

The Acadia Athenaeum.

"Prodesse Quam Conspici."

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A WILLOW AT GRAND PRE.

THE fitful rustle of thy sea-green leaves
Tells of the homeward tide, and the free-blown air
Upturns thy gleaming leafage like a share,—
A silvery foam, thy bosom, as it heaves !
O slender fronds, pale as a moonbeam weaves,
Some grief through you is telling unaware !
O, peasant tree, the regal tide doth bare,
Like thee, its breast to ebbs and floods,—and grieves !

Willow of Normandy, say, do the birds
Of motherland plain in thy sea-chant low,
Or voice of those who brought thee in the ships
To tidal vales of Acadie, or words
Heavy with heart-ache whence sad Gaspereau
Bore on its flood the fleet with iron lips ?

—THEODORE H. RAND,

McMaster University.

in Canadian Magazine for December.

SIMPLICITY A TEST OF THOUGHT.

THE connection between thought and language is vital. It is analogous to that between soul and body. Thought precedes language in order of time. The latter could not exist without the former, as language is self-embodied thought or the outgrowth of thought. Such being the relation of thought to language, it is possible for us to compare and form quite an accurate estimate of the *thoughts* of men. We can judge thought by means of language just as we judge a tree by its fruit. Language abounds in a great variety of forms of expression, and at first sight it seems impossible to fix on any one form, as a standard, to which we can refer all others. Now this seeming difficulty is removed when we consider that these manifold expressions represent very many distinct thoughts. Each maintains its own individuality in both its ideal and real existence, and as a natural consequence this diversity must exist. But notwithstanding all this we find two styles of expression, one or the other of which characterizes every spoken or written sentence.

We assert without fear of contradiction, that in proportion as a writer clearly comprehends his subject, in the same ratio will his expression be clear. We need only appeal to the works of nature and literature to verify this statement. The works of nature all indicate the thoughts of the Creator, and yet how simple they are. We read in the granite ledges, in the teeming populations of the animal and vegetable kingdoms, in the bony frame work within which life acts, in the starry firmament, and even in those portions of organized and unorganized matter which are too minute to be detected without the aid of the most powerful microscope,—in all these we read the inscriptions of a mighty hand. Though these inscriptions are so simple in form, yet for depth and originality they cannot be surpassed in the whole realm of thought.

Constituted as we are, we cannot but believe that the Creator sees along the same line that man does. The only difference is that man's view is more limited and consequently does not extend as *far* on this line. Thus, it would appear, that the thoughts of both, as they deal with truth, may be subjected to the same test. And as simplicity is a marked characteristic of the thoughts of the Infinite, we may, with utmost propriety, adopt it as a standard for testing the thoughts of the finite. In applying it to the thoughts of men, literature affords the most inviting field, as it is here that man's greatest thoughts are preserved.

If we traverse the whole domain of literature, gathering only the choicest and most brilliant gems of thought, we return with a vast collection of simple yet imperishable forms. The rarest products of philosophy, history, poetry, are invariably found in thoughts expressed with ideal simplicity. This simplicity is natural, neither is it the result of ignorance; for the most learned authors of every age have stamped their best works with it. The "thoughts that breathe" when crystallized in "words that burn" have ever assumed a simple form.

It never entered the minds of those, who have devoted their lives and talents to an eager pursuit after truth, that they should clothe their thoughts in unintelligible and mystified terms. Their time was spent in earnest thought and not in word-framing. Their mission has been something higher and nobler than to leave to posterity a voluminous compilation of words. The old scholastic writers attempted to dazzle and delude the mind, and thus impose upon mankind, by encasing a faulty and unsound interior in a somewhat elegant exterior. But they, like all others of their class, soon found their true level. Their works now do little more than adorn the shelves of the bookseller; the cultured reject them as bankers do spurious coins.

The mere jumbling together of euphonic words, or the mixing of over-drawn figures, may soothe and please the external ear,

but never reaches the mind so as to leave an *impression* there. It is like the passing breeze of summer, which fans our cheek and is gone leaving us neither wiser or better.

The grand design of language is to convey our ideas clearly to the minds of others. And his is an exalted mission, who makes language the willing and ready instrument for the advancement of truth. It matters not to him how profound his thoughts are; they will take shape in clear and forcible expressions. While he, who cannot give the ideas for which his words should stand, evidently has no clear idea in his mind. When words conceal instead of reveal truth, they are not appropriated to their legitimate use. Locke says in this connection, "When words conceal, they conceal nothing but the ignorance of the writer." And Locke has expressed, in these words, the opinion of the majority of right-thinking men. Thoughts and not words prove the worth of an author.

One of the most censurable faults, of which a writer can be accused, is obscurity. The obscurity, which reigns supreme among many metaphysical writers, is mainly due to the indistinctness of their own conceptions. At best they see the object in a confused light and of course cannot exhibit it in a clear one to others. Instead of removing the mists and haze which overhang the atmosphere of their conceptions they only render it still more hazy by the frequent use of mystical terms and phrases.

On the other hand one of the most commendable merits which any one is capable of possessing, is conciseness of expression with fulness of thought. A word should never be introduced into a sentence unless it conveys some new idea. Otherwise it only weakens the sentence while it shows a careless mode of thinking. Many authors have fallen into this habit while attempting to produce wire-drawn refinings in thought.

Thus far our remarks, concerning men and their writings, have been very general. Let us now apply our test to a few individual cases.

Homer was so remarkable for simplicity of expression that to this day many writings are designated as being of "Homeric simplicity." Chaucer's style was very simple. Shakespeare was unique in this respect. Sir Thomas Moore, Pope, Dryden, Hume, Gray, Goldsmith, Cowper, Burns and a host of others all take rank on the side of simplicity. Others, equally eminent in their respective spheres, give us valid testimony on this question. Locke in the passage already quoted, shows most decidedly his position. Coleridge, one of the most meditative thinkers of his day, says, in his later years, "It is wonderful to myself to think how infinitely more profound my views now are and yet how much *clearer* they are withal." Emerson also says, "In general it is a proof of high culture to say the greatest matters in the

simplest way." Evidence coming from men of such standing must have great weight.

Having thus briefly considered thought as exhibited in nature and literature, we might go a little further and inquire, whether thought, as a motive power for civilizing and refining the race, has been more efficient when wearing the garb of Simplicity or when lurking behind the mask of Obscurity. A glance at the world's history will enable one to answer this inquiry. All the reformers, both religious and political, whose names we cherish, to whom we are deeply indebted, and who are universally admired for depth and richness of thought, have been men of plain simple statements. Their influence has not been confined to any one period, but has widened and deepened with every succeeding age. Truth alone formed the subject-matter of their thoughts. Their simple statements fraught with great ideas carried conviction to the soul as none but such could. *Words* may be hurled at an audience for hours and produce little, if any, effect; but one well-directed *thought*, shorn of all superfluous appendages, will cut its way to the mind of the most careless listener.

When we survey the works of nature; when we study the most enduring creations of art; when we attempt to review the immortal in literature; and when we reflect that all these are thoughts which have assumed shape, yet all bearing the indelible mark of Simplicity, we conclude that there can be no better test of true thought than simplicity of expression. G. W. C.

SOME CANADIAN AUTHORS.

No. 1.

JOHN McPHERSON.

John McPherson, styled by himself, "The Harp of Acadia," was born in Liverpool, the pleasant shire-town of Queen's County, on the 4th of February, 1817, and died at Brookfield, in the same County, on July 26th, 1845. His education consisted of a knowledge of the branches generally taught in country districts; which branches at that time were pretty well confined to the "three R's." On account of a life passed in continual ill-health, it was necessary for our poet to avoid all rough play, and as a result he was fond of study and retirement. His favorite authors were Thomas Campbell and Henry Kirke White. During his career McPherson followed a number of pursuits. Farming, school-teaching, carpentry, clerking, and going to sea, occupied his attention at different times. But enough of his history. Our chief attention must be given to his poetry, with which, by a few critical remarks and copious selections, we will endeavor to make our readers fairly acquainted. Melpomene

may be said to have been the muse who inspired most of the lines of our Author, which lines seem in a great degree to be the wailings of a sick man ; in fact, it may be said figuratively that a drop of gall embittered every cup which he quaffed from the springs of Helicon. The sadness is all personal and arises from his feelings rather than from his subject. McPherson had great love for nature, a love that was quiet and sympathetic rather than philosophical and imaginative. He never rises to the sublime nor is he ever profound. He possessed a delicate sensibility to all outward impressions affecting his bodily or mental condition, a deep pathos when speaking of that condition, and a fine ear for verbal harmony. His verse cannot be called forcible, although he has few what might be termed weak lines ; and, what is quite astonishing when we consider his youth and scanty education is, that few—very few—marks of crudeness are to be seen in his poetry. What he wrote he finished.

The following pieces are probably among his best, and they clearly exhibit the chief characteristics of his productions :—

LONGINGS FOR SPRING.

I long for spring—enchanting spring,
Her sunshine and soft airs,—
That bless the fevered brow, and bring
Sweet thoughts to soothe her cares.
I long for all her dear delights,
Her bright green forest bowers ;
Her world of cheerful sounds and sights,
Her song-birds and her flowers.

Even while the burmal King maintains
His reign of death and gloom,
How much of solid good remains
To mitigate his doom.
Sweet then to taste the well-earned cheer
When day's dull toil is o'er,
And sit among Our Own and hear
The elemental roar.

Then when the snow-drifts o'er the moor,
And drowns the traveller's cry,
The charities of poor to poor
Go sweetly up on high ;
Then while the mighty winds accord
With mind's eternal Lyre,
Our trembling hearts confess the Lord
Who touched our lips with fire.

Yet give me Spring, inspiring Spring,
The season of our trust,—
That comes like heavenly hope, to bring,
New life to slumbering dust ;
Restore from 'Winter's stormy shocks,
The singing of the birds,
The bleating of the yeaned flocks,
The lowing of the herds.

I long to see the grass spring up,—
 The first green corn appear,—
 The violet ope its azure cup
 And shed its glistening tear.
 My cheek is wan with stern disease,
 My soul oppressed with care ;
 And anxious for a moment's ease
 I sigh for sun and air.

I long to see the ice give way,
 The streams begin to flow ;—
 And some benignant vernal day,
 Disperse the latest snow.
 I long to see yon lake resume
 Its breeze-kiss'd azure crest,
 And here the lonely wild-fowl boom
 Along its moon-lit breast.

Oh, I remember one still night,
 That bless'd the world of yore,—
 A fair maid with an eye of light,
 Was with me on that shore.
 I look upon the same calm brow,
 But sweeter feelings throng,—
 She, wedded, sits beside me now,
 And smiles upon my song.

The Robin has returned again,
 And rests his wearied wing,
 But makes no music in the glen,
 Where he was wont to sing.
 The Black-bird chants no jocund strain ;
 The tiny wild-wood throng,
 Still of the searching blast complain
 But make no joyful song.

The ploughman cheering on his team,
 At morning's golden prime,—
 The milk-maid singing of her dream,
 At tranquil evening time,—
 The shrill frog piping from the pool,—
 The swallow's twittering cry,—
 The teacher's pleasant walk from school,
 Require a kinder sky.

Oh ! month of many smiles and tears,
 Return with those bright flowers,
 That come like light, from Astral spheres,
 To glad Acadia's bowers !
 Young children go not forth to play,—
 Life hath small voice of glee,
 'Till thy sweet smiles, Oh, genial May !
 Bring back the murmuring bee.

SHUN THE PATHS OF FOOLISH PLEASURE.

Shun the paths of foolish pleasure,
 Which with vain allurement shine,—
 Shun the sordid, seek the treasure
 Which will not with Earth decline.

Trust not Fortune's specious seeming,
 But, while youth and hope are thine,
 Time's eventful hours redeeming,
 Seek the light and life divine !

Then though many ills assail thee,
 - Though thy fondest dreams decay,
 Though all earthly comforts fail thee,
 God will be thy constant stay.
 Heavenly hope shall sweetly cheer thee,
 Peace and joy attend thy way,
 Heavenly aid be always near thee,
 And thy strength exceed thy day !

THE PRIDE OF BEAUTY'S BOWER.

She shone beneath affection's ray,
 The pride of Beauty's bower,
 She, like the earliest bloom of May,
 Acadia's emblem flower,
 Was all too beautiful to stay
 Were adverse aspects lower.

She lived a soul of gentlest grace
 Exalted and refined ;
 Less prized for radiant form and face
 Than wealth of heart and mind ;
 And memory keeps her faintest trace
 In love's own temple shrined.

Though round her last low dwelling here
 Autumnal leaves are strewn,
 Still falls upon the dreaming ear
 Her voice in dulcet tone ;
 But, life without her life is drear
 And, oh ! the heart is lone !

THE Y. M. C. A. CONVENTION.

"It was a good convention." This has been the verdict universally expressed on that of the Intercollegiate Young Men's Christian Association held last month. The different colleges were well represented. The best of spirits prevailed. Dalhousie was represented by Messrs. McIntosh, Johnson, Tattrie, Strathie, Stirling, Foster, Frame, Clarke, Robinson, Keddy. From Mount Allison six delegates were present: Messrs. Parlee, Jost, Sanford, Peters, Andrews, Brown. Messrs. Allen and Phinny represented New Brunswick University, and Messrs. McNeil and Ramsay, Prince of Wales College, P. E. Island. Two delegates from St. Martins Seminary were also present, Messrs. Fanjoy and Robinson. As the evening train steamed into Wolfville on the 24th October, each was met by Acadia men who gladly welcomed the delegates. In the address of welcome, Mr. W. C. Vincent,

President of Acadia's Association, remarked that it was not merely on the common feeling arising from the fact that all thus assembled in convention were fellow students; strong as that was, there was a deeper bond of union—that of Christian brotherhood. Throughout the convention the hearty shake of the hand, the kindly word, the sympathy evinced in numberless ways, showed that these words were not empty words, but the true expression of the feelings of all there gathered. Besides the delegates already mentioned, Mr. Fraser Marshall, Secretary of the Maritime Y. M. C. A., and Mr. Sallman, representing the International Committee, were also present at the convention. The words of these were helpful and inspiring.

The first meeting was addressed by Rev. D. J. Fraser, M. A., B. D., Pastor of St. Andrew's Presbyterian Church, Wolfville. His subject was "Christian Manliness." The address was a most suitable and practical one. How can students be reached? is a question of greatest moment to college Y. M. C. A. workers. The speaker showed that Christianity is misunderstood—misrepresented. It is not a weak thing. It is not an effeminate thing. Every man has in his mind an ideal of true manliness. It is strength, power. With some it is physical power. These seek to distinguish themselves in athletic sports. With others mental ability constitutes the characteristic of true manliness. They would be reckoned strong in intellect. The blatant skeptic publishes his doubts for this purpose. The honest doubter will not needlessly inflict the pain which he suffers upon others. To the skeptic at heart it matters little. To him intellectual power is the ideal of manliness and he thinks that by displaying his doubts he will be considered a thinker. There are still others who deem moral strength to be the essential to true manliness. It is only when these three are combined, said the speaker, that the ideal man is produced. Christianity and it alone does this. Every man has in his mind an ideal of true manliness. You would bring men to Christ. Live Christianity. Present it to them, not as a weak thing, an effeminate thing, but as it is. It fills the bill.

All day Saturday, October 26th, was spent in the work of the convention. Three highly interesting and helpful sessions were held, each being opened with devotional exercises. Mr. W. A. Sallman, President of Yale Y. M. C. A., representing the International Committee, presided at all of these. In the morning Mr. Peters, of Mount Allison, read a paper on "The Place of Prayer in our Work." This was deeply interesting and showed the consecrated life of the author. The importance of more prayer in the social services was urged. Prayer must be addressed to God, not to those around us. In the discussion that followed, the importance of prayer in all committee meetings was brought forward. Organizations, however perfect they may be,

should not be trusted in too implicitly. This was followed by an address by Mr. Sallman in which the religious condition of the Maritime Colleges was reviewed. There are in the different Associations 208 members, of whom 163 are active, 45 associate; while in the different colleges there are 681 men studying. During the whole year but 17 were won for Christ. These facts should give the active member cause for serious thought. There is not a Bible course in the curriculum of one of the different Maritime Colleges. The Y. M. C. A. men should urge the importance of such a course upon the faculties of these colleges. Bible study is being extensively introduced into the curricula of American Universities and is proving, wherever introduced, to be most popular. Bible study is the pulse of the Association's work. Too much attention can not be given it. This address was discussed at length and much interest was evinced in the ideas and suggestions presented. Mr. Sallman's address was followed by a paper entitled, "How to make the College Association an aggressive force?" read by Mr. Strathie of Dalhousie. This paper was full of practical suggestions and provoked earnest discussion. The morning session was brought to a close by an address, "Points to be emphasized in Bible Study," by Mr. Sallman. Systematic, progressive study was urged. In the address and in the discussion which followed many practical suggestions were thrown out.

The first paper read in the afternoon session was read by Mr. F. D. Phinny, of the New Brunswick University, on "The Business Management of the Association." The suggestions brought forward in this paper were excellent. The Fredericton Collegiate Y. M. C. A. has the right material in such men as Mr. Phinny. The conversation led by Mr. Sallman on "A Spiritual Awakening among the Colleges of the Maritime Provinces," was one to lead the Y. M. C. A. worker to thoughtful consideration and to earnest work. Mr. S. R. McCurdy's paper, "How can the College Association best promote the Cause of Missions?" was characteristic of the writer, who throws his whole soul into whatever he undertakes. The paper was a good one. The discussion which followed showed how important a place is given the missionary cause in the college Y. M. C. A. The afternoon session ended with an open parliament in which many practical questions were brought up and discussed.

In the evening a characteristically able address was given by Rev. Dr. Sawyer, President of Acadia University. The subject was: "Christ as a Pattern for Christian Workers to-day." The address was one to awaken a greater earnestness of life and work among Y. M. C. A. members. Of those characteristics in the life of Christ which could be imitated and which, in order that one should succeed as a Christian worker, must be imitated, the speaker dwelt on the following: The successful Christian worker must be filled with the Spirit; he must be familiar with

the Scriptures; he must be diligent and importunate in prayer; he must be fully conscious of the personal call extended to him to a personal work; he must be sympathetic as Christ was; he must be characterized by unswerving fidelity to his Master and to his work. At the close of the evening session the delegates were invited to the home of Professor Coldwell where a very pleasant evening was spent.

The sermon of the Convention was preached on Sunday morning by Rev. E. M. Keirstead, M. A., of Acadia University. It was a powerful discourse. The theme was: "Sympathy as an Element in the Life of the Successful Christian Worker." There must be sympathy with God who sends the message—not a hard loyalty merely, but within the mind an enthronement of Him. There must be sympathy with the message to mankind. We must appreciate it if we would be faithful in extending it to others. Besides this there must be sympathy with our fellow-men. We may gain strength by considering the relation which the country holds to the college. The college is a world in miniature. From it the light of the world radiates. The university is allied to the national life of the country. In our colleges are the moulders of public opinion for the future. But our sympathies should not be confined to our own country. While cherishing our own nation, let us not forget others. The sympathy of the Christian worker should be broad enough to take in the whole world.

A mass meeting of the students was held Sunday afternoon. This meeting was conducted by Rev. W. W. Andrews, M. A., of Mount Allison University. The necessity of accepting Christ was urged upon the students. No one lives alone. Bless yourselves and you bless others; curse yourselves and you curse others. The work of the Association is to develop Christians. This results through inspiration and practice. To gain inspiration we must come into contact with a personal Christ and meditate upon the thought of a personal Christ. Impressed with this idea, we must act accordingly.

The farewell services were held Sunday evening in the Baptist Church of the town. Mr. Vincent, President of the Acadia Y. M. C. A., occupied the chair. Prayer was offered by Rev. W. W. Andrews of Mount Allison. The address was given by Mr. Sallman and his subject: "The Study of the Word of God for our Personal Spiritual Power." Full of practical suggestions it was. Dwelling on the manner of Bible study, the speaker said: Be alone. Have a resolute detachment of mind; don't be side-tracked. Record results. Be progressive. As to the spirit in which study should be done, he said: Be intense. Be willing to learn. Be dependent upon the Holy Spirit. Be prayerful. Study in the spirit of obedience. He urged, in referring to the time for Bible study, that there be a regular hour in each day which must not be interrupted. The choicest

hour of the day should be given to Bible study, not that time when the mind is wearied and the body tired. At the close of the address, short, earnest testimonies were given by the different delegates to the helpfulness of the convention. Joining hands in a circle which extended quite around the large church, the members of the Y. M. C. A. joined with the congregation in singing "Blest be the tie that binds," after which the benediction was pronounced by Rev. Dr. Sawyer, and the fourth annual Maritime Intercollegiate Convention was brought to an end.

The next convention will meet with the University of New Brunswick, Fredericton, on Thanksgiving week of next year.

COLLEGE OF HORTICULTURE.

The Winter Term of the College of Horticulture will open on January 8th, 1894, at Wolfville, N. S. The founding of this much-needed Institution is under the auspices of the Nova Scotia Fruit Grower's Association. The Government of Nova Scotia has generously granted a subsidy of \$2,000 per year to aid the work. The Parliaments of New Brunswick and Prince Edward Island are being petitioned to co-operate, in view of an enlarged college for the benefit of all the Maritime Provinces. Prof. E. E. Favitte, of Ames, Iowa, is at the head of the Institution. In the Curriculum, the following studies have their place:—Systematic and Economic Botany, Arboriculture, Plant Physiology, Fungi, Principles of Horticulture, Organic and Inorganic Chemistry, Entomology, Zoology, Bacteriology, Ornithology, Meteorology, and a practical laboratory course in nursery work in the winter term will be provided. This will be a practical training for the students who intend to follow Horticulture as a profession. Indisputably the Cornwallis Valley is the California of the Atlantic Slope. A single acre there, in mixed fruit culture, is producing from six to twelve hundred dollars per year; and, in one case this year, the yield has reached the rate of fifteen hundred dollars per acre.

The rural districts have long supplied the cities with substantial business men. Of the three per cent of the successful business men, it is creditably affirmed two per cent were born in country homes. These gentlemen, with others, are earnestly asked to send now, their sons to learn the theory, art and practice of Horticulture, than which there is to-day no finer field in the realm of business for money making, where intelligence and skill are diligently applied.

The tuition is free. As a large attendance is expected, immediate application should be made to J. W. Bigelow, Wolfville, N. S.

W. C. ARCHIBALD,
Chairman of Committee.

DEPARTED.

It is with the deepest feelings of regret that we are called upon to record the death of MR. J. HERBERT SECORD, B. A., '91. He was a young man of marked ability, and possessed those qualities which would have ensured a successful career in after life. He had fine native talent, and coupled with this untiring industry and a strength of energy which, as the event showed, he drew upon beyond his physical powers. He was a man of many parts and might have succeeded equally well in more than one occupation. Natural Science was one of his favorite studies, and in geological investigation he showed an analytic mind fitted to cope full well with the intricacies of that branch. His mechanical skill and mathematical attainments would have led to his success in engineering. Furthermore, his carefulness, thoroughness and enthusiasm were qualifications sufficient to make him a worthy educationist. After leaving Acadia he went to Vancouver, B. C., where he occupied a position of honor on the staff of the High School of that city as second master. Last fall his health began to give away and he was forced to give up his school much to the regret of his associates and employers, by whom he was much esteemed for his personal and professional qualities. He returned east to his home at Fredericton Junction, N. B., and from there went to California and Texas to spend the winter. But his decline was steady and he came back unimproved. He gradually sank and died at his home the latter part of the summer. The students of Acadia, who knew his scholarly attainments and his social qualities, join in their expressions of sorrow to his mother in her bereavement. Acadia has reared few sons of whom she might feel prouder and of whose after life she might have felt more certain.

ANOTHER, whose demise it becomes our sad duty to record, was a member of the class of '79, MR. A. J. DENTON. His health being in a very precarious state for the last two or three years, death came not unexpectedly. Mr. Denton was graduated at the head of his class, having taken honors in several subjects during every year of his college course. He taught as principal of some of our best county academies and also as teacher of Science in the Halifax High School for several years. The arduous and exacting duties of this last position undermined his health, so that he was forced to resign his position and seek a change of climate, taking up his residence at Colorado Springs about six years ago. Here he remained until early last summer, when he returned home, spending part of his time in Middleton with his brother-in-law, Mr. Gates. He was also for a time the guest of

Mr. A. S. Bentley, of Rockland. It was seen that disease had taken so strong a hold on him that the end could not be far distant. Becoming somewhat improved, however, he determined to return to the west. This he did three or four weeks ago, but the journey seems to have been too much for him, as he lived but a brief time after arriving at his destination. He leaves a widow and one child, a boy of about fourteen years of age, both of whom were with him when he died.

STILL unsatiated, Death has taken to himself another of Acadia's honored sons. RICHARD SHAFFNER, after graduating with the class of '80, took up the position of teacher in one of the public schools of Manitoba, whence he went on the same mission to South America a few years later. On his return to his native continent Mr. Shaffner pursued a course in Medicine and entered into partnership with Mr. Bentley, an old classmate, at Ravenna, Nebraska. Being taken ill after only a few months practice, he came to Boston for the purpose of undergoing a surgical operation, from the effects of which he died in the present autumn.

SURVIVING SUPERSTITIONS.

IN this matter-of-fact nineteenth century, when Materialism is rampant, and the hurry and scurry of business life seem to exclude the possibility of believing in any power save the "Almighty Dollar," we still find lingering, even amongst that most unimaginative class, the merchant, many remnants of what were once superstitions universally believed. Referring to these the London *Spectator* publishes the following remarks of interest:

"It is not only the ignorant sailor before the mast who regards Friday with superstitious dread. His captain and other well educated men share in his feeling. The superstition concerning thirteen at the table is perhaps more widespread than any other. A hostess who deliberately made up a party of thirteen would be a bold woman indeed, for two or three would object to dining at her table for sure. Many people will positively assert that they have actually known cases in which one of a party of thirteen at dinner has died in the course of a year—and with perfect truth possibly; for, taking the average age of the assembled guests to be thirty-five or over, the mathematical chances of death occurring among them within a year are rather more than one in thirteen. The chance of a death would be even greater therefore if there were twenty, and would amount to almost a certainty in the case of a hundred—an excellent reason to abstain from public dinners! The origin of the superstition against passing under a ladder is, that in the old days the man to be hanged had to pass under the ladder which

stood against the gallows for the convenience of the executioner ; " and he passed under that ladder with the fair certainty of being immediately hanged." The superstition concerning the spilling of salt dates from the most distant antiquity. Salt, the incorruptible and the preserver from corruption, the holy substance that was used in sacrifice, could not be rudely spilled or wasted without incurring the anger of all good spirits and giving an opportunity to the evil one. Now the evil spirit lurks, as a rule, somewhere behind a man on the left side, so that it is desirable, if one wishes to avoid the consequence of carelessness, to throw the salt over the left shoulder three mystic times and discomfit the wicked one exceedingly. It is interesting to view the grave solemnity with which the intelligent and well-educated woman of to-day will perform that ceremony."

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EPHEMERIDES.

ACADIA STUDENT'S SONG.

(*To the tune of Solomon Levi.*)

I am an Acadia student,
 And I board at Chipman Hall ;
 I care not a cent for exams, or marks,
 Or Latin or Greek at all,
 But, Oh ! my heart goes ever out.
 To the Sems. across the way,
 And I tip my hat to the Wolfville girls
 And wish them a safe, " Good-day."
 CHO.—Oh Acadia Senior, etc.

I'm at receptions ever found,
 A truth you can ever tell,
 For fear some other fellow get
 The lass I like quite well ;
 There, with my lofty collar
 And my cuffs sublimely white,
 And jokes and smiles and compliments,
 I strike on " A mash " each night.

Oh ! many a fair one's heart I've taren,
 And broken many a one ;—
 Oh ! I am so resistless still,
 I'm just enough to stun.
 I'm loved by all, yet still my heart,
 As summer wind is free ;
 I'm forever mashing, never mashed,
 And never intend to be.

—

The following is a rude rendering from the French of Beranger.

While wandering o'er life's meadows grand,
 I plucked a rose beside a rill ;
 When, lo ! a thorn by me unscann'd,
 Did pierce me sore, and o'er the land
 I hurled it, but upon my hand,
 The perfume lingered still.

The rose I grasped was Love ; the thorn
That pierced me was my darling's scorn ;
And memory of that love, once dear,
The dulcet perfume lingering there.

SONG.

Translated from the German of Heine.

In the sunblest month of May,
When every flower is springing,
In my heart both night and day,
Songs are ringing.

In the sunblest month of May,
When all the blithe birds choir,
In her ear I whisper gay,
Love's desire.

DETERMINATION AND STUBBORNNESS.

Determination is a noble thing ;
It makes its owner among men a king,
Hews down the forest, bids great cities rise,
Measures the planet and explores the skies ;
And, on its tireless pinions borne afar,
Weighs the bright sun and numbers every star.

But sullen stubbornness, what can'st thou claim,
Except those attributes that yield but shame ?
Like a set post the stubborn man is proved,
It nothing moves and is by nothing moved ;
And, planted midway in a busy street,
Makes many a wreck but yet no good doth meet.
Determination is for human mind,
And stubbornness for mules and cattle kind.

AUTUMN.

Ah ! beautiful summer is over !
Blossom by blossom it died ;
And fields where the odorous clover
And daisy blo'omed in their pride,
With a dreary, dreary cover,
Autumn's sad garments hide.

The winds no longer are singing
Songs of a joy-filled tone ;
But solemn dirges are ringing,
Laments for the glories flown ;
Southward the birds are winging,
The groves are voiceless and lone.

We recently found the following in possession of a certain Senior.

A WOMAN'S HEART.

Oh woman's heart is a wonder rare !
There's nothing here below,
No matter how queer, can at all compare
To its marvellous ebb and flow.

The Acadia Athenæum.

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Business letters should be addressed to H. A. STUART, Secretary-Treasurer. Upon all other matters, address the Editors of the Acadia Athenæum.

The Sanctum.

THE work of the academic year is well under way. The students are settled down to study. It was once thought by some that the man who spent the least time over his books and yet succeeded in passing his examinations and winning his degree was one worthy of the profoundest admiration. He that could perform such a feat, it was thought, must surely have a great head. However, although high may be the judgment placed upon a man by his college-mates and friends, the world judges one not by what he can do, but by what he does. It is work which the world demands. If one has ability so much the better, for so much the more can be accomplished. Ability unexercised avails nothing.

* * *

FROM a class of men and women pursuing a course of liberal education, much is expected. When the country was younger and educational facilities more limited, the youth of brain and mettle must seek preparation for the service they would render their country and fellow-men in school of workshop and by solitary plodding over scanty books by candle light in log cabin. We may not despise such heroes. The country called them and they responded with all the power of minds developed under difficulties the most rigid. They proved themselves great and the world has acknowledged their greatness. Their lives but demonstrate the fact that when the services of great men are needed they will be forthcoming, whatever obstacles may lie in their way, under whatever adversity of circumstances they may be placed. The fact that men of great usefulness to the world have been fitted for their work without the aid of college instruction, does not of course detract aught

from the importance of the university's work. The man who intends laboring in the service of state or humanity owes it to take advantage of every opportunity which shall render him better fitted for his life's work. If college instruction is not within his reach, he may not despair. If he can avail himself of a university course, he will gladly do so. For the vast majority then of those upon whom in the future shall devolve leadership in state, in the professions, in moral reform, the world naturally looks to those who are to-day studying in our colleges and universities. Arduous and responsible and self-sacrificing service is needed. Are college men fitting themselves for such ?

* * *

UNFORTUNATELY, few who enter a university to pursue a course of study have aught of ambition to benefit the world. To the majority the work is difficult, and if they can succeed in procuring a degree they will be satisfied. A pass mark suffices. To the smaller portion the work is comparatively easy and their highest ambition is to display their abilities, perhaps become a class leader, perhaps carry off the highest honors. Their world is the college ; its plaudits their crowning glory. There are those, certainly, from both classes who look hopefully into the future for fame and position. But the motive is not what they can do for the world, but what they can win from the world. This one wishes to study to fit himself for a certain profession ; it will bring to him, he thinks, honor and wealth. For that one, another vocation—as he calls it—has attraction, for some one of whom he has heard has succeeded well in its pursuit. Are such fulfilling the university's aim ? It can not be said so. Those few who enter college with the one aim of fitting themselves for service to the world—to humanity—will one day be honored by the world—if not by the world by themselves—conscious of the fact that they are truly great. Upon them will devolve the positions of responsibility and influence. Great men are men of self-sacrifice. If one would serve the world he must be willing to give all into its service. Nothing less will suffice.

* * *

MANY there are each year who leave the college walls having done faithful work in the required courses who yet have missed much of what they might have availed themselves throughout their student life. The ability to read and digest text-books is an important end to be sought in educational work. It is not, however, the only, nor indeed the most important, end. Education is the developing or the leading out of the latent power in the mind. From its very nature it is a practical thing. It is not enough to know how a thing may be done ; education would bring out the ability in one by which he may do it. As a man may understand the rules of foot-ball and yet be useless in a game ; so,

understanding how an article should be written or a speech delivered, be powerless to do either. The ability may exist in him ; but it has not been brought out. How many students have left college with having written scarcely a paper besides the regularly-assigned essays and theses and with having delivered scarcely an address other than those demanded for the rhetorical exhibitions. The opportunities for gaining in literary skill and debating power offered by the Athenæum Society have never been taken advantage of as might be wished. We would urge the students this year to spend more time in the debating and literary society. Time thus spent is not lost. Debates on questions occupying the public mind ; papers on live topics and discussions upon them—these, enthusiastically entered into, must be beneficial in a high degree.

* * *

WE would urge the students, in giving due study to the works of the great authors, to devote more attention to the knowledge of our own Canadian writers. In this issue of the ATHENÆUM we begin a series of articles with this end in view—to invite a deeper interest in our own literature. The series is entitled, "Some Canadian Authors." Space confines us to but a few of those whom we should wish to bring before our readers. The plan of the series embraces the following men : John McPherson, Joseph Howe, Judge Haliburton, Arthur J. Lockhart, A. W. Eaton, Charles G. D. Roberts, and W. W. Campbell. The aim of the papers is to give short sketches of the lives of the different authors and critical remarks sufficient to state the important characteristics of their works ; then, by extended selections, to fully illustrate those characteristics. We hope the articles will be read with interest by all the readers of the ATHENÆUM who have a love for "this Canada of ours," and that the perusal may lead to a more complete acquaintance with the productions of our several writers. The first of the series—a sketch of McPherson, with an examination of his poetry—will be found in the current issue.

* * *

It always gives us pleasure to notice a literary production by a son of Acadia. Mr. J. F. Herbin, who was graduated with the class of '90, has published a very neat volume of poems, entitled "The Marshlands." In well-wrought, melodious stanzas, our author describes and reflects upon all the prominent points of the beautiful and varied scenery of

"The Acadian land on the shores of the Basin of Minas."

His descriptions are often very vivid, and he surrounds even the most common-place things with such a poetic halo, that we verily believe that we will never again go forth grumbling to hoe potatoes or make hay in the fields, but advance with a proud port which comes from the consciousness that the Sacred Nine smile upon us and Apollo

"Awakes the quivering lyre,
To praise the toiling swain."

Mr. Herbin in winning laurels for himself bringeth honor also to his beloved Alma Mater. The poems are well worth the time spent in perusing them. We hope that all Acadia's sons will purchase freely and read carefully.

The Month.

THE Senior Class met at the residence of Mr. Bradford Bishop on the evening of the 1st instant. A very enjoyable hour was spent.

* *

THE second in the series of the "Star" course of lectures was delivered in College Hall on the evening of the 18th of November, by the Hon. Elia S. Yovtcheff, Ex-Postmaster General of Bulgaria. His subject was: "The Czar and the Jews." In a pleasing foreign accent, the lecturer presented to the audience his views on this live and extremely interesting subject, with a clearness and force which showed not only a remarkably acute intellect, but a degree of thoroughness in the investigation of his subject which actual experience alone could give.

* *

ACADIA MISSIONARY SOCIETY held its monthly meeting Sunday evening, Dec. 10th. Some selections were read from the biography of Bishop Hannington, which pictured a few of his personal experiences and doings. His character as a man and missionary, with the nature and results of his work, formed the subject of the three papers which completed the programme. The evening was well spent with this martyr of modern missions. Such lives as his are perhaps as good instructors as we could choose.

* *

THE first recital given by the young ladies of the Seminary was held on Friday evening, December 1st. The unpleasant evening did not prevent a goodly number from assembling in Alumnæ Hall at the hour of opening. The recital was a success, as they always are. Some notes of merit might be passed upon the elocutionary reading of "Linnie" by Annie Shaw, and "The Sacrifice of Antigone," by Grace Patriquin, and also upon the piano solos of Misses Cohoon and Shaw. The solo of Miss Florence Shand was much appreciated. The recital, on the whole, reflected high credit upon the pupils and teachers of the institution alike.

* *

ON the evening of Dec. 9th, "Judge" Green, of Brooklyn, N. Y., delivered the third lecture in the "Star" Course. College Hall was filled, galleries and all, the south gallery being occupied by those who came on the special from Kentville. The Judge, after explaining how he came by his title, announced "Humor" as the subject of the evening, and he might have added pathos. He possesses a wonderful power over his audience. If laughter, applause, attention so rapt that the silence becomes

oppressive, are any indications of a speaker's power over that indefinable element of human nature which distinguishes man from mere intellectual machines, then Judge Green must always be a success. He seemed very much pleased with Nova Scotia, so much so that he intends visiting our Province next summer.

* *

THE cry of football is no longer heard in the corridors of Chipman Hall at four o'clock. The annual game with Dalhousie being over, the campus is deserted, and the football demon hibernates, not even to awaken with his brother, baseball, in the sunny days of Spring, but to slumber right on till the following October, when it rouses itself to claim its usual number of victims to barked shins, peeled noses, strained muscles, and inward oaths that sometimes echo to the outward sense. The outlook was rather gloomy for Acadia this fall. It was really difficult, the most of the time, to get a good practice game. As reports came from time to time of Dalhousie's phenomenal success on the field, many of the best men were inclined to lose heart. But notwithstanding the great need of some good team to oppose Acadia's men to shew them their weak points, the older players of the fifteen felt that they had as strong a team as had ever opposed Dalhousie. Acadia turned out in force to witness the grandest game of the season. To say that Dalhousie was surprised is putting it mildly. Although Acadia suffers another defeat she has good reason not to be ashamed of the football team of '93, that secured the only points scored against the champion team of the province.

* *

On the evening of Dec. 8th, the Propylæum Society of the College held its meeting in College Hall, to which the members of the Athenæum, some friends from the Seminary, and others were invited. The members of the Society entered to music. Miss Parker, the President of the Society, took the chair, and the following programme was then carried out:

Synopsis.....	MISS MABEL COLDWELL.
Biography of Mrs. Browning.....	MISS BROWN.
Mrs. Browning's Style.....	MISS BLACKADAR.
Piano Duet.....	MISSSES SEELEY and CRANDALL.
Criticism of Aurora Leigh.....	MISS ARCHIBALD.
Reading—Selection from "Rhyme of the Duchess May".....	MISS MORTON.
Critics Report.....	MISS FAY COLDWELL.

The study of Mrs. Browning furnished a very pleasing and instructive evening's entertainment. The papers were all of a high order, showing true literary taste and considerable painstaking in their preparation. The selection from the "Duchess May" was well rendered. Miss Morton certainly possesses exceptional ability as an elocutionist. The Critic, Miss Fay Coldwell, rivalled "Judge" Green in wit and humor. We hope we may have the pleasure of spending another evening with the Society before the close of the college year.

De Alumnis.

G. T. ILLSLEY, '92, is pastor of a church in Rapid City, Man.

C. H. MCINTYRE, '89, was recently admitted to the bar of N. B.

REV. E. M. SAUNDERS, D.D., '58, is preaching in Fredericton, N. B.

J. A. KEMPTON, '89, is at present pastor of a church in Carleton, N. B.

REV. A. T. KEMPTON, '91, is pastor of the Baptist church in Sharon, Mass.

J. T. PRESCOTT, '87, is engaged in agricultural operations in New Brunswick.

REV. J. H. JENNER, '91, is pastor of the Baptist church at Osterville, R. I.

W. B. BURNETT, '91, after teaching for some time at Gleichen, Alberta, has gone to Vancouver.

A. R. TINGLEY, '92, after teaching a year at Birtle, Man., has taken up the study of law.

OWEN N. CHIPMAN, '92, is studying theology at Rochester, N. Y. Also A. J. CROCKETT, of same class.

A. V. PINEO and G. E. HIGGINS, both of '92, are pursuing the Law Course at Cornell University.

REV. W. M. SMALLMAN, '91, has resigned his pastorate in Dartmouth to engage in theological studies at Newton Centre.

F. R. HIGGINS, '91, is pursuing studies in Higher Mathematics and Physics at Cornell. C. E. CHU MAN, '92, is also studying at Cornell.

W. W. CHIPMAN, '90, after studying for some time in Scotland, is making an extended visit at his home in Bridgetown.

REV. J. E. P. HOPPER, D.D., '62, is at present at his home in St. John. We are sorry to learn his health is still failing.

H. T. DEWOLFE, '89, has recently been appointed instructor in Greek at Newton Centre.

H. H. HALL, '86, moved this summer, from Emerson to Portage la Prairie. Harry is still a bach.

J. N. CREED, for two years a member of '95, has gone to attend the Normal School, Truro. We miss you, John.

FRED HEMMEON, '91, who has been for a year working in a hospital in Boston, is now studying medicine at Baltimore.

REV. M. P. FREEMAN, '62, for many years pastor of the Gaspereau church, is now residing in Wolfville.

AUGUSTUS FREEMAN, '62, after a three years successful pastorate at Montague, P. E. I., has lately resigned his charge.

HON. NEIL McLEOD, M. A., '69, for some years Premier of P. E. I., has recently been appointed county judge for Prince Co.

MORAN HEMMEON, '92, E. S. HARDING, '93, and T. C. HARVEY, '93, are attending the Dalhousie Medical School.

T. J. BRADSHAW, '90, is about taking up missionary work in Western China. Mail addressed to Swatow, China, will be forwarded to him.

ARTHUR L. CALHOUN, '82, formerly in the newspaper business, is now teaching at Tacoma, Washington.

THE name of H. R. WELTON, '83, occupies a prominent position on Committees arranging for July meeting of B. Y. P. U., Toronto.

HARRY F. WARING, '90, is making a special study of Philosophy at Rochester. He is preparing himself for a professorship.

REV. S. B. KEMPTON, M. A., '62, has resigned his charge in Canada, and is now pastor of the Dartmouth Baptist church.

REV. J. R. SKINNER, '73, has resigned his pastorate at Lower Stewiacke, and has accepted a call to Oak Bay, N. B.

REV. W. H. JENKINS, '89, has since graduation been living in the West until lately. He is now pastor of the church at Granville Ferry.

REV. M. W. BROWN, '76, formerly pastor in Onslow, is now in charge of the parish at St. Margaret's Bay, N. S.

E. D. WEBBER, '81, who is writing up the leading features of the cities of the South, has settled for the winter in New Orleans.

H. A. PAYZANT, formerly of the class of '94, has entered upon a course in medicine, in the Halifax Medical College.

REV. A. T. BAKER, '93, was recently ordained, and is now pastor of the Woodstock Baptist church.

REV. C. W. COREY, '87, who through the summer has been preaching in N. Y., is now settled as pastor in Charlottetown, P. E. I.

A. W. FOSTER, '89, was married to Miss Pride, Amherst, on the 22nd ult. He is practising law at Spring Hill, N. S.

F. B. SCHURMAN, for some time a member of '96, has accepted a lucrative position in the firm of Fitch, Patillo & Co, Truro.

E. M. BILL, '89, a rising young barrister of Shelburne, during the summer took to himself the daughter of Hon. Dr. Haley, Windsor, as partner for life.

REV. R. H. BISHOP, '78, has removed his family from Hopewell, P. E. I. where he preached for some time, to Wolfville. Mr. B. is supplying the pulpit at Clementsport.

CLARK GORMELY, a member of '96, succeeded in capturing an A. license. We understand Clark will join his old class next year. He is now teaching at River John.

O. P. GOJCHER and J. B. GANONG, both of '92, have lately joined the ranks of the Benedicts. The former is teaching at Lawrencetown, N. S., and the latter is attending the Theological Seminary, Hamilton, New York.

REV. W. B. BOGGS, D.D., '65, Principal of the Theological Seminary, Ramapatam, India, is at present home on a furlough, and is residing with his family at Newton Centre, Mass. The whole family is under one roof, excepting his son, W. B. Boggs, '87, who remains in India on missionary service.

REV. B. W. LOCKHART, '78, formerly of Chicopee, Mass., has removed to Manchester, N. H., where he is pastor of the First Congregational Church. Mr. Lockhart, since his departure from the land of his birth and education, has made an enviable reputation as a scholarly and eloquent preacher as well as a brilliant writer and lecturer.

Collis Campusque.

M² has to get up before breakfast to get ahead of Parvus.

SEM. at reception: "Is that dignified person over there, with the gold-rimmed glasses and the Harvard hair-cut, the new elocution teacher?"

Soph.—"Oh no, that is a freshman."

'97's unique and appropriate class yell is "Hi! hi! hi! You never hear us cry. X. C. V. I. I." This yell seems to imply an endeavour to cast aside their crying habits and strive to be little men.

Professor: "The secret of true wisdom is to know your own ignorance."

Fresh.: "Yes, that has always been the secret of mine."

A CAPITAL JOKE.—*Professor* to *Junior*: "What is the origin of the word 'delta'?"

JUNIOR: "I don't know, Sir."

PROF.: "What? A junior in Acadia College and don't know that a delta is so called from its resemblance to the Greek letter Δ! Write the letter on the board."

JUNIOR, (writing a "δ"), "I don't see the likeness, Sir."

PROF.: "Well, that is a consideration of *Minor* importance"

THE *Sophs.* apparently feel deeply the sympathy of the *Freshies* in regard to the debate, as expressed by their cyclonic speaker, whose voice is as a rushing, mighty wind—especially the rushing—and whose ideas are as a falling avalanche.

THE captain reports rough weather since his last appearance here, and has had a novel experience. One evening on entering Harris' Cove, he was challenged by a strange craft for a race. Not wishing to take in sail after his usual heavy blow, he accepted. Of course our captain defeated the saucy challenger, but hauling up too close be-cider, he found himself half-seas over, with three sheets in the wind.

OVERHEARD on the street—

Charming Freshette: "Why wern't the *Seniors* at the reception last Monday night?"

Sophette, (with an air of superior wisdom), "Why, they are on the limits and not allowed to go."

Freshette: "That is too bad. There is an awfully nice little senior that I would like to have met."

CHARACTERISTICS:

Freshies,
 Knowing;
Sophomores,
 Blowing;
Juniors,
 Grumble;
Seniors,
 Humble.

E. B.

MILL.

DIFFERENT GRINDINGS.

Against a stone you strike your toe ;
 You feel it sore, it makes a clatter ;
 But what you feel is all you know
 Of toe, or stone, or mind, or matter.
 Mill or Hume, of mind or matter
 Wouldn't leave a rag or tatter.
 What although
 We feel the blow ?
 That doesn't prove there's stone or toe.

Had I skill like Stuart Mill,
 His own position I could shatter
 The weight of Mill, I'd reckon nil,
 If Mill had neither mind nor matter.
 So Mill when minus mind and matter,
 Though he make a kind of clatter,
 Must himself,
 Just mount the shelf
 And there be laid as he lays matter.

Stuart Mill, Oh ! don't you see
 All this vain philosophy
 Is as empty as the wind ?
 Stop, then stop, this idle clatter !
 What is mind it does not matter ;
 What is matter, never mind.

E. B.

CHRISTMAS RHYME.

CHRISTMAS joys are here again,
 And the students all are jolly ;
 'Tis the time to shout and sing,
 And make your presents to " Dolly,"

Students' voices ringing,
 Merry corolis singing ;
 Christmas time is here again,
 'Tis the happiest time of the year.

Cho.—Merry, merry Christmas time !
 Ring the bells in tuneful rhyme,
 Let them loudly, sweetly chime !
 Merry, merry Christmas time,
 'Tis the happiest time, the happiest time,
 The happiest time of the year !

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G. A. McDONALD, Secy-Treasurer.

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 an, Rogers, B. Harvey, C. W. Roscoe, \$3.00 each.