

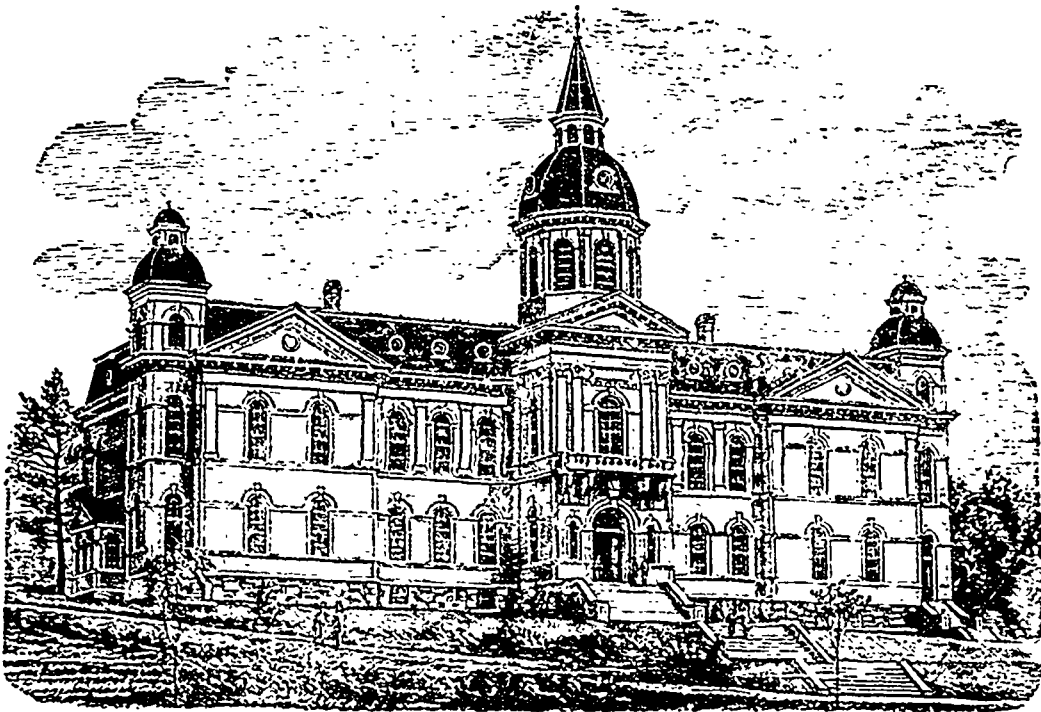
ACADIA ATENEUM

◀ Prodesse quam Conspici. ▶

VOL. XIII.

WOLFVILLE, N. S., MAY, 1887.

No. 7.



❖ THE UNIVERSITY OF ACADIA COLLEGE. ❖

FACULTY OF INSTRUCTION.

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The Acadia Athenæum.

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WOLVILLE, N. S., MAY, 1887.

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Acadia Athenæum.

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→* The Sanctum. *←

IN the presence of peculiar events like the Jubilee year, some thoughts spontaneously take form, and so our attention has been turned to the subject of jubilees in the annals of English history. It is a rare occurrence for an English sovereign to complete fifty full years of rule. Glancing back over the roll of English monarchs, we are struck by scarcity of reigns that are drawn out to a half-century. Henry III stepped six paces over the fifty, but in those troublesome days no notice was taken of a matter that in modern times is being made an occasion of jubilant demonstration and tumultuous joy. Edward III died during his fiftieth year of sovereignty, and the nation banished all thought of rejoicing. Not until four centuries had winged their flight into the past did any one monarch rule England for fifty years. Then George III reigned sixty years; and though the fiftieth was celebrated by a jubilee, yet the merry-making was tinged with sadness, for reason had fled

from the poor old king. Thackeray's touching account of the last sad days of "Farmer George," as his people loved to call him, is so exquisitely pathetic that we cannot refrain from quoting a sentence or two:—"All history presents no sadder figure than that of the old man, blind and deprived of reason, wandering through the rooms of his palace, addressing imaginary parliaments, reviewing fancied troops and holding ghostly courts. He was not only sightless—he became utterly deaf. All light, all reason, all sound of human voices, all the pleasures of this world of God were taken from him." With such a king, the people must have rejoiced sadly.

But now another jubilee year has come round, and it is our good fortune to witness the completion of the fiftieth year of kindly rule by our Sovereign Lady Queen Victoria. Her sound, good sense in public affairs, her lively interest in the welfare of her subjects, and her true, womanly heart swelling up with tender love in the home-circle, and vibrating in sympathy with the hearts of her people, have so endeared her to every Briton that throughout the length and breadth of the Empire there is swelling up universal thanksgiving, because after fifty years of sway the Queen is still the Queen in health and heart and mind. We may fairly say that this is the first real jubilee in English history, and in every portion of the Empire grand preparations are being made to celebrate the rare event with dignity and splendor. There is, indeed, much to rejoice over, and much, we regret, to deplore. As far as other nations are concerned, Britain is at peace with the world; but she is at war with herself—a most lamentable condition, for it seems to argue decline. Let us hope, however, that the decline is only "seeming." Ireland has ever been a troublesome member, and it almost seems as if the "Emerald Isle" had been intended for "a thorn in the flesh" to England. "Howe'er it be," let us cherish the hope that the crowning glory of the jubilee year will be manifested in the radical cure of the "festering evils" of torn and distressed Ireland.

NOT all customs that are ancient can be honored. For instance, the bloody rites of human sacrifice and the wild revelry of bacchanalian orgies have grown into disrepute with the advancement of civilization and moral refinement. Under this same category of condemned practices should be written in a bold hand the word "Hazing." A few instances of this should-be-forsaken custom having come under our notice, call for some comment. Apart from the special injustice in these particular cases, there are general and valid objections to the custom as a whole. In the first place, no student or number of students have the moral right to inflict such discipline upon another. Though a body of students may constitute a distinct and peculiar society by themselves, they cannot claim to be exempt from those general laws which are fundamental in all social organization. These deny the privilege of private vengeance, and delegate the arbitration of disputes and the administration of justice to the properly appointed authorities of the whole body politic. Hazing is thus placed under ban. At best it can only claim to administer justice in that wild, primitive, summary manner characterized by the term "Lynch law." In either case the innocent are about as apt to suffer as the guilty, while the true culprit stands back and hounds on the persecutors. In the second place, where action is so heated and hasty, the causes which seem to call for it are as often imaginary as real. But little time is taken for consideration as to the real merits of the case, and hence mischievous and untruthful representations, conceived in some evil, treacherous brain, and disseminated by slanderous tongues, are often mistaken for sufficient reasons for heaping indignities upon some unoffending person. Evidence of this is found in the frequent acknowledgments of misled but fair-minded students. In the third place, when the motives governing such action are analyzed, it appears very often that the ostensible end of correcting faults is really subservient to a strong desire for the pleasurable stimulation of exciting scenes, but little account being taken of the pain and disadvantage inflicted upon the victim. Still it may be urged that under some circumstances such a course is absolutely necessary. We may again be allowed to question if it is ever necessary to adopt irregular courses of procedure in order to correct irregularities—to descend from

gentlemanly conduct in order to force others to it. We heartily concur with our President in condemning such practices, and in conceiving that there is "a more excellent way."

TERSE writing is the demand of the age. The authors who will be read by future generations are those whose motto is *multum in parvo*. The shortness of life, and the much that must be crowded into every useful life, makes this demand imperative. Superfluous words and clauses must give place to thought. Terse writing is not the product of unconscious cerebration, nor the spontaneity of any man's brain; be this result ever so good, patient thought would have made an improvement. Some may pride themselves on being able to write without much forethought; but such writing lacks the "*Attic salt*," and will soon be trodden under foot. There is a striking comparison between the verbosity of Josephus and the terseness with which Julius Caesar described one of his greatest victories:—*Veni; vidi; vici*. Close writing suggests hard work, while verbosity impresses one in the opposite direction; the man of earnest purpose will seize the former and reject the latter. Terseness, however, should never be sought at the sacrifice of clearness; we must not give Charybdis such a wide berth as to land us in the arms of Scylla. But it is evident, that for the lack of terseness many good and wholesome works must find a place in the dusty archives of forgotten lore. The writers and speakers who are heard and read by thinking men are not those who pack their sentences with fine rhetorical figures, but with close and well defined thought, backed up by an earnest purpose. Should we compare the oratorical speeches of the eloquent Pitt, with the modern practical terseness of Gladstone, we will see that the spirit of the age tends to close writing and concise speaking.

WE would call attention to the article in our present issue upon "College Confederation." It is an able criticism of the scheme, and comprehensive statement of the principal objections to it. The arguments are well worthy of the consideration of all educationists, whatever the complexion of their views upon this subject.

UNIVERSITY CONFEDERATION IN ONTARIO.

ABSTRACT OF A PAPER READ BY THE PRESIDENT OF THE COLLEGE BEFORE THE ATHENÆUM, FRIDAY EVENING, APRIL 8TH.

THE proposal to bring the various Universities in Ontario together in a federation in Toronto has been discussed within the Province with great earnestness, and has awakened considerable interest among the friends of education in these parts. The plan contemplated the union of the several Universities and colleges in a system of affiliation with the Provincial University, the affiliated colleges and Universities retaining a staff of instruction to deal with particular subjects, the Central University maintaining a professoriate to give instruction in other subjects,—all being regulated by a Senate which should determine the various courses of study and have the power to confer degrees. The plan has not been received with universal favor. The University of Trinity College, Toronto, and Queens, of Kingston, decided not to adopt it. The Baptists have petitioned that they may unite their two colleges, one in Woodstock, the other in Toronto, under one charter with University powers. The application will probably be granted. The proposed confederation, therefore, chiefly affects the denominational colleges in Toronto and the Methodist University in Cobourg. The Regents of Victoria University, being inclined for the most part to accept the plan proposed by the Government, agreed to refer the matter for final decision to the Quadrennial General Conference which met in Toronto last September. The question of removal and federation was discussed in the Conference for four days. The debate was represented by the daily press, as one of the most important that have taken place in Canada. In favor of removal and federation, it was held that this would involve less expense than to remain in Cobourg; that a great University could not be developed except in a great city; that the denomination were unwilling to contribute the needed endowment for Cobourg. It was said to be the duty of the state to aid the higher education, and this could be done consistently only on the proposed plan, and that, as the Methodists were already one third of the population, they could safely adopt the plan; that it would be better for the denomination to come into contact with other people; that

in federation their influence would be greatly enhanced; that if modern secular education tended to scepticism, it was their duty to counteract that tendency, and federation was the only way open to them by which they could have a controlling influence over the higher education of the country. It was said that federation would open a wider curriculum for their students, that, if education were to be conducted according to the old methods, they might remain in Cobourg, but as in these days there is a demand for extensive systems of options and a large variety of courses of study, the combination of various institutions to form a common university is the most reasonable method of meeting the popular demand. The plea was made that in these days young men were unwilling to give as much time for general culture as was formerly given, and therefore it is necessary that general and professional studies should be blended. It was said that they were not now holding their young men to their own university, but that a large number of them were in attendance in University College. The hope was expressed that the formation of a great university in Toronto would prevent their young men from going to universities in foreign countries. It was claimed that a degree from a central university would be considered more valuable than one from a denominational college, and that the plan of federation presented the only opportunity possible to them by which their young men could receive the full benefit of the higher education, and at the same time be kept under the influences of christian truth.

In opposition to the plan, it was stated that contributions had been obtained for the University in Cobourg, as if that were to be its permanent location; and thereby a legal and a moral obligation had been created, which should prevent removal,—that by the admission of competent judges only four more professorships were needed to make the university, where it is all that could be desired,—that in these days there is a tendency to found fancy chairs at extravagant rates, while the necessary equipments of a first-class university can be had for much more moderate sums. It was urged that no government could bind its successors in the matter of grants for higher education,—that if grants should be made for this object, the amount would have to be divided between several universities, as several of the denom-

inations would stand out against the union,—that the university professoriate would be composed of Government appointees, and hence there would be danger that politics would appear in the higher education,—that University College, with its larger staff and fuller opportunities, would draw students away from the denominational college,—and that it would be altogether probable that, as a result of federation, the Arts' department of Victoria University would be absorbed in the Provincial University and the Methodist University be reduced to a Theological Hall. The plan of federation was declared to be vague, cumbrous and expensive. The belief was expressed that as a result of the proposed federation, the students would be exposed to many temptations, and that the religious element in education would be gradually eliminated or unduly depressed. The plea was made that a university which had accomplished so much good in intellectual and moral education should not be suddenly turned aside from its accustomed course to enter on a doubtful experiment.

The vote of the Conference on the question was as follows: In favor of removal and federation there were 138; opposed, 113. Of the ministers, 66 voted in favor of the measure, 67 against it. Of the lay delegates, 72 voted in the affirmative, and 42 in the negative.

Some of the arguments in the case were special and local in their nature, others more general in their application. To one at a distance it appears probable that the proposed plan would make University College *facile princeps* in the federation of colleges, and, as a consequence, the others would be relatively weakened; and also that the professoriate of the Central University would always have in the estimation of the students an importance and prestige that would unfavorably effect the federative colleges. As a result, the Arts' department of a university entering the federation would probably be absorbed in the Provincial University, leaving a Theological Hall to represent the denomination in the union of colleges. The division of subjects between the denominational college and the central university will evidently be attended by some difficulties. The division is to be made on the principle that the subjects most intimately connected with religion should be retained in the college, and the others handed over to the university. This plan will naturally suggest to the student a suspicion

that the directors of his college are afraid to trust certain subjects to men who do not have the stamp of their denomination. Such a suspicion will not be a good leaven. The inconvenience which the state finds in sustaining an Arts' college, as compared with a technical school for instance, is that certain subjects which common consent and long usage have marked as indispensable in an Arts' course, will require that instructors should express opinions that will favor some denomination of christians more than others, and thus one of the fundamental principles which limit the functions of the states will be violated. If, in order to avoid this, the professor maintains a sphinx-like silence in the class-room, whenever it is perceived by the class that his subject has a logical leaning on religious belief, this course is quite likely to be interrupted by the students, as meaning that religion is an unimportant affair; and thus by attempting to avoid giving offence to one class of christians, offence is given to all the religious people in the community. Experience has shown that these consequences quite uniformly follow the operation of state universities. The ideal university is one that can deal freely with all subjects, and yet will do this in fealty to religion as the highest concern of man. Such a university must be sustained by men whose convictions agree with this ruling idea, and whose labors, acquirements and possessions are laid under cheerful tribute for its support.

The argument that centralization in education is not desirable is well taken. The highest excellence will rest on variety, not on uniformity. Every institution of learning, if efficiently conducted, makes its own constituency.

The idea that a great federation of colleges will keep the young men of Canada from going abroad to study is probably illusory. The grade of work done after federation will remain what it was before; because it will be determined by the popular demand. The few who wish for something higher will go where they can find it. The process will go on till the country becomes populous enough and wealthy enough to call for a university that shall begin its work where the university of the present leaves off.

It is doubtful how much solid advantage is opened to the student by a practically unlimited range of options in an arts' course. There are some subjects which ought to be included in any course of liberal study.

It is necessary that some order should be observed in taking up different studies, as the information gained by some is necessary in prosecuting others, and the habits of mind formed by some studies will be the natural condition for the successful prosecution of others. A large part therefore of a general course of study in our colleges should be prescribed. A system that may be wise in a German university, may be quite out of place in Canada. The freedom of choice in studies, which marks the German university, is preceded by the drill of the long, full and prescribed course of the German gymnasium. The colleges and universities of our land scarcely do for our youth what his gymnasium does for the German. The experience of those who have been over the road, who know the studies, who know the order of mental development, ought to count for something in framing the best course of study. When our academies shall come to do most of the work now done in our colleges, then students may be permitted to arrange their studies. As the education of the people approaches that grade, the principle of options may be gradually introduced.

In the argument in favor of a federation of colleges, it was stated that young men were becoming impatient of long courses of study, and therefore it was found desirable to blend general and professional subjects. So far as I can learn, provision is made for this blending of studies in the Arts' course of the Toronto federation, only for theological students. It may be questioned whether this is a wise arrangement. Candidates for the university will do better to ask for no favors of this kind. It is better for them to take their places in the general course of study with the candidates for the other professions; do the same work, take the same kind of discipline; show themselves in this way the equals of their fellows, susceptible to the same influences, appreciative of the same excellencies. Then, after the professional schools have been passed, when they meet in active life, they will understand each other better, they will have more respect for each other. Besides, the state of mind in which one pursues theological studies is so different from that in which he carries on the ordinary studies of the Arts' course, that it is difficult to conceive how he can pass from the one state to the other on the stroke of the clock.

Theological studies are so exacting in their demands

on the time and the feelings of the honest student, that if he attempts to carry on general studies at the same time, it is almost certain that he will attend to these only in a perfunctory manner, and hence receive a one-sided development. Or, if he takes up his theological studies just as he takes up his classics and his science, he is likely to receive from these just about as much special preparation for the ministry as from the former. This substitution of so many theological subjects in the Arts' course cannot be viewed as advancement in the higher education, nor as giving any substantial advantage to theological students. It is to be regretted that an institution having so many excellencies and so much prestige as the Toronto University, should be willing to lend its favor to such a mistake.

If the enquiry is made: How shall all that we have been considering affect us in regard to our work here, we can only reply—In no other way than by stimulating us to greater earnestness in developing our own college according to the principles and pattern which the experience of the past is commending to us.

MARCH.

The seasons on the plains make savage war
In whirling battle—down along the shore,
The river over, on the sea afar,
The struggling armies meet their enemies.
The winds rise high with hoarse and thunderous roar;
The breakers frothy, lashed by every breeze,
Dash hissing with itened crest, and broken wave
That rise and fall, upon the shaken dyke,
The sea o'er topping. Thro' the rusty ice,
Like massy boulders cut in strange device,
The shrieking winds, fast whirling, onward rave,
And catch the hidden streams to strike
Them into spray. Now with the maddened air,
Snow blinds the sight, concealing for awhile
The conflict. Swift, the feathery atoms scale
O'erhead; brief from the tumbling darkness there
Of clouds careening, comes a sunny smile
To gaze upon the dreary moaning swale.
Above, the floating gull calls to his mate,
And downward darting in their swift career,
Alight together where the winds abate;
So white their wings, so graceful in the air

'Mid all the storm. The ship can scarcely ride,
 Afar, and tossing 'gainst the tightened chain
 Strained by the frenzy of the wind and tide.
 And wild ducks, sheltered in the calmer lee,
 Betray to passing flock their still domain,
 Which, circling downward, turn their spiral way,
 Soon break the surface with each storm-beat breast,
 And lave their feathers gracefully,
 And fold their tired wings in grateful rest.
 At sunset still the battle thunders strong,
 Where heav'n touches earth the west along;
 The falling gloom, lit by a bloody line,
 Hangs close and threatening o'er the hills below.
 And flashes, 'mid the breaking vapour, shine
 With crowning glory of the vesper glow.
 Of all the moods which nature shows to man,
 None catch his eye like this, nor prove her might.
 She makes earth to writhe 'neath heavy ban,
 And airs to lash, and clouds in agony
 To roll; with new pulsations life inspires,
 And expectation springing with delight
 Looks from its sleep to listen and obey
 And soul all mindful of the outward sign
 Feels the same power swaying it within,
 And lightens with the bursting fires;
 And while the universe doth thrill, it joins
 Its trembling self to nature kin.

J. F. HERRIN.

A SKETCH.

If any bosom has been secretly cherishing the belief that in the student's life there are no opportunities for cultivating the domestic qualities of his nature as well as the economic, we feel it a duty and a privilege to put such an opinion to flight, and in its place to plant another, having for its authority the pure light of experience and the testimony of the entire brotherhood.

It is an interesting piece of work, to all observers, which the seeker after the truth has frequently at first to do. Putting down a carpet is mere fun, at least that has always been his opinion; to change which

Not all the blood of beasts
 On Jewish altars slain

could have in the least way prevailed. He knows that he has seen the "women folks" at home put them down, and that they did it in a very short time and made no complaint over it. Now "women folks" always complain of anything like work; so therefore to anybody who "knows logic" (and he fancies that he knows something of that study) the conclusion is irresistible. Putting down a carpet is not work, and what isn't work is fun.

Such is his belief, and he is about to corroborate it by actual experiment. The strips of carpeting must of course be sewed together. Whether it is the psychological result of the operation, or whether some new innate principle becomes suddenly active; authorities are divided upon; but it is certain that there is almost immediately developed within him a strange and savage tendency, as evinced by his eager desire and great relish for blood, constantly sucking that article from the ends of his fingers in such quantities as can neither receive a warrant from Christian custom nor Pagan usage.

The body cannot be preyed upon without injury to the mind, and consequent upon such a destruction of the one there must be a corresponding change in the nature of the other. The first manifestations of this altered state of affairs is seen when the stitching necessary for putting together the first two pieces is about half completed. The youth of his mother's praises (none of your flattering words of exaltation, the currency of the counterfeiter, but praises unalloyed, the coin pure as the pure love which gave them birth) grows so exceedingly reflective, that if he were exposed to the view of the most acute observers, it would be a point of debate whether he was sick with love or sad with religion. In this case should they decide upon either they would be equally wrong, for neither of those subjects is likely just then to prove itself in any way attractive to him, being, as he is, closely engaged in examining the arguments for finishing his "piece of fun" in this way, or that way, or considering the advisability of not finishing it at all. Happy are his thoughts when he concludes not to stitch another stitch, but nail it down with ten-penny nails before he'll do it. The rest of the story is soon told. A blister or two may add to the already spotted appearance of his hands, and some pains may attend his locomotion for a day or so afterwards; but the feat is accomplished, the carpet is down, nailed down, and down well; and out of the whole field of his nature the little plot devoted to domestic purposes has had the gardener within its bounds and the coarsest weeds plucked from its breast.

Then comes the sitting up the room; the putting up the blinds, the hanging up the pictures, the arranging the books on the shelves, the unpacking the trunk and setting out the wardrobe; in all of which

there is displayed the same spirit of neatness and for having things look, as he says, "something like."

There is another thing which, though not always seen among the property of the room, so generally claims a place there that we should do wrong to omit it. It is the picture—likely of father—more likely of mother perhaps; but most likely of neither. Whoever it is he never tires with looking at it. He looks at it in the morning before he goes to class, at noon when he comes from class, and at night. He studies his lessons with the picture worked in as a background to every sentence, and writes innumerable letters looking at it in such a way as would seem to say (of course we may be wrong) that he is addressing his thoughts to the original. The very loadstone of his existence that picture is, and as truly rules the compass of his life as the magnet the trembling needle.

House keeping has a vast number of little duties which, though they are known intuitively by the daughters of the land, never occur to the sons of the land till any one of them sets up for himself. None of the latter class become so well aware of this as the man of study. After a little his propensity to study (we suppose it must be that) affects his clothes by making them some half-dozen buttons minus; or his foot has grown too long for his stocking, and, as a consequence, the latter is out at the heel or toe; or he wants his handkerchiefs marked, or his hat brushed, or his room tastily arranged as to its furniture, or some towels washed; or from the long list which might be compiled, some other need. Each one comes to him with a lesson, and it is only a question as to how that is learned. In the more simple ones we may fairly state that he soon becomes an adept. For the more complex operations the statement is perhaps too strong. For instance, there has been in some cases a marked departure from the ordinary custom of having the thread with which a garment is mended of the same color as the cloth; and in other instances the common practice of darning has been entirely ignored, stitching the edges of the aperture together having been adopted instead. Nor are such opportunities for one day only; they are present with him to the end. While he is thus seeking mental development and gazing upon his high position in perspective, a kind Providence has also fitted him, in case his first hope should not be realized, for two other enviable positions, though lowly—a bachelor and a widower.

It could be of no avail that we should continue further. Apart from his consciousness of intrusion upon the reader's patience and a lack of space alike forbid us. If you feel that you have been introduced to a few scenes in the student's system of living and by means of them some idea has been given you upon that subject, the object of this sketch has been fully accomplished.

A SHORT LAY SERMON.

FOR THE ESPECIAL BENEFIT OF CONGRESSIONAL,
MINISTERIAL AND OTHER DEAD HEADS.

(Intended for the Longitude of Washington City.)

Text: *So he paid the fare thereof.*—JONAH 1:3.

As not many months ago Sunday schools throughout and beyond English speaking countries considered the story of Jonah's flight and capture, it may be well to direct attention to a practice too common at the present day, on the part of men who are often unconscious of any violation of moral law.

Commanded to make a long journey to Nineveh, "that great city," and "cry against it," the prophet, from lack of courage or other cause, disobeyed the command, and instead of going eastward to the capital of the Assyrian Empire, deliberately undertook a journey westward. Unlike many others he preferred a voyage by sea to a journey by land, his destination being Tarshish, in Spain.

Fully determined upon disobedience, he sought to make obedience physically impossible by seeking an asylum in Western Europe, and placing himself beyond the "great sea." Fatigued by his journey to the seaport, Joppa, he went on board the vessel, and after securing his passage, lay down in his berth and slept soundly while the ship sailed out of the harbor. The truth of the proverb,—“Man proposes, God disposes”—was strongly illustrated in the case of Jonah, who soon learned that he could flee not from God's presence; and instead of proudly disembarking in due time at Tarshish, he was spewed out of the mouth of a "great fish" (not whale) on his native shore, after a three days' imprisonment.

Disobedient and blame-worthy as Jonah was he exhibited an element of honesty deserving of emulation twenty-seven centuries thereafter, viz.: "*He paid the fare thereof.*" Unlike "stowaways" in almost every passenger ship from the Old World to the New; unlike ministers of the gospel who, in some Southern States, are allowed to travel on railway trains at half-price; unlike ministers and theological students who are allowed by Wananaker, the great and good Philadelphia merchant, a discount of ten per cent on all their purchases; Jonah went to the Captain's office, asked the price of a first-class passage to Tarshish, and without complaint or higgling, paid the full amount. He did not say: "What reduction do you make for prophets? I am a Hebrew prophet on my way to Western Europe, and my business requires haste. Can you take me at half-price?" Nor, indeed, after he was forcibly ejected from the vessel during the storm and got safely to land, did he call at the office at Joppa and ask for the return of his money, claiming a violation of the contract to

take him safely to the port of destination. Perhaps, even at that early period, Phœnician shipmasters inserted in their bills of lading exceptions similar to those used in recent years, viz.: "The act of God * * * fire, and the dangers and accidents of the seas excepted;" but as Jonah made no claim for breach of contract there was no need for the owners to plead the exceptions.

Whenever I have known men high in official position to obtain and use free passes on railways; whenever I have observed members of Congress exhibit passes in railway coaches while all others paid full fare, I have thought of and admired the sterling honesty and independence of the Hebrew prophet who, when about to embark on a voyage over the Mediterranean Sea, went boldly up to the Captain's office and "paid the (full) fare thereof."

An eminent English poet of the last century wrote:

"'Tis greatly wise to talk with our past hours;"

and an humble prosaic American who bears the same name, asserts that it is equally wise to consult the records of past centuries and practice now whatever is worthy of imitation.

G. RAY BEARD.

Washington, D. C.

IMPRESSIONS.

NOTWITHSTANDING the fact that the old saying "know thyself" has been repeated times without number, until drowsy minds have ceased to regard it with becoming reverence, the truth it contains will never fail to impress itself upon us, and practical illustrations of its strengthening power will never cease to manifest themselves to us so long as the world continues to produce men of tact and morality.

To live, to grow strong, and to excel, in matters which constitute ones duty or pleasure while he runs his allotted course on this unstable earth, is the desire, though perhaps imperfectly developed in some cases, of every sane man, and when those conditions of life are found most conducive to this end, they should be grappled with a firm and steady mind.

If knowledge is power, and no one will attempt to dispute the statement, the acquiring of knowledge bears in its every step germs of personality, either good or evil, which will mark for life or death the aspiring mortal. The tree of learning bears on its every branch fruits which when once tasted create in the consumer the only known appetite which may be freely satiated without fear of harm. Whatever may be said of the effect of excess in regard to some matters which influence our lives; from the very nature of the case, intemperance in lore is an impossibility, for he who has devoted his life and energies to the study of causes and effects, has but reached

that stage when he may survey himself, and having a faint idea of possibilities, knowingly contemplate upon what might have been.

After careful consideration it has been satisfactorily ascertained that no particular belief or connection with popular subjects of discussion shall determine what a man's intellectual position will be. All clever men have not been pious, and *visa versa*; some of the keenest and most piercing intellects have been the most sceptical. Early associations, ancestry, etc., while responsible in some degree for character, theologically defined, are not answerable for that personality which is the pure outcome of education, tempered to no small degree with natural inclination.

Education, not the mere cramming of Greek roots, and remembering abstruse formulas; but the observing of and the consciousness of being surrounded by others, the study of human nature, a knowledge of the wondrous works both around and within us is the surest, safest and only way in which we may be, as it were, drawn out and made to be able honestly and fearlessly to face the world. Once on the right path, with a purpose set and a thirst for learning created, we are prone to give up to the occasion; being slightly acquainted with one extreme in the problem, we are apt to neglect the mean on which so much of vital importance depends. Two results appear to come from moderate research; first it seems to have connected with itself something to nourish a being properly known as an immoderate fool, whose self appreciation and utter worthlessness exactly balance; again, there undoubtedly exists in human nature a tendency to underrate inherent ability, to take a back seat in the theatre of life to wait for opportunity, instead of always being on the look and continually prepared for that auspicious day which is almost sure at some time to present itself to every man.

Assuming that study, both the act and the subject reviewed, both of self and nature, is beneficial; a gentle stimulus bearing pleasure with it is often necessary to turn the mind from more vulgar practices, and to create a desire to seek after that which cannot be purchased, or when obtained sold. At the present time while the value of learning is universally acknowledged, and to some extent sought after, numbers of superior minds, on account of custom and environment, are devoting themselves to vocations scarcely worthy of the name honorable; numbers of strong wills, manifestly so from the zeal with which they engage in their mistaken callings, are growing up, becoming ripe, and finally fading away in the unknown and unhonored past, for the simple want of something to rouse and set in motion that true spirit of manliness. Something more than mere popular sentiment is required for this purpose.

In looking at the marks left us by spirits of the past, we often see the night bringing out the stars; occasions both of excessive sorrow and gladness,

often bear in themselves the first principles of greatness, afterwards known as noble and high minded men.

After the preliminary course of training has been undergone, when the individual knows what application, and the result of it is, his success will be measured by many causes working in harmony or discord, as the will of the student may determine. The story of failure resulting from whole souled, ambitious, zealous work, remains yet to be told. It is obvious that some influential factor in the mind governs to no small degree aspirants for honors in all classes of people; that some states of mind, whatever be the cause, are more conducive to healthy remunerative work than others. When these are known, either through experience or otherwise, the seeker may perhaps be able more effectually and contentedly to apply himself.

Leaving those classes who are stimulated to exertion by necessity or pride, it will be beneficial to examine reasons why men apparently judicious and wise, are continually rushing into ruinous speculations and thrusting high-flown, impossible theories upon the world; the cause first and altogether is ignorance; not only confined to the present state, but also in regard to the future, ignorance of self. Much has been said of that condition of humanity by which the future is as a sealed book; and much remains that that may be said. As most people are constructed the knowledge of a score or two of years, replete with hardships and trials, etc., would cause present melancholy and ultimate death, would take away all ambition, and make man a mere machine, whose rate of speed would not be automatic, and which, being deprived of ambition as a lubricator, would be continually grating and scratching against itself.

While these individuals who conform to a rule that can be made and applied to society at large may be taken as typical mortals, as these fairly representing human capability and tendency; we find many unrepresentative, unrepresentative beings who are possessed of perhaps uncommon sense. Neglecting so good a rule as "the proper study of mankind is man," there is a fairly intelligent humble class who, instead of endeavouring to decipher their relation to one another and to nature, are apt to look upon themselves and humanity generally as poor miserable beings, created solely that they may wonder at their own incapability, who with a sort of tired expression, forever cherish the fact of their smallness; and who devote their time and talent to the perhaps highly commendable, though not very remunerative, occupation of striving to elucidate the unknown and impossible. Man should know his place; but continual remembrance of utter worthlessness is not such a stimulus as might be wished for to produce results which may make fitting timbers in the edifice of civilization. Another being which enjoys the distinction

of being uncommon is the genius. Uncommon ability in any sphere of life is, as a rule, marked by early precocity; and as we find artists coming from all grades and conditions of society, we may infer that nature alone is answerable for peculiarities which appear on either side of a line known as common sense.

If the great mass of mortals are of a type fairly developed and endowed, at what point in the scale of humanity are we to class those known as geniuses? A careful study seems to confirm the opinion in those who make it their business, that the link between idiocy and genius is more apparent than is generally supposed, that certain acts peculiar to men of extraordinarily thoughtful composition, very closely resemble cases of simple idiocy. So that the ordinary lunatic whom we almost abhor may have a mind lofty in its imaginings, whose divine inspiration is lost on the popular unappreciative conception.

Whatever be our position in regard to the line before mentioned, whatever our prospects of fame, we will find much pleasure and more disgust in examining this fame, that we may see what it really is. We know that it is universally sought after, sometimes attained, that there is no royal road to it, the pauper in his poverty and prince in his riches having equal resort to it. Some men have walked through the blackest crime to the object of their ambition, and made their names immortal, while multitudes of those silent, persistent, untiring people who, unknown to the public, devote themselves to the alleviation of suffering humanity, go to their graves unhonored and unsung.

Fame is thin as air and unstable as the ocean, depending not so much upon the act itself as upon the assenting or dissenting voice which is expressed by public opinion. "The paths of glory lead but to the grave," and it is only through ignorance and hope that we are able to meet the many vicissitudes which each new day presents.

OUR LECTURE COURSE.

On the evening of April 29th the Rev. W. B. Hinson, of Moncton, N. B., delivered an excellent lecture in College Hall upon the subject of "Infidelity." The lecturer in his visit last year established his reputation with Wolfville audiences, and consequently, in spite of inclement weather, a good house greeted him on his second appearance. In the treatment of his subject the lecturer avoided the stock arguments on the evidence of Christianity, with which every student is familiar, and devoted himself rather to an interesting comparison of Christianity and Infidelity in themselves and in their effects upon society. The lecture, which possessed much oratorical excellence, was cal-

culated to make deep impressions, and was heartily appreciated by the audience. We fear that in the brief abstract and short quotations that we shall be able to present to our readers it will be hardly possible to fairly represent the lecturer's course of thought.

In opening the lecturer said: "Eighteen centuries ago Christ lifted a cross, swung a star, planted a seed. Is the cross fallen, the star eclipsed, the seed dead? In other words, is Christianity a failure? Infidelity says yes. I'll prove Infidelity's assertion false inside sixty minutes." He first stated three main truths of Christianity which are mercilessly opposed by Infidelity—the being of a God, the immortality of existence, the sacredness of the Golden Rule. In the course of these remarks he said: "Infidelity listens to the thunder's roar, the ocean's surge, the rushing wind, the rustling leaves, the songs of birds, the whisper of conscience, the challenge of inspiration and the pleading of a Holy Ghost, and says, No God. . . . Where the owl of Infidelity beholds naught but a tomb, Christianity, eagle-eyed, looks into immensity, and sees afar the pearly walls and glittering palaces of the New Jerusalem. . . . Christianity teaches honesty. . . . Infidelity, through Hobbes, declares: Every man has a right to all things and may get them if he can, in accord with which is Rousseau's declaration, I never took the trouble to buy that article I could get my hands on. Christianity, standing on the Golden Rule, and regarding woman everywhere as combined mother, wife, sister, or child, says: Lust not by so much as a lascivious look. . . . Infidelity, through such representatives as Herbert, Hume and Bolingbroke, teaches that man's chief end is to gratify his lust." Having empanelled his audience as a jury, having for its duty the deciding whether Christianity or Infidelity be more worthy of our support, the speaker propounded to each of these witnesses the following questions: "Whence came I? What am I? Where am I? Whence go I?" Having heard the respective replies, he sums up the evidence thus: "Christianity says I'm a God-created soul, living on my father's footstool, to be transferred at death to the halls of heaven. Infidelity says I'm an animated jellyfish, living in a dice-box of a world, to become at death a Canada thistle or a buzzing mosquito. Gentlemen of the jury, shall we leave Christianity's rock for Infidelity's rot? Ere dismissing these witnesses look at them well. I point to Christianity's apostles. That is Paul, hero of two hundred stripes, three stonings, three shipwrecks, imprisonments and perils innumerable; the final scene in whose life was furnished by Nero's bloody block. This is Voltaire, atheistic and unclean. Paul, as his sun neared the west, said, I have fought a good fight. Voltaire peevishly said, I wish I had never been born. This is Peter, pentecostal preacher, champion of the faith. That is Rousseau the seducer, thief, and flinty-hearted. That group is made up of James, beheaded in Jerusa-

lem; John, banished to Patmos; Matthew, slain in Ethiopia; Mark, killed in Alexandria; Jude, shot with arrows; Andrew, the crucified; Philip, the stabbed; Luke, hanged in Greece. These all died in the faith, all died worthy of the faith. Those yonder? That thicknecked man with the head bulging at the back, is Bolingbroke, the libertine; that bleareyed one, blinking before the truth like an owl in the sunlight, is Paine, the drunken; that sleek-looking vagabond with the meaningless smirk upon his greasy face, is Herbert, patron of adultery; and that thin-lipped man with the frozen face and stony eye, is Hume, advocate of suicide; and that central figure with the cloven hoof and curled-up tail appearing over his shoulder, under his coat, is the Devil."

In speaking of the record of such, he said: "I've heard of a hypocritical church member, but never of a hypocritical member of an atheist club. How's that? Why the infidel professes nothing and lives up to it. A backsliding atheist is an impossibility, for an atheist has nothing to backslide from. You point to an intoxicated man and say, there's a pretty christian for you; but you never say of such an one, there's a pretty infidel. . . . Let it be understood that when from cell or cellar, brothel or bar-room, a man says, I'm an infidel, the world unhesitatingly believes him." Again, he said: "I believe Infidelity is incompetent to make men nobly live or decently die. It has failed to stamp grandeur on the brow, or holiness on the heart of its adherent. . . . When Havelock, the British general, lay down to die, he ordered his boy of eighteen summers to be brought. I have sent for you, Harry, said the brave old man, that you may see how a christian man can die, and calmly his heroic soul passed away. Approach the deathbed of D'Alembert and see how Atheism dies: Oh thou blasphemed but indulgent Lord God, hell itself is a refuge if it hide me from thy frown. Voltaire promised his physician half he was worth for six months' life. On being told that he could not live six weeks, Voltaire replied, then I shall go to hell." While Christians denounce atheism, Atheists praise Christianity as a system. Why? A skeptic says, because Christians misrepresent Infidels. Here is Rousseau's testimony, an Infidel on Infidels: "If our philosophers were able to discover truth, which of them would trouble himself about it? Which among them would not willingly deceive the whole race for his own glory? There is not one among them who would not prefer his own lie to the truth discovered by another." Adopting the method of judging the systems by their fruits, the speaker pointed to the confidence in our fellow-men inspired by Christianity, the beneficent institutions to which it has given birth, such as orphanages, hospitals, asylums and mission enterprises, and contrasted with these the negative results of Atheism. . . . "We must stop this thing said Jewish orthodoxy, and the

various isms hushed their strife, and united to crush the pale Galilean and his creed. But the blood of the martyrs was the seed of the Church, and Christianity has buried Palestine's hatred, Roman paganism, and Grecian philosophy It washed the war paint off the Saxon, it mastered Angle, Dane and Norman. It made Britain the bulwark of freedom and faith, and to-day you could more easily pluck England off the rock on which she is builded, than wrest the truth from her grasp Christianity has got to-day the two hundred millions of the Anglo-Saxon race, and when the Anglo-Saxons say yea, the yeas have it. She has got the only successful emigrating people, the only men who have a genius for colonizing, the nation teaching, epoch making, strong, sure, steady men, slow to revolt, sure of affection, strong in hate, terrible in revenge, fond of life, daring to die, oppression denouncing, fetter breaking men; the men who won't outlive defeat; the women who won't survive dishonor; the men who have the Spartan's patriotism, the Hebrew's national pride, the Roman's daring, and the Grecian's clear-sightedness; these men, eagle-eyed, rocky-browed, and lion-hearted, the Anglo-Saxons—grandest race God ever yet produced—the Anglo-Saxons acknowledge the Galilean king. Christianity is getting the heathen too—as she inevitably must; for the Saxon sails all seas, pierces all continents, emigrates to all lands; and to the everlasting honor of the emigrant be it said, ere his own house is completed, he builds his church and school "While Infidelity has not a single martyr, Christianity can point to the heroes of Bible translation, the nobility of the axe, the scaffold, and the fire. It records the names of those who were stoned and sawn asunder, who were tied up in bags with snakes, the maimed, mutilated, murdered millions of whom the world was not worthy. I conclude by asserting that Christ has a tighter hold on the world to-day than he ever had before; that the cross is unfallen, the seed still lives. That he is worthy of our trust is asserted by Gladstone, who says: Hold on to Christ with an ever tightening grasp; by Grant, who said: Hold fast to the Bible as the sheet anchor of your liberty; by Richter who declares, Christ is the holiest among the mighty, the mightiest among the holy, who with his nail-pierced hands lifted empires off their hinges, and who still governs the world Burn the bibles of Christendom, and you would raise an army such as God's sun never yet beheld, and in defence of the Bible marked by mother's tears and fathers' fingers—in its defence a million men would say, you shall burn the world first" The President of the Athenæum, who presided during the evening, tendered the thanks of that Society and of the audience to the lecturer, who responded in a neat speech. Should Mr. Hinson visit Wolfville again he will be warmly welcomed by those who have had the pleasure of listening to him.

PERSONALS.

Rev. J. H. ROBINS, B. A., '73, is the popular pastor of Claremont church, New Hampshire.

T. S. ROGERS, B. A., '83, has passed his 2nd year law examinations, leading the class in Conflict of Laws, Constitutional Law, Equity, and Sales.

Rev. A. L. POWELL, B. A., '83, who has been studying at Newton Centre, has received and accepted a call to the Baptist Church, Guysborough, N. S.

E. R. CURRY, B. A., '81, has taken the degree of Bachelor of Divinity at Morgan Park Theological Seminary, Chicago. At a recent meeting of the faculties and students of the four divinity schools of Chicago and vicinity, Mr. Curry's response to the toast "It is the heart that wins," is very highly spoken of by the *Standard*, the leading Baptist paper of Chicago.

Rev. H. A. SPENCER, B. A., '79, is pastor of the Baptist church at Milford, Mass. Rev. Dr. Lincoln, of the Newton Theological Institute, writes to the *Examiner*: "Mr. Spencer is prospering in his work," etc.

Rev. O. C. S. WALLACE, B. A., '83, pastor of the 1st Baptist Church, Lawrence, Mass., is in Wolfville, recruiting from the effects of a late illness, preparatory to resuming his pastoral duties. On the 27th ult., he and his lady took dinner with the Students in Chipman Hall.

ACKNOWLEDGMENTS.

Dr. Bowles, \$1.00; Rev. Geo. Weathers, \$1.00; Chas. D. Rand, \$1.00; Rev. J. Tingley, \$2.00; A. T. Morse, \$1.00; A. McIntyre, \$1.00; Colin Roscoe, \$1.00; Dr. F. Higgins, \$1.00; Rev. G. Carey, \$1.00; Rev. J. Ford, \$1.00; Mrs. A. Walker, \$1.00; Mrs. H. Calhoun, \$3.00; F. H. Schofield, \$2.00; W. O. Wright, \$1.00; J. B. Calkin, \$1.00; L. Donaldson, \$2.00.—HORACE L. DAY, Sec.-Treas. "Athen."

LOCALS.

CLANS.

MAPLE Sugar.

THE Quartette Club.

"OUR Choir" is going to Sing-Sing.

General definition:—"A hygroscopic salt is a salt that can only be seen through a microscope."

MONK—a tender term of address used among some familiar Seniors.

PROF. to Mr. M. of the Freshman Class:—How do we obtain our word ignorance from ignora?

Mr. M. proceeds to give a practical instance of,—"*Ignoro, Ignoras, Ignorat, Ignoramus, Ignoratis, Ignorance.*"

CONVERSATION between two Sophs while hastening to the scene of the fire on Sunday morning:—

No. 1.—*Que tu cherchions?*

No. 2.—No, only one.

ONE of the editors has been "getting up his muscle" by daily practice with "Indian Clubs" and "Dumb Bells." After this issue he is expected to be in good condition, and then "Beware how you tread on his *tale*."

THE poem "March," in our present issue, may seem somewhat out of season; but we believe that our readers will gladly overlook this and welcome the original contribution.

ERRATUM.—The writer of "A Criticism," in our last issue, calls our attention to the substitution of the word *ingenious* for *ungracious*, near the close of his article. We regret having overlooked this in proof-reading.

THE latest reported case of baiter is that of hair for May-flowers. The barbering usually takes place on the Chapel steps. It is (understood) that teachers of our sister Institution will object to these *barbarisms* of good sense.

SPRING brings with it many interesting phenomena. Those who have until lately been hemme(ou)ld in by winter blasts and a parents watchful eye, the causes now being removed, are again following their favourite occupation, namely:—the always-overtaking never-catch-up-game. Don't.

IN this day of obstacles and obstructionists to the strengthening of good will, it behooves all to guard well their words and actions. Many a would-be-hero's ardour, it is to be feared, has been eternally blighted by such a cold greeting at the door:—"Thus far shalt thou come but no further."

A PECULIAR feature of modern civilization is the "secret society." Russia has its "Nihilists"; France, its "Communists"; Ireland, its "Land League"; America, its "Knights of Labour"; and "Acadia," not to be outstripped in the race of improvement, has its "Club." Unlike other associations of this ilk, the "*Acadian fraterni'ty*" is noted for its *mild, un démonstrative spirit*.

ACADIA has added another to her list of Clubs. Now that the ball and bat have again come into use a base ball club has been organized, with the following officers: President—F. C. Hartley; Secretary—W. W. B. Wallace; 1st. Captain—C. W. Eaton; 2nd Captain—A. B. Holly; Ex. Committee—W. W. Chipman, J. H. Cox, H. W. McKenna. The club is in a flourishing condition and after a little practice ought to be able to send a good nine into the field.

IN the March issue of the ATHENÆUM there appeared a local beginning "All Gaul, &c." In defence of ourselves, as well as the person there referred to, we feel bound to state that the local was introduced by other hands than those of the Editors, and entirely without our knowledge. It is a matter of regret that we should be thus forced to refer to a case of this nature, which places both the managers of the paper and the victim in an exceedingly unfavorable light.

THE "Hill" was aroused Sunday morning by the report that the Seminary was on fire. The fire was easily extinguished—a few pails of water being sufficient. Burning soot from the flue ignited the roof. The managers have now taken such precautions that all danger of fire in the future from such a source is out of the question. The smoke was discovered shortly after the fire in the basement was kindled, so at the most the fire had only been burning a few minutes when discovered. The prompt alarm, as well as the heroic action of the ladies, is commendable.

RECITAL.—On Friday evening, April 15th, College Hall was filled with a select audience, drawn by the announcement of a "recital" by Mr. H. N. Shaw. The audience was on tiptoe of expectation, and warmly greeted Mr. Shaw as he appeared on the platform. Rapt attention and frequent applause attested how heartily the readings were appreciated; and when the well arranged and happily chosen programme was finished a rousing encore made everything ring again. In the selection from "Henry VI," "Jem's Last Ride," and in "The First Class in Elocution," Mr. Shaw best displayed his power and mobile versatility. Miss Buttrick's piano solo was replete with grace, taste and expression, while the "Choir" won laurels for themselves and their leader.

IT may possibly be of interest to the friends of "Old Sem," especially those who have eaten "hash" in its hall, or have been engaged within its walls during the still hours of the night in sanguinary combat with unseen foes, to know that it has departed peacefully into the great nowhere. It was consumed by fire Sunday evening, April 24th. It is thought that the fire caught from the flue. The other buildings on the Hill were, comparatively speaking, in no danger, since the wind, which was very slight, carried the sparks clear of them. The fire was discovered shortly after 8 p. m., and the walls were level with the foundation before 11 p. m. This, the last of the old buildings on the Hill, was built 1835, and used as a boarding-house until 1843, when the Old College was built, which afforded rooms for the students. For a considerable time previous to the erection of the New Seminary in 1879, it was used as a Seminary, and since that date for an Academy boarding-house.

THE Day had dawned (his morning attire) when a breathless one came from the East murmuring—"our—building—is—on—fire." Thereupon the Day arose with more haste than speed and proceeded, as if paralyzed with fear, up one flight of stairs to a classmate's room and leisurely glueing his lips to the key-hole, gently whispered—"the Seminary is on fire." Another, not so thoughtful of his comrade's slumbers, with stentorian voice roused a Holy Pilgrim, who forthwith donned a complement of "duds" and journeyed Eastward. Having reached the top of the "Sem" our pilgrim essayed an excursion on all-fours 'twixt roof and ceiling. But alas! his ponderous weight was more than lath and plaster could sustain, and the next moment, to the intense disgust of "Who—who-must-be-obeyed," a pair of feet and legs were wildly gesticulating in the hall below in a frantic endeavor to gain a foothold in air.

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HELEN L. BUTTRICK.....	<i>Instrumental Music.</i>
JENNIE D. HITCHENS.....	<i>Vocal Music.</i>
LAURA M. SAWYER	<i>Assistant in Instrumental Music.</i>
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C. H. DAY, B. A.	<i>Mathematics.</i>
H. N. SHAW	<i>Elocution.</i>
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