

VOL. I.

NO. 2.

# ◀ ASTRUM & ALBERTI. ▶

BELLEVILLE,

CANADA.



FEBRUARY, 1883.

CONTENTS :

	Page.		Page.
Editorial Notes, . . . . .	9-10	POETRY :	
Adversity, . . . . .	11	Albert College, . . . . .	13
CONTRIBUTED :		College Societies, . . . . .	14
The Three Cosmogonies, . . . . .	12	Notes, . . . . .	14
Mathematicæ Habitus, . . . . .	12	Personals, . . . . .	15
CORRESPONDENCE :		Items, . . . . .	15
Historical Society and College Council, . . . . .	13		

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# ❖ ASTRUM ❖ ALBERTI. ❖

VOL. I.

BELLEVILLE, FEBRUARY, 1883.

No. 2.

## Astrum Alberti.

Published in TEN NUMBERS during the Academic Year, in the interests of the STUDENTS of Albert College.

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Exchanges should be addressed to the Managing Editor.

THE reception with which the first number of ASTRUM ALBERTI met was fully up to our expectations, and we are pleased to state that the prospect is certainly encouraging. We have been favorably mentioned by the press, and a number of our friends have shown their approval in a more tangible form—a subscription. We have felt in the past that Albert College was in need of something to bind her graduates more closely to her, and give them information with regard to what is going on about College. Our journal may be made to supply this want, if all will assist. We have undertaken the task of editing, feeling our incapability, and knowing that much time must be devoted to this work which could with profit be spent at our regular studies. We ask the co-operation of all interested in Old Albert. Contributions will be most thankfully received, and we trust that our friends will not wait for a personal invitation to contribute. We will do what we can to make the ASTRUM interesting and instructive, and will confidently look for success.

A NUMBER of exchanges have already been received, for which we tender thanks. *Queen's College Journal* was the first to greet us, and we wish especially to mention the kindness with which we were treated by the Manager of that journal. It is our wish that the most cordial feelings may always exist between our exchanges and ourselves.

CHARTER Day will be observed this year in the usual manner. The Rev. R. I. Warner, B.A., is expected to preach the University sermon at 3 P.M.; and the Historical Society's Exhibition will be given in the evening. We will endeavor to give a full account of the proceedings in our next number.

OUR Secretary, Mr. Lillie, will be "at home" all this month, and will be most happy to receive callers. If it is impossible for you to call, send him your card accompanied by the amount of subscription for the ASTRUM. Such attentions not only cheer him, but cause our pen to run more easily and will give you a consciousness that you are assisting a good cause.

WE notice a growing tendency among the Undergraduates to drop "the doleful gown." Especially is this noticeable among the Senior Sophisters, whose dignity and superior knowledge should be proof against such carelessness. Although the gown may not be a necessary appendage to an Undergraduate, yet in a college with a mixed attendance, as we have, it is very useful as a distinction between matriculated and non-matriculated students. We would suggest that the College Council enforce the regulation requiring Undergraduates to appear at prayers and lectures in Academic costume.

IT is our intention to make of the ASTRUM a medium of communication between the College and its friends. We hope to do our part in letting our friends know what is going on about College,

and we request all graduates and former students to let us know of their whereabouts, and what success is attending their struggles in the battle of life. The success of our efforts to make the *ASTRUM* interesting to outsiders, depends in a great measure on the attitude assumed by them. If they stand aside and criticise merely, without adding anything to improve or be criticised in turn, the *ASTRUM* will prosper in spite of their efforts rather than by their efforts. We often hear it remarked that one no sooner leaves these halls than he is forgotten, unless he may have been fortunate enough to receive honorable mention in the College Calendar, or by some strange presentiment he has carved his name on the wooden benches of the classrooms, or upon the walls. Our journal may be made invaluable to former students by giving tidings of old classmates and friends. We sometimes think that college life is much more monotonous now than it was years ago, when cows could climb the stairs at midnight, and billy goats would guard the entrance to the third flat. These things come down to us like traditions from the fathers, and make us long for the "good old days." True, now and then a strange bossy finds its way to the Registrar's office, or a lonely chicken takes it into its head to study Greek, but these things have not the old time ring about them. Our columns will always be open for items of interest, and we trust that our friends will assist in making the *ASTRUM* a success.

**S**EVERAL of our exchanges are advocating a change in the weekly holiday from Saturday to Monday. The principal arguments in favor of the change are that it would to a great extent do away with Sunday study, and that the lessons would be better prepared for Tuesday, if the change were made, than they are now for Monday. We can see several reasons why this change would be a good one. Saturday being a general holiday there is not much studying done through the day, which necessitates either absence from the Historical Society in the evening, in order that work may be prepared for Monday, or such Sunday reading as is

forbidden in the Decalogue. If the change were made lectures would usually close on Saturday in time for sufficient recreation before Society opens; and Monday, which has from time immemorial been called "blue Monday," could be devoted to review and the preparation of work for next day. We would like to see the College Council consider the proposal; and in the meantime we invite the students' attention to the matter.

**A** SERIOUS difficulty has arisen between the College Council and the Historical and Philomathian Societies. The Council has undertaken to bring the Societies more directly under their control, and to that end passed an order that no by-law should be submitted to the Societies for discussion without being first approved by the Council. The Philomathian offered no serious opposition to the order, as it would not materially affect the working of their Society, and contented themselves with requesting the Council to reconsider their action. The Historical Society, however, was not disposed to submit so meekly. A majority of the members deemed the action of the Council an infringement upon the liberties of the Society, and consequently the Premier refused to hold a meeting under such restrictions. A mass meeting of Undergraduates was held on Saturday, Jan. 27th, to consider what steps should be taken towards the settlement of the difficulty. The matter was freely discussed, the general sentiment being that the action of the Council reflected upon the integrity of the students, and a resolution was passed to that effect almost unanimously, and ordered to be sent to the Council. The immediate cause of the action is doubtless the introduction of a by-law to admit graduates and undergraduates of other Universities into the membership of the Historical Society upon the same conditions as our own students, and the Council takes this means of guarding itself against an element over which they would have no control. At the time of writing no settlement has been arrived at, but we trust the difficulty will be settled amicably in a short time.

ADVERSITY.

HOW strange that all so much dread and studiously avoid that which has proved itself one of man's greatest benefactors! Though the hand of adversity is cold and hard, it has ever been the hand of a friend; though its voice is harsh and stern, it has ever been the voice of a friend.

Christianity, in acknowledging its benefits, does not attribute the cause of its existence directly to the Deity, but merely maintains that He permits it with a gracious design; while many heathen nations go so far as to account their gods a fruitful source. There was current among the ancient Classic nations a myth, which was widely received, that their supreme god, Jupiter, was the means of introducing noxious weeds, thorns, sterility of soil, and indeed everything that tends to make husbandry most laborious, merely to excite invention, prudence and skill in the exercising and perfecting of that art which, though first, ranks among the noblest and most beneficent. Whether we accept or reject this myth, we cannot reasonably deny that the small region of Attica, with its stony, unremunerative soil, produced as many illustrious men, and recorded as many brilliant achievements as any other section of the earth many times larger, during the same extent of time. On the other hand, those nations which are required to make very little exertion to obtain the necessaries of life, always remain in a low state intellectually and morally, and most generally tend to barbarism and superstition. One of the greatest factors in making the Romans so mighty in war, and in giving "The City of the Seven Hills" the imperium of the ancient world, was the continued oppression and assault of many jealous and ambitious neighbors, which called forth her capabilities of resistance, and furnished that discipline so necessary to prepare her for battle and victory.

If adversity has manifested itself in history to be a blessing to nations, why should all, and especially young persons, so much dread to submit to the unsurpassed training of these rugged masters?

As the earth needs the snows of winter and the frosts to mellow the ground and make it fruitful, so

a man needs some rough and thorny roads, some disagreeable duties, to keep his mind vigorous and healthy, and his heart strong and patient.

As the harp holds in its wires the possibilities of noblest chords, which must hang dull and useless if they be not struck, so the mind is vested with a hundred powers that must be smitten by a heavy hand to prove themselves the offspring of divinity.

As a traveller who undertakes a voyage around the world must prepare himself for every climate and every emergency, so must young men expect, in the race of life, calamities, sorrows and trials, as well as prosperity, happiness and success.

It is not the nursing of wealth or fortune, who has been dawdled into manhood on the lap of prosperity, that carries away the world's honors, or wins its mightiest influence; but it is rather the man whose earlier years were cheered by scarcely a single proffer of aid, or smile of approbation, and who has drawn from adversity the elements of greatness.

It is therefore good for every man that he bear the yoke in his youth. Better to be under the necessity of working hard and faring meanly than to have everything done to hand, and a pillow of down to repose upon.

Indeed, to start in life with comparatively small means, seems so necessary as a stimulus to work that it may almost be set down as one of the essential conditions to success in life.

The young man who is afraid of honest toil and of adversity, should write down the names of such men as Daniel Defoe, Oliver Cromwell, Robert Burns, George Peabody and John Jacob Astor, men who were obscure in their origin and birth, but great and glorious in life and death. Let the motto of all, and especially the young, be "*Per angusta ad augusta*"—through the difficult up to the sublime.

The good are better made by ill;  
As odors crushed are sweeter still!

o

Mr. Andrews translating Virgil—"Three times I strove to cast my arms around her neck, and—that's as far as I got, Prof." "Well, Mr. Andrews, I think that was quite far enough."—*Ex.*

## Contributed.

## THE THREE COSMOGONIES.

BY REV. J. R. JAQUES, D.D., PH. D.

INFIDELS have made desperate efforts to produce substitutes for the Mosaic account of Creation. Finding it hard to believe Moses, they have looked for some more plausible method of world-building. Outside of the Bible they find only two sources of light on the subject:—First, Physical Science; and Secondly, the vagaries of Spiritualism. With much weariness of the flesh in hard study, infidel scientists have interrogated Physical Science respecting the origin of the World and its inhabitants, and have found, as they claim, an answer to their question. They claim to have discovered the secret of the genesis of all things. That secret, they declare, lies in the mystic word, "evolution." That no one may be in doubt respecting the meaning of this wonderful word, "evolution," a great light—probably the foremost light of "Evolution"—has given us a definition, which we hereby repeat, that the reader may see how it compares in mystery with the method of Moses. Here is the definition:

"Evolution is a change from an indefinite, incoherent homogeneity to a definite, coherent heterogeneity, through continuous differentiations and integrations."

This has been translated into plain English by Kirkman, the mathematician, in the following words:

"Evolution is a change from a somehowish untalkaboutable, all-likeness to a somehowish, and in general talkaboutable, not-all-alikeness by continuous somethingelucidations and sticktogetherations."

Infidels have a faith huge enough to swallow all this mass of mystification, but they cannot accept the simple, rational statements of Moses and other Bible writers.

The second source of theory respecting cosmogony is modern *Spiritualism*, and the best that it can do is given by its foremost champion in the following luminous words:

"God, the Life in God, the Lord in God—the holy procedure organized the first orb-creation in the form of appearing as one globular ovarium, which was the germ of the terrestrial universe of Universes; and within the globular was the embryo of the external of the universal, impersonal crea-

tion, as one curvilinear ovarium; and within the curvilinear the germ of the external of the universal, personal, or intellectual creation, in the form of one vertical ovarium. In the beginning of the orb-formation, preparatory for man-formations, vehicles of the quickening spirit into intellectual formations, the universal concavity and the universal convexity were co-infolded and encompassed in the universal zodiac, and within the concavity was the visible disclosure unto the germ of the terrestrial."

Such unmitigated nonsense some profess to accept, while they reject the cosmogony of the Bible. Which will you take?—the foggy hypotheses of Materialism, the delirious dreams of Spiritualism, or the rational cosmogony of the Bible, whose first verse tells more than unaided reason had ever dreamed: "*In the beginning God created the Heavens and the Earth.*"

## MATHEMATICÆ HABITUS.

A HABIT is a unit, the base of a system to which additions are easily made, but from which subtraction is a rare and difficult process.

Habits may be quickly multiplied, and are subject to division into many classes. Some habits are of a higher order than others, and are consequently more difficult to reduce. Some are more tangible, and can therefore be the more easily encircled. All are formed by the yielding of a given finite solution to external persuasion, and vary directly as the time of formation. They increase in a geometrical progression as determination decreases with arithmetical, and progress harmonically if not interrupted. Their momenta after impact is as great as before, which shows them to be highly elastic, and consequently very difficult to be broken.

All habits draw interest, which in time is generally compounded, and equation of payments is always accurate and impartial, though seldom satisfactory.

Their attraction is inversely proportional to the squares of their distances, and their periodic time equals the locus of mortal existence. They are often raised to exceedingly high powers, and any attempt to extract the roots of habits shows them to be badly involved. They may be called the transcendental functions of imaginary wickedness, which can only be evaluated in the limit. This value is zero. Habits are ponderous, and equal the weight of common sense displaced. Their influence upon us is generally in the ratio of the

higher powers of the times of their growth. Their eccentricity is such that they never return to the point whence they start, but their courses are generally hyperbolic, unless they pursue an asymptote or tangent *ad infinitum*.

Their ultimate effect upon their victims is to leave them minus quantities of various things, and their natural end is an unsolvable surd. —J.

Correspondence.

HISTORICAL SOCIETY AND COLLEGE COUNCIL.

THE position taken by some members of the Historical Society, relative to the late action of the College Council, will no doubt make the immediate future of the Society a partial failure; and by taking their view, their course seems not to be wholly unwarrantable. That the Council exercised only the authority which properly belongs to them as moderators of discipline. I think no one will deny; but the cause of dissatisfaction lies in this: First, the seeming partiality of the Council in imposing upon present members of the Society restrictions from which former members were exempt; Second, that by submitting all by-laws to the Council, the Society sustains, in this particular, a double discipline, and the President's responsibility is assumed by the Council.

I have used the phrase, "seeming partiality," because the Council acted only on the defensive, and had no other motives for passing their resolution than their own safety and the welfare of their students. Had former members have shown the same disposition to infringe upon their rights, the Council would have been equally as prompt in prohibiting their onward course in that respect.

The action of the Council casts no reflection upon the present element of the Society, but shows that the Council holds it in high esteem, when they consider such element sufficient for a successful Society. And would not an unbiased mind think the action of the Society itself reflects the more upon it? Does the action of the Council infringe upon the Presidency of the Society? I think not. They assume only the power of vetoing anything which will endanger them in their discipline.

The President, not always being a member of the Council, might possibly overlook matters which would be of the gravest importance to them. If he were to take the same view as they, then he has only lost the part of his duty which is most obnoxious to him and from which he would willingly be freed. Instead of infringing on the President's rights, it leaves him free to deal with Society business, and only takes from him the part for which he was not elected, that of administrator of discipline in the College. There is only one more question on which I wish to touch in this letter, and that is this, could not the Council have defended themselves without taking from the Society their whole autonomy with regard to the passing of By-Laws?

To this I would answer that the Council might have de-

fended themselves if they had limited their resolution to By-Laws relating to the composition of the Society. But as it is at present, where is the trouble after a By-Law is framed in submitting it to the head of the Council for approval? Surely the trouble is but small, and none but those who wish to immortalize their names with a long list of By-Laws would feel it a burden.

—FAIR PLAY.

Poetry.

ALBERT COLLEGE.

Two decades and a half have passed,  
 With all their varied scenes,  
 Since Albert reared her lofty head  
 To tell of things, not dreams.  
 To turn the key of wisdom's gate  
 That all may enter in,  
 So well enabled they might be  
 To shun the paths of sin.  
 Her *mater* saw the need of such,  
 To give her men of might,  
 Who valiantly will wield the sword  
 For country and for right.  
 E'er since that time she's travelled on,  
 O'er paths both rough and smooth,  
 Though pressed by burdens hard to bear,  
 Onward she still pursues.  
 Good students have both come and gone,  
 Who in her books counted o'er,  
 Have fingered not to sanction this,  
 There's no royal road to lore.  
 Her fountains all lie open wide,  
 That boys may come and drink,  
 And waste not precious days unbought,  
 But early learn to think.  
 We oft times hear the sweet concord  
 Of Darkie voices singing,  
 But none can bring the past so near  
 That Homer's voice is ringing.  
 In active busy life are found,  
 Than whom but few excel  
 In Fas and Jus, the very ones  
 Who drank here at this well.  
 Yet some misguided ones will speak,  
 And to one-horse refer;  
 But better far is one good horse,  
 Than having plugs to spur.  
 And tell us not, no more shall be  
 Old Albert and her classes,  
 The world is still in need of such,  
 To teach and lead her masses.  
 We hear of union every day,  
 It's coming soon or later,  
 'Tis good to wed a bride so fair,  
 But dear is Alma Mater.



## College Societies.

### HISTORICAL SOCIETY.

This is a rather critical time with the Historical Society, and it seemed at one time as though the Society would be broken up. The requirement of the College Council that all By-Laws should obtain their approval before being presented to the Society met with strong opposition by a number of the members, especially from the Government side of the house. At the meeting of January 13th, Mr. Sharpe introduced a bill to admit into the membership of the Society Graduates and Undergraduates of other Universities which was vigorously opposed and finally ruled out of the Society through a technicality. The Government resigned and the order from the Council coming in just at this time threw matters in a bad state. A number of the members withdrew from the Society, but a new Executive Council was finally formed as follows: T. F. Holgate, Financial Secretary and President of the Council; J. R. Street, Chairman of Committees, and H. W. Kennedy, Corresponding Secretary. But one entertainment has been given since the vacation. Preparations are being made for a successful exhibition on the evening of Charter Day.

### PHILOMATHIAN SOCIETY.

An interesting meeting of this Society was held on Friday evening, February 2nd. A number of readings and recitations were given in good style. These were followed by a debate on the subject, "Resolved, that the Physician has a more honorable profession than the Lawyer." The affirmative was led by W. D. Ferguson, supported by Messrs. Clark, Dyer and Curlett. The negative was led by C. H. Coon supported by C. N. Mallory. The judges after briefly reviewing the arguments gave their decision in favor of the negative. The debate is always the most interesting part of the Society's entertainment as it brings forth much original wit and sarcasm. The Society numbers upwards of fifty this term, and is in a prosperous condition.

### Y. M. C. A.

The Young Men's Christian Association is at present one of the most vigorous societies in connection with the College. Since the beginning of the term the meetings for prayer and the reading of Scripture have been well attended and characterized by life and earnestness. These meetings have been a great help to students fresh from christian homes and not accustomed to the temptations of College life. An influence is thrown about them for good and all possible efforts made to keep them from paths of iniquity. There is a good feeling in the Society this term, and its influence is being felt among all the students. Already some have expressed a desire to lead a purer life. The day of prayer for young men was observed by a public meeting in the College Chapel.

### NOTES.

Charter-day is upon us again.

Some of the ladies criticised our last number very severely. "Not much sense in it" they say. We would like to please them very much. Which shall we do, open a fashions column or an etiquette department?

Richard often gets "over the bridge" of late.

The Senior Sophisters are beginning to look care-worn and anxious. They even read during prayers. We sometimes wonder that they don't take their books to meals with them. No doubt they are having much harder work than any previous fourth year class.

Tot says that that poetry was a libel, for Darius has larger feet than he has.

Services are held regularly in University Church on Sunday afternoon at four o'clock. Rev. Mr. Clark preached on February 4th to a large audience.

Wanted—A set of teeth for the mouth of a river.

W. D., give us the recipe for that moustache. We would like to get one just like it.

We will look that we may see it,

Though it be but a downy hair,

We will linger to caress it,

Yet we know there is little there.

Civil Polity Class. Professor—"As a rule articles which have the most value in use have the least value in exchange. Can you give an example?"

Soph.—"Boarding house beef."

Our pastor, Rev. T. W. McVety, gave us a call one evening last week. Come again.

Boys, don't forget to trade with the merchants who advertise in the *ASTRUM*. They will do better by you than any one else.

Class in Bain. Prof.—"Can you give the divisions of the mind." Student—"Simplicity—" Cheers in gallery.

It is rumored that our lady Junior Freshman expects to take the Prof-iciency in June. There are good prospects of it at present.

The *C. C. Advocate* gave us a flattering notice in last week's issue. We fear that it was more than we deserve but feel encouraged.



The *Mail* of February 3rd says: "ASTRUM ALBERTI is the name of the new college paper of Albert University, Belleville. The style of it is very neat and the printing and paper quite as good as the *Queen's College Journal*, which is a model college paper in its way."

Rev. J. M. Kerr greets us with the following:

We welcome your ASTRUM ALBERTI,  
All praise to its honorable staff.  
We say as we read "Matric's Diary,"  
"There is nothing so good as a laugh."

We think of the chums who are toiling,  
We wonder they never feel sad.  
As they send us the news from Old Albert,  
The wisdom of Freshy and Grad.

PERSONALS.

The name of D. M. Ross has been added to the Freshman class. Mr. Ross passed the September Matriculation examination and commenced his college course after the Christmas holidays.

D. Forrester is in Emerson, Man. College life did not agree with him, and he took a trip to the North-West, where fortune smiled upon him. He has taken to himself a partner and we wish the new firm of Forrester *et uxor* much joy and prosperity.

C. G. Adams, B.A., '80, is pastor of the Reformed Episcopal Church in Hamilton. He is a successful pastor and deservedly popular.

M. M. Brown, B.A., '79, is studying law in a Toronto office. We were not at all surprised at his criticism of our first issue. We trust that he will do his part to make the ASTRUM as perfect as he would like to see it.

H. F. Gardiner, M.A., '70, is editor of the *Hamilton Times*, a position which he fills with much credit to his *Alma Mater*.

F. W. Merchant, B.A., '78, Head Master of Ingersoll High School, has been re-appointed examiner in Mathematics. He is a good examiner as well as a successful teacher.

ITEMS.

A Chicago young man, in a rash moment, told his girl that if she would hang up her stocking on Christmas eve he would fill it to the brim with something nice. He has since seen her stocking, and is undecided whether to get into it himself or buy her a sewing machine.—*Ex.*

"An anxious enquirer" wishes to know why a stupid, awkward fellow is called a "muff." We are not very sure but we think it's because nothing but a muff will hold a lady's hand without squeezing it.—*Ex.*

Surely, surely, slumber is more sweet than toil.—*Tennyson.*

"And what do you call that?" asked the inquisitive visitor, pointing to a mutilated statue. "That is torso," replied the sculptor. "H'm," muttered the I.V.: "how did it become torso. He was tenderly kicked out."

Love is a pleasurable emotion, variously stimulated, whose effect is to draw human beings into mutual fellowship.—*Bain.*

The reflection upon the thought one has of the delight which any present or absent thing is apt to produce, is the idea we call love.—*Locke.*

Love is a plaintive song.—*Gilbert.*

Love's young dream, is made of caramels and garden gate farewells, with many a silver quarter laid out in soda water.—*Ex.*

"What is love?" asked a young friend of ours this morning. Love my friend, is thinking that you and the girl can be an eternal picnic to each other.—*Occident.*

When Oscar Wilde saw Niagara Falls he exclaimed 'Bulk, but no beauty.' When a little Detroit boy first saw the sublime cataract he solemnly whispered: 'Mamma, I feel like taking my hat off to God.' That is the difference between embryo *idioty* and embryo manhood.—*Ex.*

"A kiss, dear," he said,  
"Is a noun, we allow,  
But is it proper or common,  
Caust thou tell me now?"  
"Why, I think," she replied,  
To speak nothing loath,  
While her visage grew red,  
"Why, I think it is both."

[N.B.—He thinks so, too, and they at once proceed to put the theory into practice.]—*Ex.*

Butler's Analogy. Prof: "Mr. T., you may pass on to the 'Future Life,' Mr. T.: "Not prepared."—*Ex.*

Student translates: "And you shall eat yourself full for once in your life." Professor: "What does 'full' modify?" Student hesitating, the Professor continues impatiently: "Come, Come, who is full?" Student: "Yourself," Music by the band.—*Ex.*

This old German proverb is worth practicing: "Honor the old, instruct the young, consult the wise, and bear with the foolish."—*Ex.*

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RAZORS HONED ON SHORT NOTICE.

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Take the opportunity offered by the issuing of the new College Journal, in connection with Albert College, Belleville, to tender thanks for the patronage which has been so liberally extended to them in the past. Always keeping in stock the largest and most varied collection of COLLEGE TEXT BOOKS in the Dominion, we continue to give special attention to all orders sent us, while we intend that at all times our prices shall be as low as the lowest.

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