons' advice. And when I tell you in confidence, Messes Editors, that we four delegates from Newton, travelling with true Apostolic simplicity, took no sleeper at night, but spent the two nights of the trip bridging with our manly forms the chasm between two car seats, or curled up on single seats, as the exigencies of the case demanded, you will not be incredulous when I say that I literally travelled with my eyes open. To try to sleep on an ordinary passenger car of a New York and Pennsylvania night train is to have a very trying experience. The conductor comes along every ten minutes with a lantern and punches both you and your ticket (the lantern, by the way, has no necessary connection with the punching process; it is simply thrust into your face); the brakeman opens the door just as the "bliss of forty winks" is stealing over you, and after holding it open long enough to chill you though, bawls out in stentorian tones "El-mi-i-ra!" (of course in the day time he is quite unintelligible and "roars you as gently as any sucking dove"); then at last, just when by some sort of hoggish tactics you have secured two seats and spread yourself over them, a whole local German family swarms down the aisle talking exceedingly local German, and the matron of the troop guillotines your outstretched legs by turning down the car seat upon them.

I almost forgot to say that we also went by the Hoosac Tunnel route. That miracle of engineering made a deep impression on us all. A profound silence reigned for several minutes after we entered the tun-

nel till at last one of our company yawned and said, "This is an awful bore!" Need I tell you that vengeance soon overtook the perpetrator of that crime? At the very next station he ordered an oyster stew and girded himself to dispose of it in the liberal amount of time usually given for such refectations. It proved to be scalding hot, and he then wished with tears in his eyes that he hadn't done it.

Of the meetings of the Alliance itself it is impossible to give an adequate idea here. One prominent feature was the belief in, and prayer for, the power of the Holy Spirit. Devotional meetings were very frequent, being held in the early morning and for half an hour before every regular meeting of the Alliance. A number of very excellent papers were read by students of the various Seminaries. The following are some of the subjects treated of: "The Missionary Outlook," "Africa," "Our Frontier as a Missionary Field," "China," "Every Christian a Missionary," "Why should I go to the Foreign Missionary Field." The last named paper was read by Mr. E. P. Tuller, of our Seminary at Newton. After the reading of every paper half an hour was given to a spirited discussion of the subject presented.

Addresses of great power were delivered every evening and at other times during the meetings, by prominent missionaries and other christian workers. President Fairchild, of Oberlin, gave a brief but admirable address of welcome. An able address by Dr. Woods, pastor of the First Baptist Church of Cleveland, is also worthy of special mention. Mr. Schauflier, of Cleveland, who is doing a great work among the Bohemians and Poles in this country, gave a most interesting account of that particular form of missionary labor. But to my mind the ablest discourse of all was one on "The Christian's debt of love," which was preached by Dr. Evans, Professor in Lane Seminary, (Pres.), Cincinnati, from the text, "I am debtor both to Greeks and to Barbarians."

But perhaps the most interesting feature of the Alliance was the addresses by returned missionaries. Pre-eminent among these stood Dr. William Ashmore, the venerable Baptist missionary, who has been laboring for nearly 40 years at Swatow in China, where he has the best organized mission in that country. He is as full of animal life as a boy, as full of spiritual life as an apostle, and has declined the Presidency of Dennison University and the Home Secretaryship of the Baptist Missionary Union that he may return to his work. There were present representatives of all the mission fields in which we are especially interested, Africa, India, Burmah, China and Japan. Dr. Smith, a congregational missionary to China, denied the statement sometimes made, that to learn Chinese a man must have "head of oak, brains of iron, nerves of steel, muscles of brass, the patience of Job, and the life of Methuselah." He assured us that a very ordinary man could learn Chinese well enough to convert thousands of souls.

A few words about results. A great wave of missionary revival has been sweeping over this land during the last six months. It began at Mount Herman, (in north-western Mass.,) where Mr. Moody held meetings last summer. There over 100 young men, students in Colleges and Seminaries, pledged themselves to the work of foreign missions. Two young men of rare christian consecration and speaking ability, Messrs. Wilder and Forman of Princeton, were sent out to enthrone the colleges in regard to this matter. They have been laboring all the fall, visiting the colleges from Colby to Oberlin, and as a result hundreds of young men have similarly pledged themselves. These young men came to our Alliance and threw themselves into the work with their whole souls. Before the meetings closed, more than 80 had signed a paper pledging them to Foreign Mission work unless some providential hindrance interfered therewith. Among these were ten young ladies, students in Oberlin University.

I send the greetings of Newton to Acadia. In looking over a list of the students of Newton the other day I was surprised to find that Acadia stands third (after Brown and Colby) as a feeder of this institution. She has sent here 52 students. The little colony of Acadia men here at present often talk over our old college days. To us life is looking very earnest, although our places appear, perhaps, somewhat nearer "the lowest seat" than in our expansive Sophomoric days. But we look back with tender feelings to Acadia and feel thankful for the moral defence she threw about us while we endeavored to strengthen our trembling hands with the equipment of a more Christlike humility and a more Christlike purpose.

W. B. HUTCHINSON.

Newton Centre, Mass., Nov. 26th, 1886.

#### PERSONALS.

B. H. THOMAS, of the class of '88 expects after Christmas to take charge of the Baptist churches at Rockport and Medgie, N. B.

F. G. HARRINGTON was not able on account of his health, to accompany the missionaries who lately left for the foreign field. We understand that, if able, he will go to Japan next fall. He spent the month of December in Wolfville.

W. H. JENKINS is at present labouring with the Baptist churches at Parker's Cove and Granville. He expects to resume study next year.

#### MARRIAGE.

BROUGH-HARRIS.—At Wolfville, on Wednesday, 8th inst., by Rev. T. A. Higgins, D. D., J. M. Brough, of Petitcodiac, N. B., to Hattie Harris, of Wolfville.

## LOCALS.

WATCH-DOO !

*Boy Caught ! !*

SANTA CLAUS ! ! !

BUTTON, button, whose got the button ?

SHARP'S Balsam is good for a bad cough.

No question about the best *Walker* in the Senior Class.

COG. accus. *Messenger* sends a message, obviously with success.

THE freshman holds the *proudest* position this Junior and takes *Pride* to show it.

CORRESPONDENCE by W. B. H. arrived too late for last issue and will be found in this. Also poetry by B. B.

THAT second year side whisker of the dark name has evidently awakened from his *Sleep*. *Parsons* duties are varied.

FRESHIE: Will you have some more preserves ?

Soph.: No thanks, I don't think I will take *more* now.

DEWOLFE, the injured footballist, is doing nicely and expects to resume work after Christmas.

ONE of our old friends the *parsons* has been around, as usual giving good advice gratis. His latest is, "boys when you have the choice always take the *principal*."

SENIOR to Sem. on platform: When you get to Windsor Junction you will have to secure a goat for a partner.

Sem.: Oh that is all right; *I have to do that here*.

WE would just remind that audacious Soph., who so delights in coming into prayers with heavy tread and head erect, that it looks very much like a mark of *ill* breeding.

CERTAIN local authorities have decided that henceforth no *license* is to be permitted at weddings in the chapel. Notice is hereby given to the *porter* who stands before the *gates* to see that this decree is carried out.

PROF.: Mr. M. have you read any of Robinson's works ?

Freshie: Yes sir.

Prof.: Which ones ?

Freshie: Robinson *Crusoe*.

THE following conundrum is going the rounds upon the hill: What mechanical contrivance do the inmates of a sister institution illustrate ? Here is an answer. *Lever*s of the first class.

THE editorial on "Criticisms of Essays" was prepared before the writer was aware that one of the orations dealt with the subject of "Plagiarism;" and the Eds. decided to allow it to stand as written.

THE students of Chipman Hall wish to inform the public that room 42 has lately been converted into a gymnasium, carpenter shop and general noise factory. We think the proprietor of the room quite capable of running such an establishment, yet we think it *Hartley* fair for him to continue operations during examination week.

ON the evening of Dec. 10th, quite a large audience listened to an entertainment in College Hall, given by the members of the Pierian Society. The programme consisted of selections in music, both instrumental and vocal, and readings. The different pieces were presented very creditably and in one or two instances the renderer carried off loud applause. Not to set ourselves up at all for models in literary taste, we yet feel it

no more than justice to say, that, in this entertainment the literary standard hardly reached our expectations. Coming from an institution of learning, all must agree that, especially in the selection of readings, a happier choice might have been made.

Our Juniors are as witty a class  
As o'er spun *wicked* stories;  
In turn, each makes his comrades roar,  
Each in his humor glories.  
Several are fond of *graham* bread,  
Some say they oven *lovel*l;  
And sore *harrass* a gentle maid  
Whose smiles they plainly covet.  
In locals late, O Juniors free,  
You shine with tarnished lustre.  
If Sophs. are "asses" what are ye?  
O *P-shaw* don't try to bluster.

CHIPMAN Hall gave a reception lately; it was success-adulterated, of course. The Ladies of the Seminary headed by Teachers, Profs. of the College and ladies were invited and seemed at home, and happy as that name sounds, Spruce hunters, Provision Agents, etc., etc., did their work thoroughly. Music lent an additional charm to various amusements provided. If Shak. was slightly neglected no doubt other poets of a less stern view reaped the reward. The flutter of handkerchiefs, smiles and bows, and a closing song or two brought to an end an evening all too short.

THE Temperance meeting held in the Baptist church, under the auspices of the Good Templars of Wolfville, was well attended and deserving of it. Mr. Judah Bishop showed his appreciation of Wolfville society and was very happy in his opening remarks. Prof. Kierstead followed with an address able and suggestive. Miss Wadsworth, the Principal of the Seminary, showed her woman's power in an excellent address, delivered with animation and received by her audience with enthusiasm. Good music furnished a variety of entertainment.

THE meeting of the Acadia Missionary Society was held on Wednesday evening, Dec. 8th. The programme consisted of a thoughtful and interesting paper on "Woman's work in Missions," by Miss Smith; and an address by Rev. W. B. Boggs. Having at its last meeting addressed the society upon the social and spiritual condition of the people, and the obstacles to be met by missionaries in their work in India, and in a lecture before the Athenæum Society spoken of the natural resources of the Eastern country, Mr. Boggs at this time presented a more practical view of missionary work and impressed upon the members of the society the great claims which the heathen world had upon the sons and daughters of Acadia. We believe that the speaker's words produced deep impressions upon many hearts, and feel assured that his season of rest here has been spent in seed sowing that shall yet yield good results.

THE students have recently recognized the need of establishing some society having for its object their physical well being. A meeting for this purpose was called and all entered into the spirit of the scheme with such zest as to show that they heartily wished for some means of obtaining the so much needed exercise. A society was formed which is to be called the Acadia Amateur Athletic Club. The different officers chosen were, President, C. W. Corey; Secy-Treasurer, C. W. Eaton; Executive committee, Chairman, T. S. K. Freeman; other members, N. W. McKenna, H. H. Wickwire, A. B. Holly, and C. B. Freeman. As a first step it was thought advisable to establish a gymnasium. There are quite a number of difficulties to be overcome before this can be accomplished, and unaided the students may be unable in the first year to have one that shall be at all complete. Any friend of the institution who has at heart the physical welfare of the boys could not do better than make a donation to so worthy an enterprise.

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MARY A. WADSWORTH, PRINCIPAL .....	<i>English Literature and Rhetoric.</i>
ELIZABETH L. MARGESON... ..	<i>French and English.</i>
MME. BAUER.....	<i>French and German.</i>
HELEN BUTTRICK .....	<i>Instrumental Music.</i>
JENNIE D. HITCHENS. ....	<i>Vocal Music.</i>
ELIZA I. HARDING.....	<i>Drawing and Painting.</i>
HATTIE E WALLACE.....	<i>Elocution.</i>
LIZZIE HIGGINS .....	<i>French.</i>

With new and commodious buildings, a full staff of competent Instructors in all the Departments of a liberal education, and extremely moderate charges, Acadia Seminary affords to young ladies seeking a thorough mental training, advantages unequalled by any similar Institution in the Lower Provinces. For particulars send for Calendar.

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# HORTON COLLEGIATE ACADEMY,

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## INSTRUCTORS.

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E. W. SAWYER, B. A.....	<i>Greek and English.</i>
C. H. DAY, B. A. ....	<i>Mathematics.</i>
H. N. SHAW .....	<i>Elocution.</i>
I. CROMBIE .....	<i>English.</i>

This School, situated in Wolfville, N. S., provides two courses of study,—a classical and a business course; and by the character of the work it has hitherto done, and the opportunities now furnished, invites the attendance of young men from all parts of the Maritime Provinces. For particulars send for Calendar.

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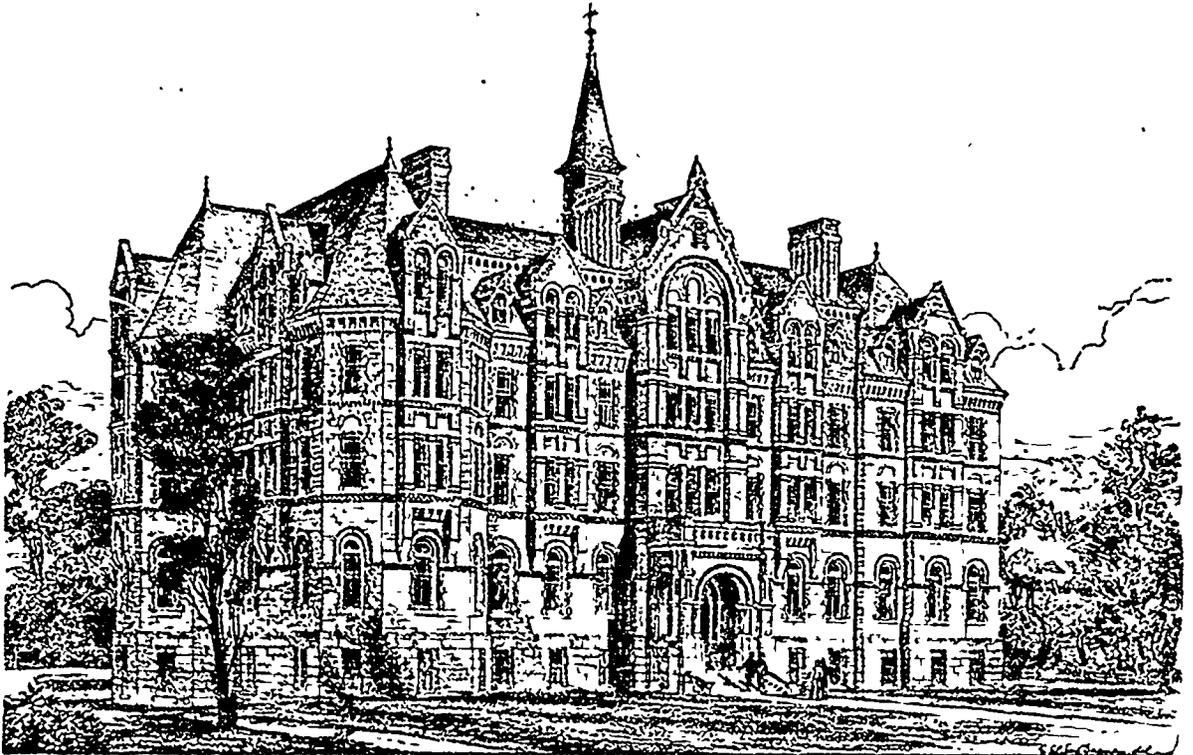
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