

ACADIA ATHENEUM

Prodesse quam Conspici.

VOL. XII.

WOLFVILLE, N. S., MARCH, 1886.

No. 5.



◆ THE UNIVERSITY OF ACADIA COLLEGE. ◆

FACULTY OF INSTRUCTION.

REV. A. W. SAWYER, D. D., President.

Professor of Moral Philosophy and Evidences of Christianity.

REV. E. A. CRAWLEY, D. D., Professor *Ex-officio*.

D. F. HIGGINS, M. A., Ph. D., Professor of Mathematics.

E. V. JONES, M. A., Professor of the Greek and Latin Languages.

REV. E. M. KIERSTEAD, M. A., Professor of English Literature, Rhetoric and Logic.

A. E. COLDWELL, M. A., Professor of the Natural Sciences, and Curator of the Museum.

E. W. SAWYER, B. A., Tutor in History.



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WOLFVILLE, N. S., MARCH, 1886.

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THE Acadia Athenæum.

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the Students of Acadia University.

Chief Editors:

F. H. BEALS, '86. H. A. LOVETT, '86.

Assistant Editors:

E. R. MORSE, '87. T. H. PORTER, '87.
W. H. JENKINS, '88.

Managing Committee:

R. W. FORD, Sec.-Treas.
C. H. MILLER, H. P. VAUGHAN.

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→* The Sanctum. *←

FOR some years on this continent, the custom of setting apart a day of special prayer for colleges has prevailed. This year the regularly appointed day was January 28th, but the preceding day was observed by the friends of Acadia. The change, we understand, was made in order to accommodate the services to the student's weekly prayer-meeting. This can hardly be said to have been sufficient reason to justify the authorities in making the change; for from conflicting newspaper announcements, more or less confusion could not fail to result. Besides, even if all the friends of the college understood the arrangement, it would seem more fitting that uniformity should be observed, so that the same matter would be engaging the attention of all at the same time.

More prominence was given to the services on the Hill than ever before. The regular work was sus-

pending, and three very interesting and profitable meetings were held. The friends of the college, no doubt, will be glad to hear of this. Acadia was founded and has been supported by Christians; her proscribed course of study is arranged with a view to the spiritual need of the students, and her teachers are devoted Christians. She is, in fact, in her sons and in herself the true exponent of the Christianity of the Baptists of the Maritime Provinces, being not only "the child of Providence," but the hope of the denomination. These are facts not to boast of, but for which to be truly grateful. There was a time when scarcely a college could be found, which was not a centre of Christian influence; but, sad to say, the number of those purely secular is rapidly multiplying. The end is hard to be conceived. We can but hope, that educational institutions shall never drift so far as to forget that they owe their existence to Christianity or feel willing to dispense with the power of prayer.

THE Juniors, Sophomores and Freshmen, were engaged, during the first week in February, in passing their sessional examinations. This work has usually been completed before the Christmas Holidays, its occurrence at this time, being a result of the change in the commencement of the college year. Whether this change was a movement in the right direction, is yet an unsettled question. Its merits will have to be established like those of all innovations, by experience. If the time table cannot be readjusted so that the examinations may take place at the close of the term, another argument against the change will be afforded; for it cannot but be deemed injurious to the student, both physically and mentally, to be robbed of the holiday-rest by the thought of approaching examinations. A number of the students are indignant, but whether righteously so or not, remains to be seen. It does seem as though the change was made without the consideration necessary to a subject, which so materially concerns the in-

terests of the college. But the best and only way is to keep cool biding the fuller development of the scheme. In the meantime, if the Senate makes changes affecting the students as much as that to which reference has been made, without any respect to their opinions, it will surely take kindly the criticism which such action so clearly invites.

THEOLOGICAL instruction is one of the phases of our educational work yet in an unsettled state. Three years ago, as is well known, the department of Theology in Acadia was suspended, and a union effected with Toronto Baptist College. The exact nature of that union is not, we believe, generally understood; at least, it is difficult to find a man, able to give its precise basis. The opinion to some extent prevails that the union was consummated too hurriedly, and that the whole matter will come up for reconsideration. Even if the arrangements made in Halifax were satisfactory to all concerned at the time, new features, somewhat changing the conditions, have since developed, which lead to the conviction that the last word on the subject, has not yet been spoken. The idea of having one strong Theological School for the Dominion is a good one. Already it is accomplished in theory, and nothing should be left undone in order that the design may be practically carried out. The way seems to have been providentially opened by the munificence of Senator McMaster. Toronto is geographically, as well as in other respects, well suited to be the seat of such an institution as the Baptists of the Dominion may be expected to develop; so that all that is needed now is a union in this work on a basis, which shall insure the best results.

TWENTY-TWO young men at least, in our college classes, as well as a number in the Academy, are studying for the ministry. Where these shall go for Theology, when their studies here are completed, is a question somewhat difficult to decide. It is well known, that ever since the department of Theology in Acadia was suspended, students have been urged to go to McMaster Hall; and it is equally well known that comparatively few have gone. Dr. Welton, whose labors in this department at Acadia will not soon be forgotten, carrying his usual zeal to

Toronto, has endeavoured to show maritime students the desirability of going there; representatives from that institution have been delegated to bring its claims before the denomination in this province, at its annual gatherings, and Acadia men who have gone to McMaster Hall have been lavish in their praises of the institution; but in spite of all this some of our best students have gone to the United States. Before speaking from the student's standpoint respecting the proposed question, reference may be made to the fact that Toronto Baptist College is a young institution, and therefore some time may be expected to elapse before the current, which has for years been setting across the border, is turned to Toronto.

Taking the case of an Acadia graduate we may inquire what are the motives likely to influence him in deciding this question? Two courses are open to him. He can go to any of the Theological Schools in the United States, as Morgan Park, Rochester, Newton, or to McMaster Hall. The choice will have to be made both with respect to self-interest and duty. He will naturally inquire first where will it be most advantageous to go? In order to settle this question the advantages of McMaster Hall will have to be compared with those of the American institutions. This comparison will have to be made with respect to the courses of study, staffs of professors, surroundings—which may include opportunities of hearing eminent preachers and lecturers, as well as the various kinds of life with which contact is had—and pecuniary aid.

Now, strange as it may appear, the latter consideration will have greatest weight. Other things being, in any degree equal, he will go to the institution offering the most financial aid. This motive may be styled as too selfish, as unworthy an aspirant to the pulpit, but even the good of others implies the good of self; and coming to the close of his course empty-handed, if not in debt, he is not in a position to be generous. His soul may be big with charity, but what he wants is means to pursue his studies, and if help is offered he takes it as an indication of the leadings of providence. Among other things in his college course he learns to adapt means to ends, and it is about as much good to talk loyalty and self-sacrifice to him as it would be to give a religious tract to a beggar without first giving him his dinner.

But the question of duty in matters of this kind-

though usually considered second in point of time, is first in point of importance. If the student can be made to see that it is his duty to go to one school in spite of the superior advantages of another, he must go. If the most advantageous course be found on examination to be the way of duty, or if there prove to be no moral element in the question, so much the better. Leaving the question as to which holds out the greater inducements, to be decided by each for himself, let us look at some of the reasons assigned why students ought to go to McMaster Hall. It is said that if they do not go there benevolent men in the denomination will cease to contribute. It is also said that in refusing to go to Toronto ungratefulness is shown for favors already received. With profound respect to the benevolence of the denomination, and with deep gratitude to the benefactors of the college, it may be said that ministerial students are not, to any great extent, the special objects of charity. This is shown from the fact that the Ministerial Education Fund this year, only admitted of an appropriation of ten dollars each; and, as far as we know, there is not one, the financial responsibility of whose education is assumed by any church, or by any individual, from motives purely benevolent. Those then who go abroad for Theology are on much the same footing as those who go for Law or Medicine. If the latter are freed from moral restraint, as to the place they select to pursue their studies, surely the former ought to be.

But he is told that he ought to be loyal. Loyal to what? To some section of country? Sunday School teachers have left the impression that "the field is the world." To a particular institution? Then it would seem reasonable that the one which has for years been educating our men, is that to which fealty is owed. The truth is, the student is morally free to go wherever he pleases; and as he will doubtless please to go where the greatest pecuniary inducements are held out, it remains for those who are desirous of keeping the young men at home, to do all they can to increase the attractions of McMaster Hall by supplementing the truly noble gift of its worthy founder, and for the churches to encourage young men in their arts course, so as to have a claim to dictate to them, where they shall or shall not go for Theological training and settlement.

IN presenting our compliments to our subscribers, we would again like to remind them of their obligations to us. We shall not be satisfied unless we come out square at the end of the year. To do this we are wholly dependent on our subscribers. The list ought to be revised and increased; for it contains some names purely ornamental, and it does not contain a large number of those we should be proud to enroll. A dollar apiece from our friends is not so much to them, and it is our existence as a college paper. We hope none will read beyond this line, without first clearing his conscience respecting this matter.

WE are pleased to be able to announce that Dr. Schurman is to lecture in Assembly Hall, the last of March, on "Darwinian Theories and their Results." As the Dr. is a former student and professor of Acadia, as well as one of the leading instructors in Philosophy on the continent, he will no doubt be greeted by a full house.

NOVELTY IN LITERATURE.

THE mind of man strives continually after the impossible. Failing of this it reaches into the unknown, and brings therefrom ideas and objects of knowledge, which by its own processes are moulded into realities. This faculty we experience in ourselves and recognize in others. It therefore follows that the result of novelty is two-fold. It awakens interest in the mind of the spectator, and satisfaction in the mind of the operator. The latter is also in most instances of a double character, implying not only the pleasure of discovery, but also the cognizance of approbation. Experience and observation in the various departments of science illustrate and confirm these principles. Here each latest product of critical research is immediately examined and classified, its phenomena studied and its peculiarities noted. In the realm of mechanics, the inventive genius finds ample reward for the weariness of extended investigation in the discovery itself, and again in the adoption thereof by the public.

Novelty in any regard will excite attention. This does not necessarily argue approval, but when such is deserved it must exist, as a nearer or more remote

sequence. It is a curious but acknowledged fact, that each new resultant of determined investigation opens up, in one way or another, fresh avenues of thought, and points to vast and fertile regions never yet explored by man. The gifted Jewish preacher of ancient days exclaimed with a sigh of bitterness, "There is no new thing under the sun." Three thousand years of inquiry and experience have passed away, and the boundaries of novelty have not yet been reached. The kingdom of knowledge is ever widening, and its power, aided by civilization and research, is extending to territories hitherto unknown. The misty veil lifts as the world rolls on, disclosing illimitable ranges of thought. Such results refer themselves primarily to the principle already enunciated, and carry out the beneficent design of the Creator in placing so powerful an element in the mental constitution of mankind. The non-existence of inventive genius since the early years of history, would long ago have plunged humanity in a woful condition of despair. The wail of the preacher would have been echoed with stronger emphasis, and deeper feeling by each succeeding generation, till it became a deep—resounding, earth—surrounding funeral dirge.

That novelty is an essential factor in all branches of Literature, will be readily granted. Its effects therein cannot be so easily seen. One of the most palpable and apparent is its tendency to promote variety. The mind after a time wearies of the beaten track, and though this may be the safer and more solid, it is pleasant to wander off into the bye-paths and investigate the recent and the novel. Such a departure should be guided by reason rather than prompted by curiosity. Men are apt to forget that novelty does not signify excellence, and that productions because new are not necessarily standard.

Novelty also tends to introduce new departments of study. This is involved in the very word itself. Here the principle of originality endures its strongest test, and proportionate to the possession thereof by the author, will be the success of his work. This factor tends naturally and primarily toward innovation, so that the writer whose thoughts are characterized by freshness and originality, will seldom fail to command attention, even though his style and force of expression be inferior. Sincerely we respect the man whose genius has revealed a branch of study hitherto unknown. In these days we do not meet

such men, but they have been and future time may produce others yet greater.

A third effect of this element in Literature is the awakened interest in established lines of thought. Here its power is most widely exercised, since each several department of investigation has been adorned and freshened by its presence, and growing years seem never to exhaust its progress or vitality. So potent and universal is this fact that authors seek often curious and uncommon titles for their works, in order by this means to ensure attention. In many instances however, the title is the only novel feature in the production. A few years ago, Dickens graphically delineated the condition of the lower orders of society in London. The racy and original manner in which this was done naturally awakened interest, and a three-fold object was gained. The public were enlightened, the fame of the author was established, and the poor received a more extensive, a more heartfelt and a more tangible sympathy. Never before had the subject been presented in so pleasing yet straight-forward a manner. In this case neither the material nor the style of writing were entirely new, but the novelty of the combination was effective.

The fore-going illustration leads naturally to the consideration of *novel writing*, as generally understood. The novel, in this regard, is of essentially recent growth. Modern usage has restricted the term almost entirely to the realm of fiction, which seems unwarrantable. The undoubted influence for good exerted by this style of writing cannot be gainsaid, but at present there is a marked tendency towards superficiality and sensationalism. The appeal is made far more strongly to the emotions than to the intellect, so that the former are unduly excited, while the latter becomes weakened through inaction. Here the fundamental principle, implied in the very name, is in great degree eradicated.

Through the whole extent of Literature a lack of novelty is perceptible. The acknowledged rulers therein are at all points open to the charge of plagiarism. Of this fault past as well as present time furnishes examples. Virgil's *Aeneid* shows many faithful reflections from the *Iliad* of Homer. Chaucer, Pope, Swift were also masters of imitation, but so changed is the language, so altered the style, so elevated the thought, that we perceive only the hand of the most recent painter and ascribe to him acknowledged genius all the praise.

The student should learn to avoid even the appearance of literary theft, on personal as well as moral grounds. The placid waters of imitation soon become turbulent to the unwary navigator in the sea of Literature, and he finds, when too late, that they are "bound in shallows and oblivion." Often, again, the skilful writer seizes an idea that for years, for centuries mayhap, has been floating through the minds of men, but has never taken definite form. To this he imparts life and vigor, then clothes it in a garb of richest imagery and surrounds it with a halo of truth. Its advent is welcomed with delight and man recognizes the personalization of an idea for the possession of which he has long been striving, but over which has hitherto been hanging the enshrouding veil of obscurity. True originality in the writer's domain it is difficult to find. Like the gift of song it comes to some men naturally, and with increasing years it gains in strength, while cultivation makes it doubly powerful. To most, however, its attainment necessitates a prolonged search and earnest application.

A critical study of the whole subject makes it evident that this element is a necessity to laborers in the fields of Literature. Original thought tends directly to novel production, and this to popularity. The innate potency of this factor renders it a worthy object of ambition. Though dwelling in the sober regions of fact it has transplanted from the golden land of fancy a wealth of beauteous imagery, and where wisdom rules has ever avoided the deceitful and the visionary. The student whose essay is perfumed with the fresh aroma of native thought, is lighted with the flashes of his own genius, will carry the gleaming banner of originality into his future life. Too often the "native hue" of novelty is marred by the false though dazzling glitter of the odd, the startling, the grotesque. These are but deformities and should be shunned. They neither elevate the writer's thought nor increase his power. They lower the standard, defeating their own end, and tending in no degree to enrich the mind of the reader.

Let the desire of novelty, then, be an important element in all attempts of a literary kind, and, avoiding the errors of imitation and the other attendant evils, let the student, in the strength of his own individuality, and armed with original thought and innate genius, press forward to the farthest limit of his ambition.

A. K. DEB.

IMMORTALITY IN MODERN THOUGHT.

It will be admitted, we think, that the tendency of modern science is materialistic. This is especially true of biology. In fact, to many, the correlation of of vital with physical forces, and the doctrine of deviative origin of species, seem little short of a demonstration of materialism. Thus, materialism has become a fashion of thought; but, like all fashions, it has run into excess, which must be followed by re-action. We believe the re-action has already commenced. Science sees now, more clearly than ever before, its own limits. It acknowledges its impotence to bridge the chasm between the physical and the psychical. We pass from physical to chemical, and from chemical to vital, without break. All is motion, and nothing more; also, in the origin of the vital, we pass from sense-impression through nerve-thrill to brain changes, and still we find only motions. But when, just here, there emerge consciousness, thought, will, the relation of these to brain-changes is just as unimaginable as the appearance of the genie when Aladdin's lamp is rubbed.

It is impossible to emphasize this point too strongly. Suppose a living brain be exposed to an observer with infinitely perfect senses. Such an observer would see, could see, only molecular movements. But the subject knows nothing of all this. His experiences are of a totally different order; viz., consciousness, thought, &c. Viewed from the *outside*, there is nothing but motions; viewed from the *inside*, nothing but thought, &c.—from the one side, only material phenomena; from the other, only psychical phenomena. May we not generalize this fact? May we not extend it to nature also? From the *outside* we find nothing but motion. On the *inside* there must be thought, consciousness, &c.: in a word, God. To bridge this chasm, whether in nature or in the brain, Science is impotent. As to what is on the other side of material phenomena, she is agnostic, but cannot be materialistic.

Admitting then in man a world of phenomena, which cannot be construed in terms of motion, and which for convenience we group under the name of "spirit," is the group permanent? Is the spirit immortal? On this subject, Science can say absolutely nothing. The field is, therefore, open for evidence from any quarter, and of any degree. Some of these evidences, though not given by Science, are at least suggested by lines of scientific thought. A few of these we briefly mention.

1. We have said that consciousness and thought lie behind material phenomena, in nature and in the human brain. In the one case we call it God, the Divine Spirit; the other, the spirit of man. Now, does not this identity or similarity of relation to material phenomena, imply, or at least suggest, *similarity of nature*, and therefore immortality for the spirit of man?

2. Individual human life passes through its little cycle of changes, and quietly closes in death. If this be all, then *for the individual*, when all is done, it is precisely as if he had never been. "Yes," answers the comtist, "for the individual, but not for humanity. Every human life leaves a residuum which enters into the life and growth of humanity. It is a glorious and unselfish religion thus to merge one's self into the only true object of worship—humanity." But, alas! the cycle of humanity also closes; and for humanity too, when all is done it will, be precisely as if it had never been. 'But the earth—the Cosmos—abides.' Yes, but only a little longer. Science declares that the cycle of the Cosmos must also close. And then, when all is done, after all this evolution reaching upward to find its completion in man, after all the yearnings, hopes, struggles, and triumphs of man, what is the outcome? It is precisely as if the Cosmos had never been. It is all literally "a tale told by an idiot, full of sound and fury, signifying nothing." Not only heart, but reason, revolts against such a final outcome. If we believe that reason underlies the phenomena of the Cosmos, we cannot accept such a result. We cannot believe that the Cosmos has no intelligible end. But what intelligible end is there conceivable, unless something is finally attained which is not involved in a cycle, i.e., unless man is immortal.

3. There are three primary divisions of our psychical nature: viz., sense, intellect, and will. There are three corresponding processes in making a complete rational philosophy: viz., (1) instreaming of impressions of the external world through the senses (facts); (2) elaboration of these into a consistent whole by the intellect (knowledge); (3) outgoing of this inactivity (conduct.) Now a true working theory of life must satisfy all these. But scientific men are apt to think that only (1) and (2) are necessary; that true facts elaborated into consistent theory is all we need care for. Theologians, on the contrary, seem to think only (2) and (3) necessary: they elaborate a theory of life consistent with itself, and apparently satisfactory in its application to Conduct, but are less careful to test its harmony with facts derived from the senses. But all three are necessary. The first furnishes material; the second constructs the building; the third tests its suitability for human habitation. All admit that successful application to art is the best test of true theory. But Conduct is the art corresponding to our theory of life, and, therefore, the *test of its truth*. Now, is not immortality as an element of our theory of life in the highest degree conducive of right Conduct? Is it not a useful, yea, a necessary element in a working hypothesis?

(4.) But it may be objected, animals, too, have brains: in them, too, we have evidences of something like consciousness and thought. Are they too, immortal? If so, where shall we stop? We pass

down by sliding scale, without break, to the lowest verge of life. Shall we stop here? No: for vital is transmutable into physical forces. Thus all is immortal or none. Thus hope of immortality vanishes, as it were, by evaporation.

This objection, though serious, is, we think, not fatal. To make our view clear, we use an illustration taken from biology. May we not imagine that in animals spirit is in embryo in the womb of nature, unconscious of self, and incapable of independent life; and that in man it came to birth,—a separate spirit—individual, conscious of self, and capable of independent life, on a new and higher plane? According to this view, geological time is the period of gestation, evolution is the process of development, and the appearance of man the act of birth.—*Sel.*

SKY LESSONS.

I.

Low brown hills with not a touch of foliage on their barren crests,
Show their loneliness unbroken, save by birds with brushing breasts.
Skies of gloom their pall are gathering, all above, beyond, around,
Never touching, yet pervading with a presence deep, profound.
So the Soul, in moments deadened by the press of what must be,
Crouches silent and submissive in a seeming apathy.
These are moments when the Higher seemeth deaf to calls for grace,
And we weary turn from looking for the glory of His face.

II.

Fl: oh clouds, across the hurrying sky—fly fast before the wind—
Tear! oh wind, the clouds away, away, and show us that behind.
Faster yet! the hills are gathering up their strength as strong men shake
Slumber from their eyes and up to energy renewed awake.
Rouse! oh Soul and with strong pleading break thee through the rolling dun;
Throw aside the weight besetting and let in the healing sun.

III.

Low green hills with all life springing, plunged in a golden bath—
Up above the great sun shining, where no looks a glory path.
Skies are quivering with the gladness, all above, beyond, around,
Never touching, yet pervading with a Presence deep, profound.
Fill our Souls, oh wondrous Presence, with thy Light and Life
always,
That from Glory unto Glory we may grow from day to day.

—B. M.

OUR LECTURE COURSE.

The Parliamentary Orators of 1785 and 1885.
Hibbert B. Smith.

The only way to grasp the great opportunity which assuredly comes in each individual's existence is to be ready for all, small and great. Keep where the

stream flows strongest in life. Never allow yourself to get into an eddy there to drift, like a log, aimlessly up and down at last to be thrown up on the shore, there to wither into decay. Sink in the stream rather than die of dry rot.

Youth lacks experience, and all must learn in part by their mistakes, they are the steps up life's stair. The speaker's interest in Acadia's welfare was evident, from the manner in which he described the opportunities every student must meet for making Acadia greater and more useful.

The making of opportunities is possible but always dangerous. Some people are said to be lucky but it is generally cultured brain power that makes the luck. Those men that are best fitted to make the opportunities in life are those who have grasped the opportunities in College life, which lead to the fashioning of a man. From lack of time the speaker was forced to leave the latter part of his subject with short consideration. For those who can enjoy a good talk the evening was pleasantly spent, and we trust sometime in the near future Mr. Parsons will favor us with a Lecture.

COOKISMS.

You cannot send nature by express.

EVOLUTION cannot be greater than involution.

THE latest form of evolution asserts that God makes the types, but that they print themselves without external aid.

GOD and the nature of things have no cross purposes. Truth works well, and what works well is truth.

THE Absolute, the Infinite, are words that have no real significance unless taken in connection with some quality.

By irreversible natural law all character tends to a final permanence, good or bad. In the nature of things a final permanence can come but once.

THE eve of an unexpected time I believe to be at hand, and its dawn now more than begun in the best educated minds, when faith will make science religious, and science make faith scientific.

As an insect throws out its antennæ, and by their sensitive fibres touches what is near it, so the human soul throws out the vast arms of conscience to touch eternity, and somewhat, not ourselves, in the spaces beyond this life.

Now, the fact for which materialism and atheism, and for which the atheistic and materialistic school of evolutionists can never account, is collocation, or how the disarranged chaos is put together into the intelligible book of God which we call nature.

THE Christian is a man who has changed eyes with God. In the unalterable nature of things, he who has not changed eyes with God, cannot look into his face in peace.

If you have any lofty conception of what is possible in future history, if you find your souls capable of imagining what you call perfection, then there must be in the universe somewhere, perfection, at least greater than you can imagine, otherwise your fountain rises higher than the source, and so there must be a being better than any being imaginable to man.

HOW TO ENJOY A WALK.

I WANT you to consider the walk an intellectual pastime. I beg of you not to confound it with the muscle walking tramp who is not satisfied with less than four miles an hour. The walk which Thoreau loved, that ended in a saunter, is the genuine article. You don't think you must reach a certain point, or go over a certain amount of ground, or that you must know the names which science has given to the forms of nature; you have an eye for pictures, perhaps. Well, look for them. Think of an autumn evening; the growth of a summer dying; a tender haze hanging over the cornfield before you in the shadows. A twilight mystifying and glorifying like the memory of youth. The trees on the hill-top above you, a bank of gold with the glory of the sun on their turning leaves. And this is only one of a thousand. Do you think that Claude, or Ruissdæl, or Turner could get into one of their pictures what you can see between those hills? Don't go too far, for weariness of body dials the mind, and that last mile, should it be a hard one, will embitter all your pleasant memories, like dregs in wine. You go often, for it is an art you need to cultivate. You go when you are ready; you go hunting for something, but you need not go burrowing, as if you should always be adding to your stock of knowledge. Remember that the most of us need ideas more than technique, and hunt for the wide views, the lifting things. Try to keep your sympathies aroused, your senses awake, and see how you will learn the rudiments of the universal language. The sermon goes on continuously, but no one listens. Oh, the glory of it! The pictures, the perfumes, the music, the voices! You are awed and humbled without being saddened. You are exhilarated without being made presumptuous.—Sel.

CORRESPONDENCE.

Messrs. Editors:—

In glancing over the list of correspondence in the last issue of the *ATHENÆUM*, an article on the gymnasium came to my notice, not on account of its excellence in thought or expression, but on account of its tendency to convey wrong impressions.

As one who has been involved in some of the statements of this article, I would like an explanation. What does the writer mean by a *successful failure*? What was promised to the Students when they paid the entrance fee to the gymnasium last year? Did the proprietors guarantee to hand the apparatus over to them when they were done with it? The writer seems to insinuate that the proprietors of last year established the gymnasium for the purpose of cheating the students and lining their own pockets. That such is not the case it is hardly necessary to affirm. From the statements made at the general meeting of the students, it was clearly shown that the amount received from admission fees, barely covered the necessary outlay for apparatus, without taking into consideration the amount of time and labor expended by the managers.

Further. The writer on some unexplainable hypothesis draws the conclusion, or seems to think that each one who pays his admittance fee necessarily owns part of the apparatus. He remarks that when the term is over the gymnasium is no more and all the students have received from it is their exercise.

On the same theory the writer might say of those who attend the rink, that as their money kept it in operation, therefore the rink should belong to them, but instead of that when the winter season is over the rink is no more, and all the benefit they have received from it is their skating, while they are no nearer possessing a rink than they were the year before.

Again the writer says that we purchase the appliances and bear the expenses of equipping a gymnasium and in the end find ourselves at the point from which we started. What is meant by this? Does it mean that the students are annually defrauded out of a gymnasium by the misappropriation of the funds they supplied to construct it? I do not wish to infer this, but will attribute the mistake to the awkward arrangement of his sentences. The students do not *pay* for the appliances. They give their money with a fair understanding that they are to have the use of them, which is a slightly different thing.

As for personal animosities I have met none and do not apprehend any, but should the students be dissatisfied with the present arrangement, and desire to form a club, I shall be glad to dispose of my interest in the concern and unite with them in sustaining it.

My object in writing this letter was not to oppose

the organization of an athletic club, but to object to the manner in which the writer of the last issue cast such unwarrantable insinuations on the proprietors of the Gymnasium.

Thanking you for the space given,
I remain, yours etc.

ONE OF THE PROPS.

EXCHANGES.

SOME of the recent editors of our paper having, in the accustomed order of things, been succeeded by others, the management of the Exchange column has fallen into new and inexperienced hands. During the past term, this department of the paper, did not, for reasons unnecessary to specify, receive the attention in former years devoted to it. This discontinuance of a custom has not commended itself to those having the paper in charge, and accordingly it has been determined that an effort shall be made to re-establish this department in its former position. Though most College Journals are agreed as to the importance of an Exchange column, a glance at a few of our Exchanges easily shows that opinions quite widely differ as to the proper manner of conducting one. Perhaps it would not be unwise for the present Editor to give an outline of his own views on this question, so that his subsequent course, while possibly calling forth disapproval, may not occasion surprise. It seems to us that the true object of the Exchange column is the general improvement of the College paper. When, however, as is sometimes the case, this possible instrument for good is debased from its true function so far as it becomes the battle-ground over which tear noisily volleys of street-Arab slang and undignified nothings, we think both it and the Editor should be consigned to a nameless grave with all possible dispatch. The office of an Exchange Editor is then this:—To freely grant praise when worth is perceived; and to impartially, but fearlessly, present unfavorable criticism where such appears to his careful judgment to be required. None of our papers approach to perfection, and we need not Burns to tell us that we cannot see ourselves as others see us. The *Acadia Athenæum*, therefore, invites such criticism as has been designated. Finally, asking some portion of clemency from those fierce spirits who scan the stranger columns, we have written our preface.

THE January number of the *University Monthly* does not seem to have suffered much from the loss of its editors. Though not containing quite the usual amount of matter on strictly literary subjects, it is in other respects a creditable issue. The editorial on singing is a strong appeal to the students to renew in

its former vigor the old College song. We think with the editor that the abandonment of this old-time custom is an unfavourably sign, indicating not only a waning love for *Alma Mater*, but a lack of that strong spirit of fellowship which ought to bind students together. Prof. Robert's poem, *Canada*, is certainly a very fine thing, and shows on the author's part a great loyalty to the country whose hidden strength he rates high. The article on "Our University" is much too long. It should have been published in two chapters at least. As to its literary merits, we can make no positive remark, as our time has been too limited for its thorough persual. Spencer has been called the "poet of poet's," and possibly the author of "Moonlight in October" ranks among those few, the hidden beauty of whose high graspings and imaginations is felt only by minds of similar and sympathetic mould. We, who lay no claim to the poet's lofty soul, feel forced to confess that the idea of any man attempting to encircle at one time the night, moon, air, stars, earth and sky, in one pair of human arms, however extensive, and then, having performed this astonishing feat, of kissing them all round till they turned red in modest confession, seems to us extremely silly, if not idiotic. We think we could suggest to him a simple operation, differing only in the objects performed upon, and fraught with much fewer practical difficulties. The personal column is a good feature of the paper. Altogether we like the *University Monthly* very well.

THE *Kings College Record* for January can hardly be called an improvement on its average issue. "Sir Thomas Wyat" is quite interesting, and the conclusion of "A glimpse at some of the poets" is good, showing an appreciative knowledge of the subject. But these two articles, with, perhaps, the exception of the review of the magazines constitute the weight of the paper. We are glad to notice the testimonials to the new strength which is reviving the institution.

THE present issue of the *Argosy* is rather superior to many we have seen. "Habit" is soundly written, containing truth and good advice. How "Mot" in his remarks upon "Popular Governments" satisfies himself that "Governments of all kinds may be termed necessary evils," is a mystery to us. He certainly does not attempt to prove its truth as he goes on. We think the mechanical appearance of the *Argosy* might be improved by a more judicious arrangement of the matter.

THE *Dalhousie Gazette* of February 12th is before us. This paper is a regular visitor, and the present issue is very creditable. The report of the Munro Celebra-

tion is quite animated and as a literary production we will not trouble it; but it is necessary to correct a statement which conveys an incorrect impression of Acadia's attitude with regard to the much troubled question of Consolidation. That the students of Acadia College were in favor of union or consolidation may have been the impression received by the reporter and others from certain remarks of our representative, but we must in justice to ourselves affirm that such a statement if made was wholly unauthorized, and is incorrect. We fear that Dalhousie must yet content herself in patience with the sympathy with which her well-known voice would seem to meet from the other Maritime Colleges, leaving Acadia satisfied for the present, at least, with the position she has taken on the question. "A bit of a time in the Library" shows quite a creditable amount of wit and invention. It is of course best understood by the students themselves, but many of the allusions are quite apparent, and the general thread is easy to catch. "Our Debt to Shakespeare" shows considerable thought. "Dalhusiensia," we know, is a sealed book, but we cannot help observing that punning is its editor's strong point, if such doubtful proficiency in such a doubtful species of wit can be honored with such an adjective.

THERE are a few other papers which we should like to notice this time, but we must leave them untouched for the present. We have received *Varsity*, *Colby Echo*, *Oberlin Review*, *Adelphian*, *Acta Victoriana*, *College Rambler*, *Niagara*, *Index*.

PERSONALS.

REV. D. FREEMAN, '50, has returned from Florida and resumed his work in Kings County, N. S.

REV. E. N. ARCHIBALD, '65, has settled as Pastor in Clements, N. S.

REV. W. B. BOGGS, '65, and wife are expected to leave their station in India about this time for a visit to their native land.

REV. J. C. SPURR, '74, has removed from Capo Breton to Cavendish, P. E. I.

HOWARD BARSS, '75, of Liverpool, Eng., is spending some time this winter with his friends in Wolfville.

REV. J. O. REDDEN, '76, of P. E. I., has gone south for his health.

REV. M. P. FREEMAN, '62, is supplying for the Gaspareaux church.

A. W. ARMSTRONG, '79, is teaching on Long Island, N. Y.

REV. W. BAIXS, '80, of Victoria, B. C., has recently opened the new house of worship which has been built since he entered on his pastorate.

C. W. WILLIAMS, '83, who will graduate from the Toronto Baptist College the last of April, has decided to accept the pastorate of the church in St. Andrews, N. B.

S. N. BENTLEY, '80, is engaged in the successful practice of medicine in one of the leading cities of the Western States.

C. E. GRIFFIN, '80, has been lately admitted to the bar in Mass.

E. A. COREY, '82, is studying medicine in Richmond, Va.

REV. I. W. COREY, '83, has taken charge of the 47th Street Baptist Church, Chicago.

F. M. KELLY, '84, is the popular Principal of the Grammar School of Sunbury County, N. B.

REV. J. MCC. BLACK, M.A., '74, whose services as Pastor of the Kentville Baptist Church are highly valued, recently favored the Acadia Missionary Society with a well written address.

D. S. WHITMAN, '83, is pursuing the study of law in Winnipeg.

C. W. BRADSHAW, '83, is studying law in the same city.

A. L. CALHOUN, '82, has been pursuing his professional studies in the law department of Harvard.

F. C. SHAFFNER, '82, graduates this year in medicine at Winnipeg.

S. P. COOK, '82, graduates this year in medicine at Columbia University, N. Y.

JOSEPH LOCKHART, '83, graduates this year from Bellevue, N. Y.

H. BERT ELLIS, '84, graduates this year in medicine at University of Cal., San Francisco.

ELMER T. STEVENS, of the freshmen class of '86, has been unable, on account of ill-health, to rejoin his class since Xmas.

LOCALS.

THESES!

SILK hats!!

SMOKED out!!!

GOOD-NIGHT, ladies, we've got to leave you now.

"THEY are my bosom friends," said a student in speaking of some mysterious-looking slips of paper.

GENUINE misery.—Not knowing your Greek and struggling the whole hour to keep two lines ahead of the Professor.

"EVERY thing that must be, is not," was a Junior's reply, when asked to state the third primary law of thought.

THE encouraging smiles and the infantile gestures which cross between them during morning service, remind one of a doting mother and her son.

"WHAT next"? said the Professor of Mathematics.

"The Conchoid of Nicodemus," answered a theologian, evidently thinking of his last effort.

Sen. "Oh, you're a Sophomore."

Soph. "So are you, minus the Sophos."

A certain Sophomore being asked in what costume he intended to skate at the carnival, replied that he would appear as a man. Some wonder was manifested among the students whether or not such a thing were possible.

In the report of the Senior Theses in the present issue, the name of one of the Senior editors does not appear, work on the *ATHENÆUM* being taken in his case instead of the regular assignment.

The quality of Merc(h)y is not strained ;
He droppeth, as the gentle bolt from Heaven,
Beneath the gymnast's bar ; he blesseth twice ;
He blesseth him that laughs and him that wants to ;
He's mightiest when the maddest ; and his face
Doth then show likest to the burning coal,
When Merc(h)y strikes the floor.

THE following eulogium was passed upon a student after speaking in the Athenæum Society :—"He was quite a success. He raised on his toes only eleven times, grasped many things, including the seat in front of him, and the tremulo stop to his voice was but half pulled out."

It is hinted that in a certain Cad, a strong desire to occupy the President's chair, has become apparent. The janitor has already been forced to decline with thanks two or three kind invitations to perform certain work, which have been given him by this aspiring fledgling.

CONUNDRUMS. What is the difference between a certain student's preaching and his passing an examination ?

In the former case his cribs are read, while in the latter, they are written.

What is the difference between reception and deception ?

None ; since in either case you are taken in.

To MR. J. W. ARMSTRONG of the Sophomore Class, belongs the honor of being the first student, since the introduction of Olney's Calculus into the College curriculum, to brand the proverbially difficult theorem—

Newton's method of describing the Cissoïd of Diocles—with the letters, Q. E. D. Mr. Armstrong has our congratulations on his success.

THE Beaconsfield curl, the round hat stuck pretty well back where the brain should be, the over-coat thrown back displaying a six-inch chest and a seven-inch breast-pin, the small cane, the legs to match, the hurrying air, the look of inimportance betoken him—the Beau Bromelle of Wolfville.

MR. R. W. FORD of the Junior Class, has accepted an invitation to teach at Round Hill, Annapolis County, and will hence be absent from College the remainder of the term. During the past four months, Mr. Ford held the office of Sec'y.-Treas. of the *ACADIA ATHENÆUM*, in which situation he acquitted himself with the utmost credit. On his departure a hearty vote of thanks was given him by the Society. The offices rendered vacant by his absence have been filled as follows :—

Secretary-Treas. of the Paper, J. B. Morgan ; Vice-Pres. of the Society, E. R. Morse.

CHARGE OF THE ROYAL THREE.

Down the street, up the street,
Down the street gaily,
All in the midst of the Sems,
Walk the three daily.
Forward the Royal Thred !
Charge for the Creek, they say ;
Into the midst of the Sems,
Walk the Threo daily.

Fair ones to right of them,
Fair ones to left of them,
Fair ones in front of them,
Smile then, and wonder.
Gazed on by man and beast,
Down to the bridge they hasto ;
Then they charge back, this Threo,
Three but in number.

Who thus the cako can tako ?
Oh, the wild tracks they make !
All people wonder.
Honor the charge they make,
Honor the steps they take,
Three but in number.

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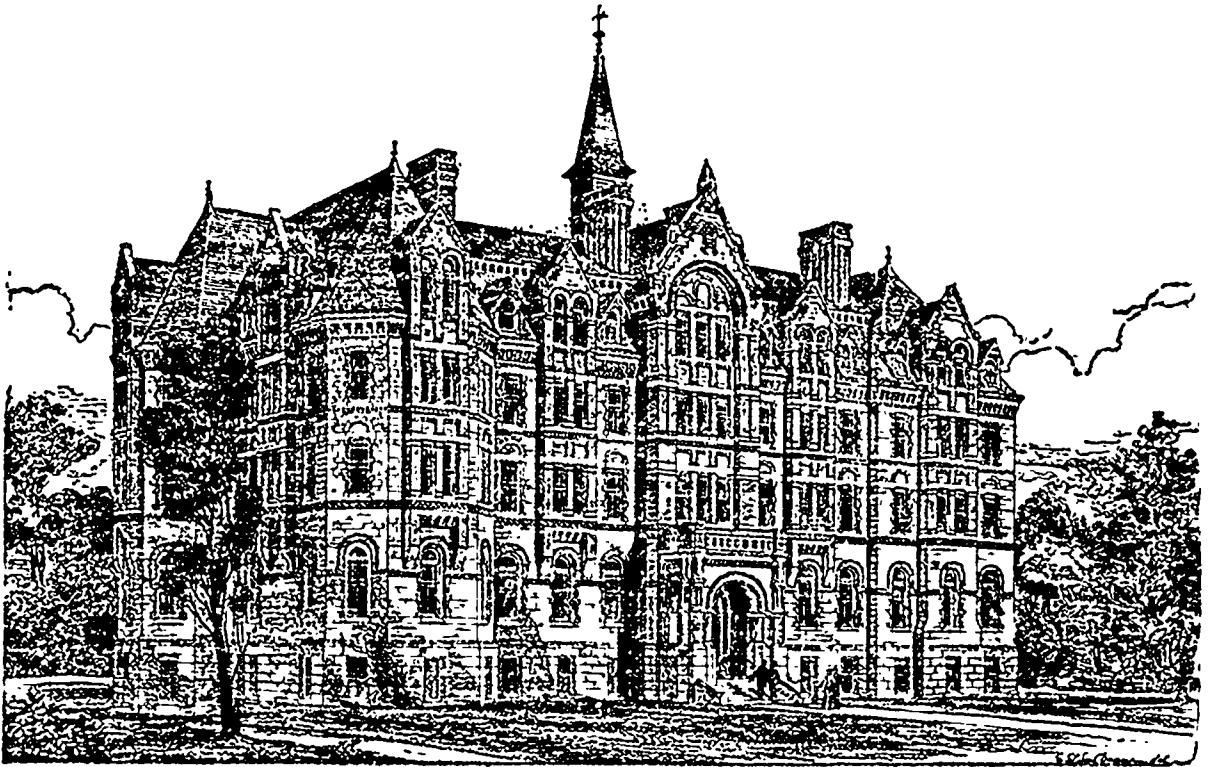
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