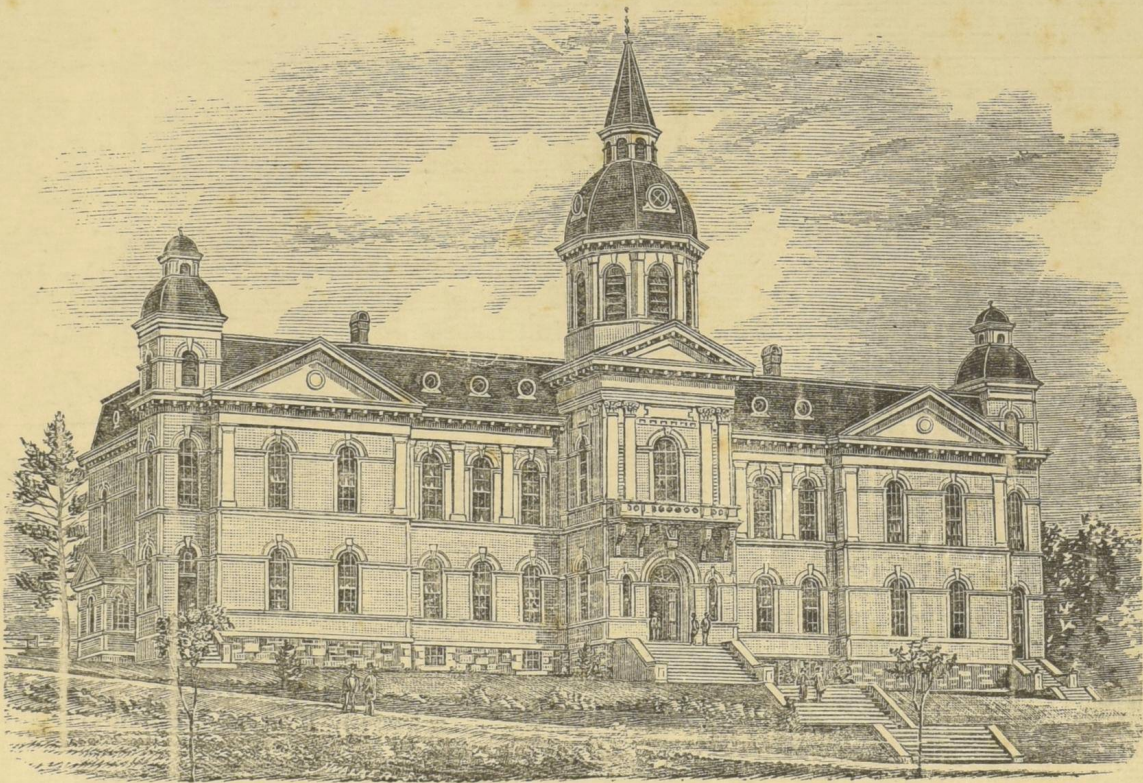


THE ACADIA ATHENAEUM.

VOL. VIII.

WOLFVILLE, N. S., FEB., 1882.

No. 5.



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WOLFVILLE,

N. S.

The Acadia Athenæum.

VOL. VIII.

WOLFVILLE, FEBRUARY, 1882.

No. 5.

THE ACADIA ATHENÆUM,

PUBLISHED MONTHLY DURING THE COLLEGE
YEAR BY THE STUDENTS OF ACADIA
UNIVERSITY.

CHIEF EDITORS:

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AGE PREPAID.

Business letters should be addressed to C. O. Tupper, Sec.-Treas. Upon all other subjects address The Editors of the Acadia Athenæum.

We tender our thanks to the person who sent us the copy of the ATHENÆUM advertised for.

It was Sir Charles Lyell's habit, while composing his books, to give a "two hours' spell" to work, and then rest two hours, carefully avoiding reflection or conversation on the subjects he was writing about. Then he would take another "two hours' spell," which completed his work for the day. "After lying two hours fallow," he says in one of his letters, "the mind is refreshed, and then in five minutes your fancy will frame speculations which it will take you the two hours to realize on paper." Composition is exhausting work even when one is wholly in the mood for it; but by resolutely taking fifteen minutes' rest at the end of each hours' work, one can continue for six or eight hours with less fatigue than would result from three hours' constant toil. Not only is the work made easier, but the results are more satisfactory, both as to quality and quantity.—Ex.

We conclude from the failure to respond to our call for contributions by our graduates, that they are of the opinion that any thing which they might have to say would be unacceptable. The interest in our paper would doubtless be enhanced by letters from members of the Alumni.

For several years our students have kept up a course of lectures, and endeavored to secure the best men available with the means at their disposal. Although we have in some cases been deceived, yet we have made these exceptions lessons for our better choice in the future. We can scarcely estimate the benefit derived from our course, and to many of the speakers we feel indebted for giving to us the results of their labor for a trifle. We have on our list for this year, some of the best speakers in New Brunswick and Nova Scotia, and hope to secure the services of Archibald Forbes, the famous war correspondent. If our present engagements are fulfilled, we are confident that not only will we reap a benefit, but that our patrons will also share in the good.

We acknowledge the receipt of a copy of the "Gunhilda Letters," a pamphlet addressed to the Bishop of Ontario, in support of the bill to legalize marriage with a deceased wife's sister. To make a review of this work is not in our line, and we do not care to pass it unnoticed. The work is evidently a remarkable production, displaying not only an ingenious use of language in smiting the bishops and priests with well-aimed sarcasm, but also arguments which appear unanswerable. The letters show a careful study of the writings of the fathers, and diligent inquiry into the origin of portions of Scripture. On reading this we were led to doubt the right of the clergy of any religious sect to use their influence in placing restrictions upon a nation, on account of scruples which they may have in reference to certain passages of Scripture. Those unacquainted with this much discussed question, can obtain a good knowledge of it from these letters.

Our debating society for the past two or three years has not had that attention which is necessary for a society of this kind. Financial embarrassment and difficulties which arose tended to prevent matters from moving on smoothly. However, the last term seemed to issue in with it omens of prosperity, and at the beginning of a new year we are again able to look the world in the face. A good interest was manifested during last term, and the debates were of an interesting nature. Considering the great benefit derived from this part of our education, which, when properly pursued, is second to none of our studies, we feel that, in the ensuing term, the members will not neglect the society for amusement. You, who think it not worth while to spend an hour or two in cultivating a taste for public speaking, may sometime be quite humiliated by a defeat from some stripling who has given a little attention to this art. At this time, when graduates are supposed to be perfect automatons in the way of public speaking, it is necessary to give enough attention to this matter to avoid ridicule in any future attempt.

Chalmers, the Student and Professor.

The history of the early life of a great man is considered an essential part of his biography. Not unfrequently, it is the most interesting part, and that which leads to most controversy, inasmuch as men here search for the beginning of those influences which, operating upon the youthful nature, produced the impress which afterwards characterized the man. Thus school and college life, because of their supposed future significance, are invested with peculiar interest. Whether or no, these really do determine the man, whether that which is taken as indication in a certain direction is in essence such an indication, whether the present establishes more than the future modifies, are questions to which, perhaps, experience can give no uniform answer; but it is at least true, that the school presents a great variety of character, and that the distinctive qualities there exhibited tend towards, and frequently produce, a distinct development in after life.

Aside from general human differences, stu-

dents differ widely as *students*;—a fact observable, not only in intellectual capacity and diligence, but in the very motives inducing study.

Some have no motive, and are students only in name; a larger class work, more or less, simply in obedience to custom; others in whom ambition is so aroused that *to excel* is to them both meat and drink, bend all their energies to win a prize or lead a class, or to be called clever; others, by a forced submission, yield themselves to the training necessary for a profession; and again, there are a few to whom the work itself supplies a sufficient motive, whose minds find in certain subjects an affinity which manifests itself in quiet devoted interest or exuberant enthusiasm.

Of this latter class Thomas Chalmers was a remarkable example. But this enthusiasm did not appear in his early school days; on the contrary, though sent to school at the age of three years, up to his fourteenth year he was a somewhat idle boy. Yet he liked to go to school, not, however, because he was fond of his book, but because even a dingy school-room, with occasional confinement in the coal-hole, was heaven compared to hanging on the apron strings of a disagreeable nurse. Having learned to read, the books which charmed him most were *Pilgrim's Progress* and *Gaudentia di Lucra*.

At the age of twelve he went to St. Andrews, where for two years he in no wise distinguished himself, except, perhaps, in a generous disposition and fondness for sports. But the third year was his "intellectual birth-time." The teacher of Mathematics at that time was Dr. Brown, who possessed the happy faculty of inspiring his pupils with a love for their work and affection for himself. Dr. Chalmers himself says that to him he was indebted for whatever Academic enthusiasm he possessed, and that he, more than any other teacher, helped to form his tastes and habits.

The ardour with which he pursued this favorite study amounted almost to a passion; nevertheless, under the influence of his teachers, to which he was always very susceptible, he also took up the study of ethics and politics, which resulted in a passionate admiration for the principles of Godwin's Political Philosophy, and a repudiation of the Foggism

and Calvinism of his fathers. He was indeed living in an atmosphere of moderatism, and his biographer remarks "it was not unnatural that recoiling from the unelastic political principles of Anstruther, and unfortified by a strong individual faith in the Christian Salvation, his youthful spirit should have kindled into generous emotion at the glowing prospects which they cherished as to the future progress of our species springing out of political emancipation; and that he should have admitted the idea that the religion of his early home was one of confinement and intolerance—unworthy of entertainment by a mind enlightened and enlarged by liberal studies."

Such was his political and religious creed when in his sixteenth year he became a student of Divinity. For many years hence his mind was variously divided between science and theology. In the first part of the course the latter received little attention, the ablest lectures on the subject being dull and dry compared with mathematical principles and problems. Later, however, he became absorbed in Jonathan Edwards' Free-will, whence he got new views of Deity; as appears from his own words many years later: "Long e'er I could relish evangelical sentiment I spent nearly a twelve-month in a sort of mental elysium, and the one idea which ministered to my soul all its rapture was the magnificence of the Godhead, and the universal subordination of all things to the one great purpose for which he evolved and was supporting creation." While acting as tutor, sometime after, he read Mirabeau's works, which shook his faith in the very foundation of truth, and plunged him into deep mental trials.

But while the enchanting field of science was in view he could not give himself wholly to theological speculation or ministerial duties. Therefore, when a vacancy occurs in the Mathematical Assistantship at St. Andrew's, he at once applies for the situation. He succeeds; and if as a student he was distinguished by his enthusiasm and the degree to which his studies ministered to his life, these features still more marked his Professorship. His first care was to get his pupils in sympathy with their work, a desire which in his early lectures called forth many eloquent appeals on behalf of science, particularly that branch of science he was about to investigate.

Many of these lectures are characteristic. Thus in combating the common belief that mathematics produced insensibility, he cites the life of Newton—at this time his perfect ideal—as proof to the contrary, and closes the fine eulogy with these words, "Newton, we invoke thy genius! may it preside over our labors and animate us to the arduous ascent of philosophy. May it revive the drooping interests of science, and awaken the flame of enthusiasm in the hearts of a degenerate people. May it teach us that science without virtue is an empty parade, and that that philosophy deserves to be extinguished which glances contempt on the sacred majesty of religion."

Again his generous nature and sympathy, and supreme attachment to study comes out in the call to exertion when spring came "inviting idleness." "It is difficult to resist the animating gaiety of nature." "God forbid that I should interrupt the harmless amusements or blast the innocent gaiety of youth." "Let me never interfere with their enjoyments, but to convince them that a life of indolence will entail upon all the miseries of languor and disgust." "Let the *supreme importance, then, of the subject that is now to occupy us, animate and sustain your exertions.*" You will look back with joyous exultation on the many hours you have devoted to the peaceful and improving labours of philosophy."

While, thus, the zeal of the student was aroused and sustained, there was also a shaking of the dry bones in the Faculty of St. Andrews; but unfortunately the revivification was manifested, at first, by a spurt of jealousy, which ended in the dismissal of Mr. Chalmers on the ground of incapacity.

The manner in which he met this terrible blow has perhaps nowhere a parallel. From no motive of malice, but from a single desire to vindicate his reputation, he, against the advice of parents and friends, the remonstrance of ministers, and the jealous opposition of the Professors of St. Andrews, establishes a lectureship in mathematics, chemistry and geology, almost under the eaves of the college whence he had been expelled. This bold experiment had a worthy termination: the boys welcomed him back and joined his classes; and at length a better understanding of the main character and purpose, together with

the interest collecting around his lectureship, overcame all opposition, even extorting from the University confessions of wrong and expressions of sympathy.

RALPH.

CORRESPONDENCE.

Egyptian Steeds.

A block occurring in the canal, caused by a steamer swinging clear across the channel, a number of our passengers footed it in the cool of the morning across the sands of Suez, a distance of two or three miles, promising to send down some donkeys for the ladies. Accordingly, in about an hour and a half a number of dark specks are seen making for the ships, which, on inspection with the glass, prove to be donkeys carrying along their native riders at a brisk trot. A very little thing causes excitement on ship-board when you are likely to be delayed for several days—a sunrise in the morning and a sunset in the evening—so when the funny little animals scramble down the bank of the canal under our very noses, all are gathered at the ship's side in eager expectation of some fun.

"See de town, mane." "See Suez?" "A donkey for *you*, mane." "One for you, sir;" then, catching a glimpse of my length of leg, "a fine large one, sur-r-r-r." The native who bestrides the smallest and meanest looking beast of all leads him forward proudly and shouts in broken English, "Good donkey, sur-r-r-r, No. 1 donkey, sur-r-r-r; 'Ave a ride, sur-r-r-r;" thrilling his "r's" in a most amusing and puzzling manner. "How much do you want?" we shout. "What you please; what you please!" screams every mother's son of them. This signifying that they will allow you to ride the donkey nearly to town, and then exact their own price for the ride, under penalty of leaving the half-roasted rider on the lonely and hot road.

These sons of Arabs (for very few are Egyptians) are very quick at *repartee*. "What do you call your donkey?" "This, sur-r-r-r," says the proprietor of the smallest, a white one with a melancholy expression, "the Jerusalem Cuckoo." "Yeres the Beauties of London," cries the second, slapping the sides of two long-eared, skittish looking brutes, the

ugliest of the lot. "Oh, the Beauties of London! But what are their names?" "Mrs. Langtreys and Mrs. Cornwallis West, sur-r-r-r." "Yeres the Marquis of Ripon," yells a third, twisting the tail of a brown, very bilious looking animal. "Gentlemen, sur-r-r-r, this Mr. Parnell, you know Mr. Parnell?" whereupon his donkeyship, Mr. Parnell, pokes his rapacious nose into the bait bag of his English neighbor, the Marquis, and with a snort which says plainly, "No rent!" makes off with it, at the same time administering a sharp kick on one of the "Beauties."

"'Ave a ride! Good donkey, sur-r-r-r." "Which donkey falls down the oftenest, and which kicks the highest?" A dubious look comes over the faces of the red men for a moment; then as the meaning of the question flashes upon their minds, together with the possible consequences of admitting any such failings on the part of their steeds, they yell in chorus for fully five minutes, "What you say? No! No!"

When evening comes we begin to look out for our party who have spent the day in Suez. Soon a number of figures are seen in the distance moving rapidly over the sand. The glass reveals the funny spectacle of ten long legged Englishmen on as many short legged donkeys. Soon we can distinguish faces, and perceive that the unusual speed is caused by a most active application of legs, heels, and umbrellas to the ribs and heads of their steeds with the evident determination on the part of each rider to reach the ship prior to his fallows. Before they can, however, a deep ditch must be crossed; and as donkeys will seldom move ahead willingly on land, much less in water, the riders dismount and discuss the question, how shall we get across? This is soon settled by a lithe Arab volunteering to put them across pick-a-back. This proposition is agreed to readily, since it presents an opportunity for more fun; but the features of those yet to cross assume a different aspect when they see the Arab dump his first load over his head upon the sand.

The next fellow meets with the same fate, only worse: the Arab, miscalculating his distance from the bank, shoots him head foremost into the dirty ditch.

J. R. H.

Suez, Nov. 28th, 1881.

Echoes of the Past.

NO. III.

"WORDS FROM THE MUSTAPHA'S CHAMBER."

"Words from the Mustapha's Chamber" was published in 1859. Of this Daily the Mustapha,—as might be inferred,—was the Editor and Proprietor. Terms—One penny per day from each reader. Motto—"Rari nantes in gurgite vasto." Translation of Motto—"Swimming here and there in the wide waters." In order to obtain some faint idea of the ability of the editor, and of the variety and value of the matter contained in this paper, we beg leave to furnish the readers of the ATHENÆUM with a few extracts. Now the following stanza, taken from one corner of this remarkable journal, will serve as an admirable introduction.

"One penny per day—cheap enough, is it not?
The "words" filled with words that can't be forgot,
Each reader must feel that the editor has done
The best that he could both in earnest and fun."

The Seniors of 1882 may read and inwardly digest the below :

"Steady, boys! Only a few more bells—a few more tugs and toil—a few more headaches, and we shall hear *libros deponendi*. When we look over the billowy way that we have come, our track is partially filled in, but it matters not—onward we are bound. Don't crowd on too much sail—steady, boys! Already we begin to descry the far-off hill tops and the glorious land of promise. What happy faces and hot kisses are in port for us!

Vemite hora, Junius instans,
Absque Mora, Nihil cunctans,
Tempus est ludendi; Libri deponendi."

Samples from the advertisement column are as follows :

NOW OR NEVER!

FOR SALE!!

"The subscriber has on hand the following, at the Village house, Wolfville—

2 doz. Germs of tho't—

½ doz. Buds of promise.

Purchasers would do well to call early, as the above are *Ecoties*, and very scarce in this vicinity."

A. P. BLOND, Florist.

NOTICE.

"For sale by the subscriber—a lot of *Cheese*. The above is made from the *Cream of Eng-*

lish Literature, and is well worthy the attention of literary gentlemen.

Also—3 firkins of superior Butter, made from the *Milk of Human Kindness*.

Z. BIGGLES.

WANTED!!

"A summer hat for the Head of Literature—a ring for the finger of History, and a pair of gloves for the hands of the clock of Time. Large sums will be paid for the above articles."

MUSTAPHA.

Let one more notice for advertisement column suffice :

AUCTION! RARE CHANCE!!

"The subscriber will sell at Auction, tomorrow afternoon, at 5 o'clock, on the College platform—

1 Ladder for going down into a subject,
½ doz. Trowels for laying the foundation of an argument.

8 Skeins of the Thread of Discourse.

2 Brooms suitable for a sweeping Assertion.

6 Mallets adapted to a knock-down Argument.

Also—3 Guns for teaching the young idea how to shoot, and 1 Crowbar for prying into a subject.

All the above has been tested, and are warranted A 1 articles."

G. G. GRINNER, Auctioneer.

I find, also, in the "Words," some gems of thought. The following must have been written when the minds of the authors were enjoying *lucid* intervals :

"When the lake is serene, the whole mountain lies reflected in it from base to summit, and with all its forest, not a leaf is lost. The tree below stands there in that lower sky in as calm an azure as the tree above. But the smallest pebble,—any hand may throw it,—but the veriest straw or a withered leaf—can blot out mountain and sky at once. And so it is with the mirror of the mind. Every idle wind that blows is master of our peace. In vain is the world so beautiful, if the soul that should mirror it be so easily perturbed."

"Neither beginning nor end do we ever catch sight of. Some small portion of the thread as it passes from the distaff to the shears, we handle and examine, but to us it comes out of darkness and goes into darkness."

"Man's object here is to find the true laws of things, and to follow these like a sinking star till he dies. Books may help him to find these, though they are written in no book, but on the sky and the leaf, and on the hearts of men:—they are not heard in our schools, but on the ocean, in the fields and great thoroughfares, and in all beneath the stars,

and down, down in the secrets of his own breast. He learns these, not by collecting facts, not in the Roman or Greek books, not by Calculus, not by alembic and retort, but having what these may give, controlling all to the end, at his dinner, in the street, on his solemn midnight bed when the stars from their distant homes are meekly looking in at his window. Our *education* is our physical and mental harmony."

The temptation to copy an ode from the "Poetic Corner" is too strong to be resisted:

"When fierce, incessant, July heat
Made chins and faces sweat
One evening I shaved my cheeks
Some comfort to beget—
I met a man whose knitted brow
Seemed cloudy with despair,—
His face was dotted o'er with moles,
With here and there a hair."

"Young student whither wand'rest thou?
Began the sapient sir,
Does love of air thy step constrain
That you should make this stir?
Or, haply, prest with *beardless* pain
Too soon thou hast a care
To wander forth like me to mourn
The paucity of hair?"

"I've seen the summer's sultry sun
Two dozen times return,
And every time my barren face
Those blazing rays did burn,
O man! while in thy early years,
How filled with woe and pain,—
A *butt* for every favored one,
And *woman* for a name.
A host of troubles take the sway—
Thrixine passions burning,
Which ten-fold force gives nature's law—
All life is but a yearning."

"A few seem favorites of fate,
In nature's lap caressed,
And have their faces nobly clad
And chin with hair the best,
But oh! what crowds in every land
Are beardless and forlorn,
And grieve thro' all their weary life
That they were ever born."

"Some men whose heaven-erected faces
The rich, thick, hairs adorn
Can shave and shave and then have graces
While others yearning mourn."

If I'm designed a beardless slave,
By nature's law designed,
Why was an independent wish
Ere planted in my mind?
If not, why am I subject to
Such cruelty and scorn?

Or why have some the hair and will
To make their fellows mourn?"

"O death, the sad man's dearest friend,
The kindest and the best,
Welcome the hour my barren chin
Is laid with thee at rest,
The great, the beardy fear thy blow
From joy and pleasure torn,—
But oh! a blest relief to those
Who, scraping—laden mourn."

Shakespeare--Properly so Spelled.

It appears somewhat singular that a man's name could possibly be spelt in as many as fifty different methods, yet some authorities attribute even more than this to the name of our greatest English poet. In common use, however, we are not troubled with such a great variety, but three forms are prevalent,—"Shakspere," "Shakspeare," and "Shakespeare."

There is said to be only six authentic signatures of Shakespeare, but it is here our difficulty meets us—each of them has its peculiar interpretation. The numberless articles written on the question, seem only to make it the more doubtful whether such "an awful writer" ever wrote his name twice in the same way. We are, however, enabled to gather from his autographs that the pronunciation we now follow is correct, and, if we had no further evidence as to the proper orthography, our pronunciation would warrant the use of the full number of vowels.

Among the contemporaries of Shakespeare, there may also be found a great number of spellings, but on the whole the most common is the longest form. In Ben Jonson it is invariably so, and later Milton in his sonnet on the poet uses the same form.

In the etymology of the name—certainly one of the best criteria for correct orthography—we have a better reason for adopting the full spelling. The name was doubtless first applied to some warrior famed for his use of the spear (or as it would then be spelled, "speare"). The expression "shake the speare" was as common as our "brandish the sword" is now, and abundant evidence for this may be found in the early English literature. Considered then in the light of its derivation, the name should be spelled "Shakespeare"; but the *Encyclopedia Britannica* takes excep-

tion to this spelling on the same grounds that Pope's *Dunciad* is not spelt "Dunceiad." Pope's spelling however has been much disputed, and moreover it is to be remembered that in this case there is no chance for ambiguity in pronunciation, while if the *e* is omitted in Shakespeare after the *k*, there may be ambiguity.

It may seem a matter of little moment to many as to what form is used. Some use one because it is short, others another, from some other trivial reason, while many, consoled by the idea that to be mistaken is impossible, let their hurrying pen be their authority. Such carelessness causes what is not by any means uncommon, different forms in the same article. That one form would be preferable is evident, and from what has been said, that form should be—Shakespeare—which is in perfect accordance with its derivation, consonant with its pronunciation, and not wanting in direct authority.

LAEDA.

OUR LECTURE COURSE.

SILAS ALWARD, ESQ.

Our Lecture Hall was crowded on Tuesday night, to hear Mr. Alward deliver his address upon "Our Western Heritage." The known ability and eloquence of the lecture, proved a source of attraction to many who do not usually attend our lectures.

On rising, Mr. Alward was greeted with loud applause, and proceeded at once with his address. With a beautiful introduction he referred to the primeval condition of Germany and England, and compared their present position among the nations of the world, with their ancient condition. No one ever thought then that they would ever be what they are. So the Pilgrims entering a strange and new country, did not think of the magnificent heritage they would leave to their posterity. The lecturer next related the history of the different Fur Trade Companies. Then he referred to the first colonists of the North-West, and gave a description of the immense extent of the country, of the progress of Manitoba, of the present land mania and of the city of Winnipeg. The different races of the West, the Half-breeds, Indians, Americans and Europeans were spoken of,

also the Icelandic and Menmonite settlements. The others going into the country are mostly Canadians, chiefly from Ontario. A description of the land, fertility of the soil, of the products, was given, and the lecturer said that the farther west he went, the more satisfied were the people with the land. In speaking of the products of the land, the lecturer showed that Canada raises in proportion, more oats, wheat and barley than the United States. The lecturer said that with all its advantages, this country had still some serious drawbacks. These were, scarcity of wood, bad water, and the absence of good cooks. A spirit of unrest and anxiety possesses the country now, over the land speculations, but there is a grand future before "Our Western Heritage." The growth of Canada surpasses the rapid growth of the United States. Her merchant navy is next to that of France. With one law, one faith, and one flag, Canada has a limitless national existence before her.

The close of the lecture was eloquent and impressive, and the cheers which greeted Mr. Alward on taking his seat, showed that the expectations of the audience were fully satisfied.

PHRASES.

In every language there are certain phrases or forms of expression which are necessary to convey our ideas with effect and conciseness. Almost every vocation has its set of phrases, yet they are more common in some positions than in others. To trace the history of many of these convenient forms is somewhat interesting, and we give here a few which we have gathered. Some of the more nonsensical ones ones we are apt to think have no history, yet look at this trite phrase, "All in my eye and Betty Martin," which is said to be a corruption of the ecclesiastical ejaculation, "O mihi, Beate Martine,"—O me, Blessed Martin! The various uses made of phrases is noticeable. Here is a sarcastical allusion to inferiority, "Not fit to hold the candle to him," which points for its origin to the custom of employing boys in early times, to light persons through the unlighted streets of London. Thus it was, when Pope said,

"God mend me" (his usual phrase), to a link-boy. The urchin replied that it would take less trouble to make a new man. "Catching a Tartar" perhaps a good example of development by association of ideas, has come to mean, encountering an opponent of unexpected strength. The following droll story is its origin: In a battle, an Irishman called out to his officer, "I have caught a Tartar." "Bring him here, then," was the reply. "He won't let me" rejoined Pat. And as the Turk carried off his captor, the saying passed into a proverb.

Who is not a little surprised on finding that by the "Curse of Scotland" is meant the *nine of diamonds*. Numerous reasons, says Moir, are assigned for this card being the woe of the North. One, because the nine of diamonds is the arms of a leading member who voted for the introduction of the malt tax into Scotland; a second, because the card is considered fortunate in the game of *comette*, which was introduced into Scotland by Mary of Lorraine, and caused heavy losses, if not absolute ruin, to many of the Scotch nobility; a third is, because the card resembles the cross of St. Andrew, the patron saint of Scotland—"Cross passing into 'curse.'" We sometimes speak of a new success or triumph as a "Feather in the cap." A feather from the earliest times has been used as an emblem of rank as well as ornament. It is stated as a custom among certain Indian tribes, for every warrior to place a feather in his cap for each victim slain by him. The caps so filled with feathers were always worn; and at dances and other public occasions, those having most feathers attract the attention of the fair.

The time worn expression "Pop goes the Weasel" goes back to an early date. "Pop" means to pawn; "weasel" is a corruption of *vaisselle*, plate, a word introduced simultaneously with the Lombard custom of pledging goods. "Gone to pot," applied to death, bankruptcy, etc. A tailor who lived near a burying-place, kept a note of mortality, by dropping a stone into a pot for every funeral that passed. On the tailor's death a wag said he had gone into the pot himself. In the sense of bankruptcy, it refers to melting metal in times of pressure.

In the case before Sir Matthew Hale, the two litigants unwittingly let out that, at a former period, they had in conjunction, leased a ferry to the injury of the proprietor, on which Sir Matthew made the following remark. "When rogues fall out, honest men get their own," since this has passed into common saying.

LOCALS.

The class in English Literature is studying "Bacon's" essays.

We are pleased to see Mr. Cain again in our numbers.

Dr. Schurman has received an appointment as one of the examiners in *Metaphysics and Ethics* for Toronto University.

The Seniors are too hard on the ladies hats. One of them says those Come-into-the-back-shop-and-see-me hats "snatch the bun."

Our future politicians—the Sophomores—have written pamphlets for their monthly essays *in re* the Nova Scotia Local Syndicate.

A Freshman says that if the ladies sit in the gallery on Sundays, by the close of the term cross-eyes will be very fashionable for young men.

The Juniors, disgusted with the opposition of the rest of the College, have gathered in their upper lip crop.

Look here, cads! That 10.30 bell means *put out your lights*, not turn them down, and cry out "*in bed, Sir.*"

Wolfville witnessed its first carnival on Jan. 19th, in every way it was a success. A number of students appeared in costumes.

Did you hurt yourself? "No! but that stone did," said one of our seven feet boys after he had fallen down the old Sem. steps and rested peacefully at the bottom.

An attempt was made by some enterprising cads to *re-animate* the gymnasium, but success has not yet crowned their efforts. "If at first you don't succeed, try, try again!"

Still another example of the natural tendency of *ministerial* devotion. Lost-strayed-or-stolen-a hat. Last seen aboard of the evening train leaving Wolfville Station. The finder will be the recipient of a "benediction" by leaving the same with a Junior.

The ladies of the Seminary gave a Recep. to the collegians on Jan. 28th. The additional number of ladies necessitates the attendance of all the classes. It was evident from the good attendance that the young men appreciate these social gatherings.

A Cad noticed in the paper that the students of Sackville dine with the young ladies since their boarding house was destroyed. He sighed and said "I almost wish that we would have a fire." Hope on, young man.

There are about thirty New Brunswick students in attendance at the different departments this term. Perhaps we can attribute this increase to the lively discussions on the "Seminary question," which have of late taken place. If so, what would a Seminary do?

The cads are musical. In addition to their accustomed instruments—their natural abilities—tin pans and the partition doors—they have this term a flute, cornet, tambourine, bones, &c. It is said they are practising for a tour through the States next summer, under the name of the "H. C. A. Minstrel Troupe."

O, that Junior! not long since he read before the Athenæum what purported to be a synopsis of current events, but his last sentence led his audience to believe that he has become an agent for St. Jacob's Oil; and now he has invented a *smoking* contrivance, practically convenient, and scientifically wonderful.

Two Freshmen stand on a Jewellery Shop door-step, and are about to go to the Post Office. A slippery side-walk below causes

one of them to be suddenly prostrated in an extremely ludicrous manner. With the Post Office still in mind, our hero makes a bee-line toward Mud Bridge. He hears the faint voice of his companion in the distance asking him whether it is the Wolfville or the Hantsport Post Office he is seeking. He now wonders how large an audience witnessed his performance.

ENGLISH DEPARTMENT.—The Freshman Class of 1882-3 is to use, during the first term, Morris' *Historical Outline of English Accidence* (Macmillan, 6s.), instead of Marsh's work on the English language hitherto in use. Chaucer's *Prologue*, as edited by the same author for the Clarendon Press, is to be studied *pari passu*, partly for the purpose of illustrating the historical development of the language as traced in the *outlines*, and partly also as an introduction to the course in literature, which has hitherto not begun till the opening of the second term. For a right appreciation of Chaucer students find a knowledge of French a great advantage, though it is not of course indispensable.

Acadia formerly boasted a Temperance Society, but it has died a natural death. The Missionary Society yet remains in a prosperous condition. The following are the officers for the ensuing term.

PRESIDENT—F. L. Shaffner.
VICE " A. L. Calhoun.
SECRETARY—S. H. Cain.
TREAS.—F. M. Kelly.
EX-COM— { W. H. Hutchinson.
 { R. W. Dodge.
 { Miss Whidden.

The Society have decided to send the funds in the future to Miss Hammond, to be disposed of at her discretion.

QUIPS and CRANKS.

A student of "Bacon" thinks that if the furnace does not stop smoking they will have more *bacon* than they want.

At Mercy Hospital, there is a man whose only words are "Next! Next!" The doctors are in doubt as to whether he is an old College professor or a barber.—Ex.

Tenders will be received from this time till

the next reception for a supply of hair-oil, perfumery, boot-blacking, etc. For further particulars, apply to the Cads' Reception Committee.

An indignant Freshman was heard to say "The fellow that tries to boot me won't do it for nothing," they all looked at his feet and concluded he was right.

At a certain theological school, the professor of polemical theology asked one of the students to briefly state Ingersol's position. Imagine the general consternation when the poor theologian gravely said that Ingersol was a thriving town on the Great Western Railway, and that it was the centre of the cheese trade of Ontario.—Ex.

A Junior dreamed the other night that his girl was singing to him, and he was so much affected that big tears began to roll down his cheeks. This, however, wakened him, but the music went on. It was not his girl, alas! but the clarion voice of a Thomas cat singing his girl's name, "Ma-ri-ar."—Ex.

OTHER COLLEGES.

Greek readings are popular at Harvard.

Mr. Tennyson was lately elected to the Lord Rectorship of Glasgow University.

The men of Toronto University are to show their appreciation of the classics by acting a Greek play.

Harvard received by the death of the late J. A. Lowell, \$20,000 for the Botanical gardens, and \$20,000 to be applied to the purchase of books for the library.

During the past fifteen months the sum of \$19,000,000 has been given by individuals in the United States for the cause of education.

The average annual expenses of a student at Harvard, Yale or Columbia is \$800; Princeton, \$600; Hamilton, \$450; Michigan University, \$370; Amherst, Brown, Dartmouth, Williams, \$500.

There are men at Yale from India, Scotland, New Brunswick, Canada, Turkey, Chili, China, Japan, Norway, and 36 states of the Union.—Ex.

An Ex. furnishes us with the following rates of tuition from various colleges—Syracuse, \$60; Cornell, \$75; Brown, \$85; Bow-

doin, \$75; Rochester, \$75; Williams, \$90; Dartmouth, \$80; Amherst, \$100; Yale, \$150; Harvard, \$150; Pennsylvania, \$185.

In a leading article in the "Standard," (London, England), the writer remarks that 30 or 40 years ago it used to be taken for granted that if a man had a university degree, and was a gentleman, he could command employment. Times have changed since then, and we know that a University degree now qualifies a man for a little more than a school-mastership.

Amherst College has 27 professors and 343 students.

Brown has 22 professors and 251 students.

Colby has 9 professors and 251 students.

A Yale college Freshman returns to college after a twenty years absence.

There are 240 law firms in the United States conducted by women.—Ex.

Toronto Baptist College.

The result of the movement made by the Educational Convention, held at Guelph, July, 1879, has been the founding of a Baptist Theological Seminary at Toronto. The work of theological training carried on at Woodstock was to be transferred to Toronto when the friends of this place should have erected suitable buildings.

By the munificence of Hon. Wm. McMasters, buildings have been erected of which the city of Toronto may be proud, and which bring the Baptists of Canada under a debt of obligation to the donor.

"Mc-Master Hall" is one of the most commodious and complete College buildings in the country. It is unique in its architecture. The material is brown stone, with red brick facings. There are four stories above the basement. The dimensions are 149x54 feet, exclusive of an extension in the rear for kitchen boiler room (for there is steam heating throughout), and servants' apartments. There are four lecture rooms, chapel, parlor, library, reading room, two dining-rooms, and a gymnasium, besides three rooms for every two students, a study room in common, and separate chambers. Every room has independent

floor and ceiling ventilation. On each floor are bath-rooms and other conveniences. No expense has been spared to secure a College building at once substantial and convenient. At the same time it is an ornament to the city. Though in the immediate vicinity of some of the finest structures in the Province, it does not suffer by comparison." Perhaps a better location could not have been chosen for an institution of this kind than the city of Toronto; being in a central position and the seat of the University, Trinity College, the Normal School, two Medical Schools and four Theological Colleges, which bring into the city every season not far from two thousand students.

To accommodate the studies to the wants of different students the work has been divided into ten courses and those unable to graduate in all and receive the degree of B. D. can receive certificates of graduation from the courses taken by them.

The only condition for matriculation is evidence of intellectual, moral and spiritual fitness for the work of the ministry, whereas written and oral examinations are required for a degree or certificate. The expenses have been placed at as low a figure as possible. No charge will be made for tuition, room, rent or fuel, to students for the ministry. In addition to this a fund will be secured to assist ministerial students, whether taking a preparatory course at Woodstock or theological studies in Toronto. It is evidently the aim of the Baptists of the Upper Provinces to establish there a theological school which will give to our ministers training equal to that received at American Colleges.

The Seminary being situated in the vicinity of University College some of the classes are lectured to by professors of this Institution, and students, if able, may enjoy the two-fold advantage of taking extra branches at this College. The propriety of a union of the work of theological training of the Lower Provinces with that of the Upper has already been discussed. Should the effort to build up a theological school at Acadia College prove a failure, doubtless the Baptists of the Lower Provinces will unite to establish at Toronto, upon the foundation which has been so well laid, a Seminary of the highest order.

OUR TABLE.

The "Varsity" maintains its reputation as a standard college Journal. The University men are excited over a Greek play which they are preparing to bring before the public.

We think that it is about time the Exchange department of the "Index" had a new set of *martial* phrases. From almost time immemorial they have been talking about "warwhoops" and "slinging the tomahawk," and "dissecting tables."

We have received the January number of the *Acta Victoriana*. It is certainly well printed and well edited, and the articles are interesting. The large Board of Management gives the *Acta* plenty of various talent to fill its pages. We shall be very happy to exchange with the *Victoriana*.

The *Oberlin Review* ought to be our best exchange, judging from its own views of College journalism and from the number of students, the exponent of whose ideas it is. The editorials in the first February number are good, but if another article had taken the place of many of its trifling notes, clips, etc., its attractiveness would have been increased.

The Dec. number of the "Transcript" comes to us with well filled pages. A remarkable variety occurs in this issue,—wooings of loving maidens and harsh words from indignant Sems.,—wails for days that are gone, and high anticipations for the future,—fun for the fat man and smiles for those not fat. Perhaps a corner for fat women would add to your paper.

The January number of the *Argosy* makes a very good appearance. The writer of the article on the fire is evidently not much grieved. Eating with the ladies, the prospects of a new and more handsome Academy and the contemplation of corner-stone documents appear to compensate for the temporary inconvenience resulting from the ravages of the fire fiend. The article entitled "Ramblings through Foreign Art Galleries" is an interesting contribution.

The Jan. 13th number of the *Dalhousie Gazette* contains an interesting article on "Christmas and New Year;" a racy paper on "A Public School Teacher;" a weak editorial on university consolidation, in which considerable ignorance of the *modus operandi* in so-called "denominational colleges" is displayed; together with an unusual number of funnyisms, some silly locals, etc. Two columns are kindly devoted to "the omniscient man on the staff

of the *ATHENÆUM*" who had the boldness to criticise the "best college journal in the Dominion." The feelings of the writer of this reply seem to have been in a state of tumult. With pretty ingenuity he seeks to attract attention to his marvellous insight into the motives, ability, etc., of the critic of the *Gazette*, for the most part, however, avoiding answers to criticism. And, in truth, the odd little tricks in which he indulges when attempting to reply, convince us that his aim is chiefly to amuse. At one moment he dodges out of sight in the shadow of Sir William Young, and the next guilelessly declares his ignorance of an assumption which appeared in the November number of the *Gazette*. Perhaps he had better read that number, giving special thought to the editorial which purported to be the salutatory of the present board of Editors.

It seems we mis-understood those remarks of Sir William Young, which the *Gazette* repeated. This writer thinks that if we read them again, and do not "draw a different meaning from those sentences," we are to be "pitied." Well, we humbly apologize for the mistake, and cheerfully "draw a different meaning." We ought to have known that Sir William when speaking so flatteringly, was merely indulging in a little pleasant irony.

The December *Athenæum* is honored with a place "on one of the shelves of our library," so says our friend. We are very glad to aid a sister college in building up a library, especially since, if report speaks true, the few shelves of books, in courtesy called *the library of Dalhousie College and University*, are not particularly well filled.

ACKNOWLEDGEMENTS.

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