



PINKY W. KAND, M.D.

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"Prodesse Quam Conspici."

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Shine and Shade.

ARE these shadows falling lightly
O'er the sunlit meadows green?
Are these clouds and gloom o'erhanging
So the sun can scarce be seen?

Then look up and note the beauty
Of the shadow and the shade;
Think upon the glorious mingling
Shine and shower on earth have made.

A. M. M., '93.

Henry W. Rand, M. D.

OUR frontispiece this month presents the portrait of the late Dr. Henry W. Rand, who graduated from Acadia in the Class of '73, and afterwards attained a place of high distinction as a practitioner and professor of medicine and surgery in Brooklyn, New York. He died August 30th, 1895, after a few weeks illness, the result of over work.

The subject of this sketch was born in Kings County, N. S., in 1851, the son of the late James E. Rand of Canning. At the age of sixteen he entered Horton Academy and spent two years there in preparation for college, under the principalship of Dr. T. A. Higgins. In 1869 he matriculated and pursued his course without interruption to the end of the four years. His health was not at any time very robust, so that his study while in college had to be regulated with considerable moderation, nevertheless not only had he no difficulty in maintaining a uniform first class standing in the regular course, but, also successfully completed several of the Honor Courses. Prominent in athletics as well as in study and in all that contributed to the best interests of his college life, he was a general favorite with his classmates, with

the other classes and with the Faculty. Everybody liked him—he was so kindly and sympathetic—and above all he was so manly and honorable. He scorned meanness in any shape and when college fun seemed likely to take on a form either of vulgarity or unmanliness, Rand's influence was invariably thrown against it.

After graduating, he taught school for a year in New Brunswick and then entered Bellevue Medical College where he obtained his degree as Doctor of Medicine in 1877—winning a prize in his final examination in Obstetrics. In the same year he began the practice of medicine in Brooklyn, was appointed Resident Physician of the Brooklyn City Hospital and received the degree of M. A. from Acadia University. During the next four years he held the position of visiting Surgeon to the Brooklyn Orthopedic Infirmary, and for several years had charge of the department of Gynæcology at the Atlantic Avenue Dispensary and was Surgeon in ordinary at the Long Island College Hospital Dispensary. In 1884 he was appointed Attending Surgeon at the Long Island College Hospital, and in 1892 at St. John's Hospital, filling both positions until his death. He was Chemical Professor of Genito-Urinary Diseases and Lecturer on Surgery at the Long Island Hospital. Besides, he often wrote for medical and scientific journals articles embodying the results of his investigations in various departments of his profession. At the time of his death he had won more than ordinary distinction in surgery. Quiet, self-possessed, keen, cautious, patient and skilful, he had rare qualities for this work. But Dr. Rand was more than a successful physician and skilful surgeon, he was a refined and cultured christian gentleman. Courteous, considerate, hospitable and generous, he was beloved by all who knew him professionally or socially. He was one of the noblest among Acadia's many noble sons.

Dualistic Monism.

Address by Dr. Augustus H. Strong, before an open meeting of the Senate of Acadia University, Wolfville, N. S., June 4th, 1895.

IT has been a great pleasure to me, indeed, it has been the fulfillment of the wish of many years, to visit these classic scenes, where history has been turned into poetry, and where poetry seems likely to be turned into

history, for I make no doubt that in the future these scenes are to witness pilgrimages from all parts of America, and I predict that this valley with its noble hills and fruitful meadows will be the traditional and permanent home of the tourist from all lands, from the East and from the West, from the North and from the South.

Providence has surely done wisely in planting here a university where the highest culture is given and the noblest aspirations encouraged. I count it one of the honors of my life that I have been invited to address so learned and distinguished a body as that I meet here to-night. I had prepared an elaborate literary and historical address which I intended to deliver to you, and which I had hoped might meet with your favor, but very curiously, in the hurry and perturbation of mind incident to my departure from home, I left my manuscript behind me; my wisdom, so far as I know, is a thousand miles away; and I am reduced, therefore, to the necessity—an unusual necessity with me—of speaking, with the aid of the unassisted intellect, of things which, indeed, have been matters of thought with me for years past, and which, I trust, will be matters of interest to you, and yet, after all, with the infelicity of being obliged to clothe my ideas in the expression of the moment; and I depend upon your indulgence to give me credit that expressions which may not at first justify themselves to you might have something further said in their favor if I had the opportunity of more careful preparation.

The subject to which I call your attention is one to which the philosophical and theological world has been giving prolonged investigation for many years,—a subject which, indeed, has of late aroused the deepest interest in many of the wisest minds, and which, I am sure, needs discussion; and as I myself do not fear the results of any discussion in science or philosophy, but rather hold that all truth is Christ's province, that he is the Light that lighteth every man that cometh into the world, I believe that the results of this investigation will prove to be beneficial to the cause of Christ and be the means in his hands of establishing the kingdom of God upon earth.

The subject to which I invite your attention this evening is dualistic monism. Dualistic monism is an apparent contradiction in terms, and yet it is not a contradiction in terms, but rather an expression of the two interrelated sides of truth, which, in order to be comprehended at all, needs to be

viewed from two points, and, therefore, has naturally a division in the thought and in the expression.

Let me first call your attention to what is meant in the title of my address by the word dualistic. Dualistic monism implies that dualism is a fundamental and permanent truth. If I did not believe that dualism was a permanent and fundamental truth, never to be eradicated from philosophy, never to be escaped by the sober intellect, I would never go on to add "dualistic" to the word "monism;" for, of the two, I am free to confess that the most practical, the most valuable, of the two parts of the title is the first part. Whatever else we may be or not be, we must be dualists through and through; and we must never give up our dualism, because dualism means ethics, dualism means the separate personality of God and man, dualism means responsibility, dualism means the possibility of sin, the possibility of rebellion against God, of retribution,—in fact of all or many of those great truths which constitute the essence of the Christian scheme.

Let me define a little more clearly what I mean by dualism. There are two sorts of dualism, and in both of these I most heartily believe. On the one hand the dualism of matter and mind; mind is not matter, matter is not mind; they are two separate and eternally inconvertible manifestations of God. God makes himself known in the creation: "The heavens declare the glory of God, and the firmament sheweth his handiwork." He is in all his works and he reveals himself in his works. His works are the mirror in which his glory is reflected. God is not the world, and matter is not mind. God has eternally decreed that these two manifestations of himself shall be inconvertible; and that they are inconvertible is no proof that the monistic theory is untrue, because both matter and mind live, move and have their being in him, and their interrelation and interaction can be explained only by remembering that both exist and have their being in him.

This dualistic philosophy has the sanction of Lotze in Germany, and Lotze's philosophy may be said to be the philosophy of modern times. Every great American university bears the impress of Lotze's philosophy more than any other. Prof. Ladd, of Yale College, in his recent "Philosophy of Mind," maintains most distinctly the absolute inconvertibility of matter and mind, while at the same time he maintains that both exist in a unitary Being, God. While a philosophical monist, he is at the same time a psychological dualist.

Dualism is also the philosophy which distinguishes the human personality from the divine personality. Man and God are two and not one. God's personality is not man's personality, and man's is not God's. In that respect this philosophy differs utterly from pantheism, and no intelligent person ought ever to confuse this philosophy with pantheism; for pantheism universally and everywhere maintains that, if there be any personality at all, there is but one personality. Either there is the personality of God, and all human personality is delusive, or there is the personality of man, and God comes into consciousness only in man. Against such pantheism as this, dualistic monism utters its everlasting protest. Dualism declares there are two and not one. God is a person and man is a person, and man's personality is so real that he is able to resist God and resist him forever. In like manner, this dualism, at the same time with the belief in God's immanence, holds to the belief in God's transcendence, and in this respect is the everlasting denial of any system of pantheism. Pantheism always and everywhere declares that the universe is as great as God; that God is only the obverse side of the universe; that God manifests himself only in the universe; that all God's intelligence and will is contained in the universe; all the intelligence, the ability of God exhausts itself in the universe; the immanence of God is the *only* truth, and transcendence is utterly inconceivable and impossible. Dualism and dualistic monism utters its everlasting protest against the doctrine that the universe is as great as God, the obverse side of God, and that God is found only in the universe. Dualism declares, as the word of God declares, that all this universe taken together, with its systems and its suns, its elements and its forces—reach to the furthest stars if you will—take all space and all time—dualism declares that this whole universe taken together is nothing but a drop of dew upon the fringe of God's garment, is nothing but the light breath from the mouth upon a frosty morning, so insignificant is it when compared with its Creator, the source of all being and all life. The universe is a manifestation of God, but it is not God; much less is any single thing in the universe God. All things, all persons, all ages, are only the finite, partial manifestations of a Being infinitely greater than they, who, forever at the head of his advancing hosts, can bid them stand and in spite of all the revelations of the past, learn from his voice: "Greater things than these shall ye see!" God is not any single thing whatever, nor all the universe put together, but is infinitely be-

yond all and transcends all, and in that respect this doctrine of dualistic monism cuts at the root of pantheism and declares it to be infinitely absurd. And yet, while psychological dualism is a true system, and an important system, a system to which we must hold if we expect ever to maintain the postulates of Paul, the gospel of sin and atonement and retribution,—yet dualism is not the whole truth; it is a half of the truth; it is a very important part of the truth; it is an indispensable part of the truth; but it is not the whole truth. Dualistic monism aims to bring out the other part, which has been comparatively neglected and ignored, but which yet is found in the scriptures, declared by Paul and John, and has its basis and foundation in the hourly presence and omnipotence of Jesus Christ—the Eternal Word of God.

Monism then, as well as dualism, has its element of truth and to the monistic doctrine properly explained and expounded, so far as I am able to do it at this time, I will call your attention for a moment. And in order to do this, I think I may refer in a colloquial way to a conversation which took place in one of my classes. I had before me a class of inquiring minds,—theological students, as instructors know, generally do have inquiring minds,—and I was speaking of the absolute impossibility of fully knowing any particular thing even the most minute, in the universe, without knowing the whole universe. My statement was questioned and I was asked why it was not possible to know one thing without knowing all things? Could we not know a blade of grass without knowing the sun, the moon and stars? “No,” I said, “for gravity has something to do with that blade of grass, the influence of sunshine has something to do with that blade of grass, and in order to fully understand its growth it would be necessary to understand the whole system of which it forms a part. In other words, this is a universe, and not a series of detached fragments. You cannot understand one truth without understanding all truth.”

I said then to the student with whom I had my little controversy, “Mr. Smith, the attraction of gravitation—is that an attraction of great masses for great masses?”

“Yes, sir,” he says, “it is.”

“But is it an attraction of great masses for small masses also?”

“O yes, sir, it is.”

“And is an attraction of small masses for great masses as well?”

"Yes, sir," he says again.

"An attraction of the smallest masses for the greatest masses? If you throw a ball upward the earth attracts the ball and the ball moves, and then the ball attracts the earth and the earth moves?"

He hesitated a moment and then "Yes, sir, yes, sir," he says, "to some extent.

"When the earth moves in that way, then the earth's movement attracts the sun and the sun moves?"

Mr. Smith was getting into difficulties, but still he said, "yes, sir, yes, sir."

"When the sun moves, then Jupiter, Sirius, all the orbs and planets move also?"

"Yes, sir," more doubtfully.

"Now," I said, "Mr. Smith, have you been taught in your college course that accompanying every thought of yours there is a molecular movement in your brain, the movement of some particle, however minute?"

"Yes, sir," says he, "I have."

"Now," said I, "Mr. Smith, do you mean to tell us that every thought of yours shakes this universe?"

"Yes, sir," he shouted, "yes, sir, I do."

"Well," I said, "Mr. Smith, I am glad that you have the courage of your convictions."

Some people would try to get around the conclusion. Can any of you get around it?

All this is but an exposition of the meaning of this word "universe," this word which we have been taking upon our lips all of our lives and using it, but with a very imperfect apprehension of its meaning. It is a universe. All things move together, all things are linked together, all things are not only in logical but in vital relations to one another. And now it is impossible that there should be these logical and vital relations unless there is a rational Spirit in whom the universe consists or holds together, and that is precisely what Paul taught us eighteen centuries ago. In Him the universe moves and is, and in Him it holds together, and He—the eternal Word and Reason of God—is the basis, the *substantia*, the substance of it, the one Being who can display these interactions and these interrelations, "substance" however being used in its proper etymological sense, as that which *stands under*, which underlies, which furnishes the principle of life and being.

Again, our conception of matter itself requires a belief in a spiritual being, a rational being who pervades all things

with his intelligence and his will. The Lord Jesus Christ is this upholder of all things. He upholdeth all things by the word of his power. All things in heaven and earth are committed to his hand. We have read these passages many times, but without apprehending their depth or significance. I desire simply to bring out their meaning and make use of them in this investigation. What is the intimate constitution of matter? Does any human being know? I am very certain that the old conception of matter will have to be given up to some extent. The idea that matter consists simply of atoms, and that atoms can therefore explain the universe, no longer commends itself to my mind. In other words, the materialistic hypothesis is to me utterly inconceivable. The atom—is it divisible or indivisible? If it is perpetually divided, you get to no end, and at last the thing you divide is not distinguished from space itself. Atoms have no power to act without force; atoms without force can do nothing; and atoms without ideas can be nothing. In other words, there must be a spiritual essence of which the atoms are manifestations. They offer no explanation whatever of the universe.

I look up into the heavens and I see that the sun, the moon, and the stars are bound together and that they influence one another. How does the sun influence the earth, and earth influence the sun? You are aware that Sir Isaac Newton gave much care and thought to this subject, and the question was proposed by him whether the attraction of the masses of the universe for each other—molar attraction—is a push or a pull. How is it that the earth attracts the sun and the sun attracts the earth? The old conception was that it is a pull, but how can the earth pull the sun when the earth does not touch the sun? How can a thing act where it is not? Some have interposed an ether as the medium between the sun and the earth, and that I suppose is now a common scientific explanation, but how describe that ether? It has been described as more tenuous than the subtlest gas and at the same time more hard and rigid than solid steel. Can you understand that? Can you believe that? If that is intelligible to you, it is not intelligible to me. I cannot understand, any more than Sir Isaac Newton could, how gravity can be a pull. So far as I can see there is no sufficient intermediary, and I prefer to picture gravity as Sir Isaac Newton pictured it—as a push. As a push—the work of the two hands of Christ our Lord. I believe in an omnipresent God manifested and revealed in Christ. I have no conception of gravity. That to me means nothing. I can have no concep-

tion of it at all unless I see in it the action of the living—the omnipresent Christ. The hands that were nailed to the cross hold the sceptre of power. I glorify Jesus, my Christ, my Lord, when I maintain that he upholds all things by the word of his power—his hands hold the orbs of heaven in their places and keep them moving in their order. The laws of nature are nothing but the habitual methods by which Christ our Lord manifests himself. The laws of nature are the habits of God. Evolution is a method of God, though not the only method of his manifestation. I manifest myself in one way. After this exercise is over, I shall take my departure to the place where I am so hospitably entertained. Before I start I put forth one conscious effort of will. I say, "I will go home,"—a free, independent act of my will. I can go somewhere else, I can do something else, but I determine to do this. After this decision I put one foot before another and there are successive acts that I perform in a sub-conscious way. These are habitual actions; but the fact that I have entered upon a course of habitual action and unconsciously put forth one foot does not prevent me from changing my mind and stopping at any time I choose to do so. God's habitual actions, likewise, are not a limitation to him. He is not imprisoned in nature, but can transcend nature. The Lord has an independent and transcendent will. Though there is this natural method, this law, this evolution, there is such a thing as miracle, as incarnation, as resurrection, thank the great God for his power and his goodness! God's will is surely capable of all that our wills are capable of and our wills are capable of two kinds of action. We call God's habitual action natural law, but he is also capable of unique action, and we call that miracle, and I believe in that just as profoundly as I believe in natural law.

All parts of nature are bound together by the constant, regular, rational will of Christ. Dualistic monism is not pantheism, but a philosophy of religion which makes Christ the center—Christ the only revealer of God—Christ the upholder of all things, the truth, the life, the soul of all things. Just as the physical action of the universe can never be explained except by believing that matter and mind and all the forces and powers and orbs and spaces exist and are active in Christ our Lord, just so the relations of mind with mind are to be explained. You can never explain how one mind can impart ideas to another one, how one mind can give knowledge to another mind, except by believing that all minds exist in one great mind of whose universal power and great-

ness all these separate minds are in a certain sense manifestations. What is needed to justify this doctrine I think you will see a little further on. I wish now to insist simply on this, just as all the parts of the universe—the forces, the powers, the orbs—have their existence in one rational mind and will, so it is absolutely necessary to believe in a rational mind and will, omnipresent, present in all *minds*, in order to explain the communication of one mind to another. I had only the other day a most interesting conversation with Mr. Bell, the inventor of the telephone. At the dinner table I said to him:

“Mr. Bell, have you made any progress toward the communication of intelligence without any wires?”

“O,” said he, “that is what I have been working at for a number of years. And I will tell you how much we have done. We have done as much as this. I have had my ‘transmitter’ on the shore at Washington, and my ‘receiver’—you will know what those things mean—out in a boat, and we have let the boat drift down the river, communicating all the while, until we got over five miles without any wires whatever.”

I drew a long breath. “How do you explain it, Mr. Bell?”

“Well,” said he, “I can’t explain it. You know that two tuning forks exactly keyed together will respond one to the other. If you set one to vibrating in one corner of a room, the other, in another corner, will vibrate also in harmony with it. The air probably transmits those vibrations. Now whether it be air or ether or what not, I do not know, but certainly there is some intermediary by which this communication is made. You are aware that from the masts of a vessel communication has been held fifteen miles with the shore without any wires.”

Said I, “How far will that go, Mr. Bell?”

Said he, “The Lord only knows.”

If there be molecular movement in the brain attending every thought, is it not possible that two brains precisely keyed together may communicate at a distance? You will not find that in any of the books of psychology, and I do not suggest that men are connected with one another in moral relations, in the fact of duty, of obligation—only another proof that men are not atoms but hold living, vital connections with each other. I am a part of humanity, one with the race. I am bound to love my neighbor as myself because in a certain sense my neighbor is myself. All have in them cer-

tain manifestations of the love of God just as I have, and therefore for God's sake as well as my own sake, I am bound to love my neighbor as well as I love myself.

There is no way of explaining evolution except to say and believe that God is present in all his works. I once felt that evolution was the antithesis to Christianity. I once was jealous of the doctrine of evolution; but I have changed my mind with regard to that. I feel now that evolution is a great Christian truth, not materialistic evolution, but spiritual evolution, which is the method of God in Christ, and may be one of the greatest helps to the progress of Christian truth in the world. And what has led me to change my mind regarding evolution? What has given me a new conception of its value is, I think, my new point of view with regard to the relation which God holds to the world. I once thought of God after a deistic fashion—as far away—first creating the world and then retiring to a distance to watch it work, a sort of absentee God, as Thomas Carlyle has it, sitting idle ever since the first Sabbath, at the outside of his universe, and seeing it go, or as a shipbuilder who builds a ship, launches it, and then turns it over to the sailors without any concern as to whither it is bound. We have outgrown that way of looking at things, we have repudiated the deistic doctrine. God, though transcendent, is immanent in the whole creation and is working out his plan in the creation. All things have his life at their very center, so that in a true sense the universe manifests God. As Bishop Berkeley says, the universe is God's constant conversation with his creatures. God is in the beauty of the lovely scene that spreads out before us to-day. God is in the fresh green fields, and his life is vibrating in the spring-time air. The voice of Nature is the voice of God. So, then, there is a possibility of accepting the truth of evolution while, yet, we exclude all the atheistic and materialistic elements which so long worked to the disadvantage of the Christian element.

Why can we not believe in a God who creates from within as well as from without? Why can we not believe in a God who is in the process, and manifests himself in the process, and yet reinforces the process in a miraculous way such as Darwinism and materialistic evolution make no allowance for? God is in the things that he has made, and from within he can reinforce, can give new energy, new power, to the things that he has made. Though there seem to be great breaks in the orderly progress of the world, like the introduction of vegetable life upon the planet, of animal life upon

the planet, of man upon the planet, of Christ upon the planet like the conversion of Paul—like the mighty movements forward of the Christian church—God is in the world as well as without, God can work from within as well as from without. We do not deny creation, we believe in creation with all our heart, the world has had a beginning, the world is the work of God's sovereignty and the power of Christ, for before the world was Christ was, coequal with the Father and the Holy Spirit and possessed of divine power.

I plead then for an interpretation of the universe which makes room for the immanence of God in all things, or for what we may now as properly and truly call the immanence of Christ in all things, which has carried forward in nature and in history the progress of his everlasting kingdom.

And just as this doctrine of dualistic monism enables us to put to a Christian use all that is true of evolution while it strips off a great deal in which the mere materialist believes, we are also able through it to understand in a far better way than before Christ's atonement for sin. In fact it was from the light it threw upon the doctrine of the atonement that I was led to my own personal belief in dualistic monism. For many years, in my teaching of classes, the great question most often propounded to me was—How could Christ justly bear the sins of mankind? How is it that the sins of all could be laid upon his innocent head? There has been a theology—a reverent and earnest theology, against which I will say not one single word except that it is not the last word of Christ's truth, which regarded this relation of Christ to man as if it were an external and mechanical thing, as if the sins were taken up and laid upon Christ in an external mechanical way. This we know, is no explanation for us. The doctrine of the atonement has never been explained. Many of our most dutiful pastors are greatly troubled when they come to the doctrine of the atonement, and I myself have always sought some sort of explanation that would make the doctrine easier to believe; and now, as it seems to me, dualistic monism gives me a glimmer of a solution. If all men live and move and have their being in Christ, if humanity was created in him from the beginning, why, then, there is a union of Christ, a *natural* union of Christ, with all men. that precedes his union with mankind in the *incarnation*. He is the light that lighteth every man that cometh into the world, and, since all have their being in him, and Paul spoke that to the heathen and not to Christians, and God is revealed only in Christ, there is possibly such a relation of Christ

to all men that he should bear what belongs to them, should have a common life with them, and should bear their sins and iniquities. And the incarnation and suffering of the Son of God in history is only the manifestation and visible setting forth in time and space of that great atonement by the Lamb who was slain from the foundation of the world. Through the eternal Spirit he offered himself, and the atonement could have redeemed the race only because it is the manifestation of an everlasting fact in the being of God.

The atonement, then, receives light when we look at it from the point of view of dualistic monism. Although the doctrine may be novel to some, it is by no means so novel as it seems. It is nothing but the unfolding of truth that was expressed by Paul and John many centuries ago, and we have here only an illustration of the fact that God's wisdom far anticipates the wisdom of man, and the Book of God has in it the truest and best philosophy.

Psychological dualism, then, as the basis of the ethical facts of sin, freedom, retribution; then metaphysical or philosophical monism—the living, moving, and existing of all things in God, as the other complementary side of the great truth—both necessary to furnish the complete whole—two hemispheres making one globe—that seems to me to be the expression of Christian truth and of Christian doctrine.

And now, my dear friends, no one can be more conscious than I am that the brief exposition which I have given to you of a stupendous truth, as it seems to me, has been utterly insufficient and inadequate to set this truth clearly before you. No one can be more conscious than I am that there have been many defects in expression and infelicities of statement in my talk this evening, but I trust that I shall at least leave upon you the impression that I still am a Christian, that I still believe with all my heart and soul in Jesus Christ, the one revealer of God, the one upholder of all things, the one and only name given unto men under heaven whereby they may be saved. To whom will you go for truth and salvation if you do not go to Christ, since he is the only revealer of God? Where will you find an atonement if you do not find it in Jesus Christ, since Christ is the only one who can make such an atonement?

During the last great war which we of the States waged with Rebellion, a swaggering, drunken, blaspheming officer insulted a plain unoffending man in citizen's dress. That same officer turned pale, fell on his knees, and begged for mercy, when that same unassuming citizen demanded his

sword, put him under arrest, and made himself known as General Grant. So a man may ignore, neglect and reject the Lord Jesus Christ, but it will be a more serious thing when he finds at last that this Jesus whom he has ignored, neglected and rejected, is simply the living God before whose judgment bar he is to stand.

Echoes of Chipman Hall*

II.

WHEN the collegiate year 1880-81 opened, it was found that in the supposed interests of law and order, the authorities had divided Chipman Hall by strong partitions or bulkheads, one on each floor; and that henceforth Academy and College students, who had hitherto roomed indiscriminately, subject to regulations as to priority of choice, were now to be restricted to their respective sides of this dividing line. Previously, grave questions touching the authority of resident Academy teachers, and subversive of discipline, had been raised by sundry collegians. If, for example, the "First Flat Aristocrats" during one of their internecine wars of "the Hatchet," saw fit to invade Number Nine, and seizing the hapless "Ranny" in the absence of his leonine "purp," to ride him *a la* Mazeppa, up and down the hall on his own sofa, it was deemed doubtful whether the Vice-Principal of the Academy, who roomed opposite, was *intra vires* if he did more than smilingly express his amazement that College students should so demean themselves. Or, if a Collegian coming up from the old blue pump, (we had to draw our water from the well in those days), on reaching an upper flat, in preference to carrying his aquarian enterprise to a legitimate conclusion, should choose to playfully empty his pitcher upon the head of an unsuspecting friend below, the proceeding was likely to raise a similar moot point of jurisdiction. The effect on the discipline of the Academy, of incidents such as these, is obvious.

All such questions were now to be set at rest by the hard logic of deals and wrought iron. Discipline on the Academy side would be preserved by its Vice-Principal, while the experiment of trusting to the Steward and a "sense of honor" was to be tried on the other side of the wall.

The innovation was resented by a majority of Collegians and Academicians alike. The average age of the Academy student was then higher than now, and there were many close friendships between men who were now to be walled off from each other. Feeling on the subject ran especially high among the Sophomores, a large, aggressive and combative class. To make a long story short: one night some

*In my last article (December number) the following typographical errors should be corrected: viz. p. 42, line 12, "teatress" should be "fature"; p. 43, last paragraph, the words "And after dinner" do not begin a new sentence; p. 44, fourth line from bottom, for "thankfully" read "thank lessly." 281

Sophomoric Samson (or Samsons) arose and carried off all the doors of the partitions, bodily. I believe that the doors of the gates of Gaza which Samson carried off were of brass, and that he carried them up to the top of a hill that is before Hebron. History, here, with some modifications repeats itself. The brazen element, in this instance lay in the active agents, but the doors were carried to the top of a hill that is before Gaspereaux.

I charge this depredation to the Sophomores, because in one of their characteristic lyrics, published shortly afterwards, commencing with the line:

"The Sophomores they stole the doors,
"Hurrah."

and sung to the air, "When Johnny Comes Marching Home," they not only openly avowed, but gloried in the act. Afterwards the event was dramatised by one of their poets, as below given. There, it will be seen, the Sophomore dramatist, being probably a broader and more liberal-minded individual than their lyric poet, permits the other class-men to participate in the glory of the achievement. This has generally been regarded as pure poetic license: and the connection of non-Sophomores with the subject of the drama seems apocryphal.

A leading role in this piece the reader will note is assigned to His Satanic Majesty. The apparent inconsistency between this fact and my statement that the Sophomores were the doers of the deed disappears at once if we remember that it was the current opinion among the authorities that this Sophomore class was "the very d——!" anyway (although, I must admit, I never heard any of the Dons put it just in that way), and if we then regard the "King of Tartarus," in the play, as the genius of the class personified.

Now let me introduce the tragedy. Its reputed author is now a prominent educationist holding office in a sister University.

THE RAPE OF THE DOORS.

DRAMATIS PERSONÆ

PRÆSES.	
THE DEVIL,	King of Tartarus.
SENIORS,	Students in His Majesty's Service.
JUNIORS.	
SOPHS,	
FRESHIES,	
CADS,	

ACT I.

SCENE *Midnight*—Senior's room in Boarding Hall, Senior mounted on table addressing a sleepy audience composed of Juniors, Sophs, Freshies and Cads—

Senior. My fellow-sufferers! you have I called
To meet in solemn conclave. Though beneath
My dignity to bandy words with ranks
Inferior, yet will I condescend
Now to unfold my purpose dire—

Time was, when through these Halls from end to end
 The Freshie's juice adhesive, and the Soph's
 Stale breath, perfumed with smoke narcotic, rolled;
 Then Slippered feet sped quick from room to room,
 (Followed, perchance, by sundry lumps of coal);
 Then we, who wear our college dignity
 Like college caps, could spend a merry hour
 With some congenial Cad,—Alas! that time
 Is gone; yon barricades, whose doors from want
 Of grease harsh thunders creak, our way oppose;
 He fain would put an end to deviltry
 Who rules with glance majestic o'er these Halls.
 I will not yield to kiss the Doctor's feet!
 The doors, the doors must fall! "Lay on Macduff,
 And d—d be him who first cries, 'Hold, enough!'"

Freshie. I— I'm so much a fool that should I stay—
Soph. Nay, say not so; although you're short of wits,
 We'll smash the doors, and carry out the bits.
Junior. Eternal secrecy we first must swear,
 By all the powers of Olney and of air. [*They swear on Olney.*]
Cad. Get on your nightgowns, tie their tails behind,
 Or in this business they may gather dirt;
 And let us on our guileless faces rub
 Some sout; for sure we must disguise
 To carry out this manly enterprise. [*Exeunt.*]

ACT II.

SCENE: *Midnight*—The Corridors—Plotters approaching barricades, dressed in nightgown and with blackened faces. The brave Senior carries a poker, the Junior and Soph. carry screwdrivers; the Cad, a key. A Gigantic Freshie brings up the rear hand in hand with the devil, who plants his cloven hoofs cautiously, and lashes his tail in glee.

Senior. Screwdrivers to the front! and you, bold Fresh,
 Just grab the end of Satan's plaguy tail
 And twist the cussed thing; we must remind
 His Majesty that students are unused
 To noise infernal. Ye minions, on with me,
 Much danger do I undergo for thee.

Cad. O Senior, I'll easier breathe, by gum.
 When I am safe delivered of this key
 That in the interests of philanthropy
 I caused to be remodeled by that son
 Of Vulcan, where with sluggish tide
 Mud Creek's sweet waters o'er their shallows glide.

[*They unlock and remove the doors, while the devil peeps slyly through a neighboring keyhole.*]

Satan (Aside) Rejoice ye imps who turn my red-hot spits.
 Within I see a band of merry youth—
 Six pipes, a bottle, and of cards a pack;
 Some smoke, some drink, all play; one loudly thumps,
 And with a pretty hiccup shouts "What's trumps?"

[*The doors are now placed on the Devil's back, where they are steadied by the Freshie. As they hurry along the corridors and down stairs, the Senior stealthily lashes the doors to the Devil's tail. They reach the open air.*]

Freshie. Old Hoofs, your task is done; you now may go
 And toast your shins before the fires below.

[*Thus bidden, the Devil flies off, not heeding the doors which dangle from his tail.*]

Senior. Ha! ha! He mounts the air; he puffs and roars;
 A woolf tail he bears, our noble steed;
 He'll make dark Hades glow with College doors;
 The students blameless are; the devil did the deed. [*Ineunt.*]

ACT III.

SCENE Academy Hall—Professor and crowd of Academicians.

Prof (Alternately scratching his brows and counting fingers)
Now gentlemen, now gentlemen, let's have attention. In this institution no private interests are subserved—we subserved. You all know the doors have been stolen. [*General look of surprise*] We must find 'em.

Now, Mr. S——, did you take the doors? Please now, please now just tell the truth, now.

Mr. S——. I didn't steal no doors!

Prof. (Turns down first finger of left hand, and places forefinger upon the count.)

Mr. C—— did you steal the doors? Please now, please now.

Mr. C——. No o o! I guess not.

Prof. You never plugged up any holes—key-holes?

Mr. C——. I couldn't tell a lie, Professor.

Prof. That's right, that's right [*scratching his brow excitedly*] Please now, please now, tell the truth.

Mr. C——. I think they have succumbed to private interests, Professor.

Prof. What, what! [*very excitedly*] I'll meet you in the Press, I'll, meet you in the Press!

[*Questions all the Cads without success*]

Prof. You can go, gentlemen, you can go. You're all innocent, and wouldn't touch the property of our beloved denomination, any more than I would.

[*Cads retire singing "Huld Land, Syne"*]

ACT IV.

SCENE I Dining Hall—Students eating, laughing, and talking. Enter *Praeses*, who pounds the table and calls for order. The students look up with amazement on their faces and victuals in their mouths.

Praeses. Clowns, loafers, vile conspirators and fiends.

Attend, ye revellers, whose midnight yells
Oft fied my tortured ears. Have I not loved
You, fed with milk from Trojan horse,
With honey made by steer born bees, of which
The learned *Vugil* tells? Have I not led
Your simple childish minds to greater themes
Than ye wot of when late ye fed the filthy cow,
Or chamber work performed for the dull ox?
Hark ye, and answer; tell how I've been paid
For all my toil?

[*Praeses pauses for reply, Soph. life from France opens his eyes, expands his chest, and speaks*]

Soph. By thunder!

Praeses.

I hunder! Yes,

Of midnight orgies; and by treasons dark
And manifold! How many turkey cocks
For partridges ye've shot! How oft have wooed
Me from my cot by hideous howls afar
The spot where slept the Virgin Sems!
These floors are smeared with vile tobacco juice.—
Oh, when will end your pranks and your abuse?
Most dread and woeful will your future be
Unless you mend your manners mightily.

[*During this address the look of amazement upon the faces of students changes to that of anxiety and frequent furtive glances cast toward the cooling frog. The Irishie who has a nose "rises to a point of order"*]

Fresh. Respected *Praeses*, what can be the matter?
Say quick, for in the ancient platter
Cold grows the venerable fish on which
To-day we dine.

Praeses.

Com'st thou, ye arrant knave,

With deep premeditated lies, devised
Most studiously, wherewith to hoodwink me?
Avant! I know you, and your wanton tricks;
You stole the doois, and now would meanly hide
Your shame and fear behind the shadow of
Your pond'rous nose. O my, fie, for shame!
What would your pa say?

But wert thou alone?
O! hadst thou aid? Tell who. Well let that pass.
I now proclaim—Ye guzzling gourmands, hear!—
[*To Seniors and Cads whose appetites had got the better of their discretion*]
That those same doois must be returned before
Old Sol hath zenith reached—the penalty,
Twelve ducats, or a pound of flesh—

Junior [*impulsively, who thinks reference is made to the boarding-house steak.*]
Ther take

The flesh. You'll find it toughest beef you ere
Put tooth to.

Praeses. A pound of juicy flesh
Cut from the ribs of each offender.

Soph., late from France. Gosh!

Praeses. We must protect ourselves. So nice a sense
Of honor dwells in each of ye, that noise
And anarchy and mild disorder reign,
And yet the guilty all are screened. Once on
This hill dwelt virtue, peace, and chastity.
"O Hamlet, what a falling off was here!"
Unless there be a change, these doois shall close;
These spacious halls grow silent; ye be sent
Back to the bairnyards whence ye came.
There ye may carry swill, and curry calves
And live mid smells far wiser than those which now,
In yonder quiet class-room, fill the nose
Of Sophomore, until he cough and sneeze and gag;
At home, to find as friends Tom, Dick, and Harry,
And then some moon-faced Mary Ann to marry.

SCENE II. *Porch of Dining Hall*—*Praeses* is seen walking away pursued by *Fat Soph* who shouts after him.

Fat Soph. Hi, there! Hulloo! Now by my beard I swear,
I'll pay no ducat, give no pound of flesh;
My father toils from morn till night that I,
His son may wisdom gain. His hard earned cash
Shall not be spent in making good the ill
By devils done. D'ye hear?

Praeses. Zounds, yes! Don't yell
So loud. Thou'rt like to split my ears. If thou
Art guiltless, show it and thou goest free.

Fat Soph. I'll tell you all I know about it,
And you may either believe or scout it.—
Last night at twelve I heard an awful crash;
I saw those doois swing through the ebon air;
I heard old Satan gnash his teeth and sweat;
A wild and weird and hoarse Tartarean wail—
"The Devil did it with his forked tail!"

[*Exit Fat Soph, munching a biscuit, leaving Praeses leaning heavily on his cane. Curtain.*]

It is only natural that much of this drama should be deemed pointless and perhaps unintelligible by readers other than students of the period. To these however it is rich in local allusion and "palpable hits." "Every dog has his day," and some of us "old ones," by the

grace of the editors, are now taking our innings.

In conclusion, let me express the hope that, as I now lay down my pen, someone else, whose recollection and interest perhaps have been quickened by what I have re-called in these "Echoes," may "take it up at that point" and refresh the spirits of former fellow students by a continuance of these reminiscences. Who will contribute Number III. to the series?

'81.

The Late A. H. DeMille, Esq.

It is with deepest sorrow that the ATHENÆUM is called upon to chronicle the death of another of Acadia's illustrious graduates. On the morning of December 5th, 1895, Alfred H. DeMille, '60, passed peacefully away after a brief illness. He was a son of the late Nathan DeMille, who was prominent among the St. John Baptists of a generation now passed, and brother to the late Prof. Jas. DeMille and Rev. E. B. DeMille. He was a man of literary tastes and acquirements. He had won an honorable place in his profession and was generally esteemed for his good qualities as a citizen and member of the community.

The Acadia Athenæum.

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The Sanctum.

SINCE our last issue the holiday season has come and gone. The Christmas carol—the outburst of worshipping hearts—has been sung; and the usual pleasures—material and spiritual—annually borne upon the bosom of the Christmastide have been indulged. This is a season which by common consent has taken a prominent place in the calendars, not only of the Church, but of the entire christian world; which fact seems to be prophetic of the time when all shall acknowledge Him whose advent was heralded by angels in their song of “Peace upon earth; good will to men.” If the good wishes of the ATHENÆUM will hasten such time they heartily given; and with the English bard we prayerfully listen for the harmonious chime which shall

Ring out the want, the care, the sin,
The faithless coldness of the times;

* * *

Ring in the love of truth and right,
Ring in the common love of good.

For some time it has been felt here that an arts student who looks forward to the legal profession has been placed at a disadvantage relatively to an arts student of the sister institution of Dalhousie. Our neighbor has enjoyed a relation with the Law School in Halifax, by which members in her Senior classes were permitted to elect subjects leading to the degree of LL. B., and thus a year has been saved in the Law School—Dalhousie students receiving the latter degree with but two years study after taking the B. A. This necessarily was an inducement to an aspirant to law. We are privileged to announce that at a recent meeting of the governors a measure was adopted which gives

the same privilege to our students. It is now arranged that Prof. Tufts will give lectures in International Law—a subject not heretofore on Acadia's course. A course of lectures in Contracts will also be given by W. E. Roscoe, Q. C., of Kentville, who generously serves the College without expense to the Board. Members of the Senior Class at Acadia by electing Constitutional History and International Law with Prof. Tufts, taking Contracts with Mr. Roscoe, and passing thereon the required examinations of the Law School, will be able to take the LL. B. degree two years after graduating here. This certainly is a step in the right direction, and together with the before-mentioned changes and additions to our curriculum surely indicates a spirit of progress.

During our absence hammer and saw have been at work in the College building. A long felt want has been met in the shape of individual lockers in the cloak room. Hitherto merely wardrobe hooks have been furnished for the use of students, and upon or around these must be hanged the hats, coats, gowns, books, rubbers and other necessary accompaniments of College attendance. This not only exposed the property of the students to unnecessary wear and tear, but occasioned unseemly confusion. We return to find that this has vanished with the receding year and now a suitable number of lockers are at our command—each student now having a key to his own apartment. We are sure this will give the satisfaction sought.

A further improvement has been made by the introduction of electric lighting to the College Hall.

The Seminary and Academy enter upon the duties of the new term with the promise of richest prosperity. These branches of the University life must in no way be forgotten nor overshadowed by the larger College division. Each has its place and zealously presses toward its distinctive ideal.

The Seminary has taken a step in advance by publishing its tastily prepared "Thisle," thus setting forth the value of the institution and bringing its claims more prominently before the Baptist constituency. The attendance has increased since last term, the Senior Class is unusually large, teachers and students are taking up their work in the spirit of youthful aspiration and the entire outlook is that of a profitable term.

The work at the Academy is pushed forward with its old-time en

thusiasm, under the efficient direction of Principal Oakes. Here, too, valuable additions have been made to the numbers in attendance; and notwithstanding the improved condition of the public schools of the provinces since its foundation, this Academy still offers its rare inducements to students in collegiate preparation.

Probably among the graduates of no other institution will you find more unswerving loyalty and warm hearted devotion shown towards their Alma Mater than are manifested by the Alumni of Acadia. There may not always be entire agreement as to what are the best methods and ways, but all unite in loving filial regard for "Old Acadia." While, however, fair words and kindly speech are valuable, as evidences of the friendly disposition that lies behind, yet a warm-hearted sentiment that contents itself with mere words will never be productive of much real good. Acadia's Alumni, however, have not contented themselves with a mere verbal expression of kindly feelings. These feelings have taken form in generous deeds. And that too, although for many years the Alumni were neither numerous nor wealthy. What has been done and what is now being done?

On the evening of Thursday, December 20th, 1859, the Associated Alumni of Acadia College was organized. Of those present at that meeting the only ones now living are, of the graduates, J. W. Johnstone, Alfred Chipman and D. F. Higgins; of the Senior class in the College, E. Hickson, R. V. Jones, W. A. Chase, Silas Alward, J. E. Wells and T. H. Rand. It is worthy of note that the object of the Society as recorded on the first page of the minute book is "the promotion of education in connection with Acadia College by contributions to its funds—by founding and sustaining either partially or wholly professorships and scholarships."

In June 1860, at a public meeting in Wolfville, held under the direction of the Alumni, the following resolution was passed: "That we regard the Associated Alumni of Acadia College as one of the best measures for promoting the efficiency of that institution."

During the early years of its existence the membership of the Society was small. The annual fee was fixed at one pound.

Still in the first year of its history the very respectable sum of £67 was raised. Of this amount nearly £50 was paid over to the Treasurer of the College toward the salary of the tutor in Mathematics.

At a meeting of the Society held in Nictaux, August 26th, 1861, it was resolved to assume the support of a professor in the College. Coupled with this resolution was the name of the Rev. John Pryor,

D. D. During the year that Dr. Pryor occupied this chair it was largely sustained by the Associated Alumni. Upon the resignation of Dr. Pryor, however, the Society decided that it was unequal to the task of assuming any further responsibility in the matter.

For the next twenty-five years of its existence the Society limited its efforts to offering prizes and scholarships for competition among the students of the College, seeking in this way to stimulate scholarly application. Besides, during all these years the Association has been a rallying point for graduates and former students, and in this way has helped to foster and perpetuate a deep interest in the welfare and growth of Acadia. This feeling of interest has within the past few years manifested itself in a way that speaks much for the loyalty and generous self-sacrifice of Acadia's former students.

The Month.

ON the evening of Nov. 18th, Prof. C. D. G. Roberts delivered his instructive and pleasing lecture: "The Making of Canada," before the Athenæum Society. He pictured in interesting detail the history of our country in its early life, dwelling at length upon the war of 1812-14 in a way provocative of much patriotic feeling. The Professor's style is off-hand and attractive, and his lecture was highly appreciated.

What is universally conceded as the most interesting recital for some years was given by the teachers of the Seminary on the evening of Nov. 29th. Among the most interesting features were the solos of Miss Barker, the readings of Miss Burnette and Herr Walther's selections on the violin.

On Dec. 2nd, the members of the Athenæum Society were honored and highly entertained by the visit and lecture of Hon. L. H. Davies of Charlottetown, one of Canada's statesmen. The honorable gentleman's lecture was: "The Imperial Statesmen at Work." He introduced his auditors to many of the leading commoners of the past thirty years and by apt impersonation breathed forth the spirit of each. Although the weather and roads were most unfavorable, a large audience assembled and were greatly pleased with his eloquence and pleasing flow of language.

The first missionary meeting of the Y. M. C. A. under the new arrangement with the Church, was held on Sunday evening, Dec. 8th. The programme consisted of addresses by Messrs Routledge, Cutten and Newcombe, interspersed with music by College choir and quartette. The crowded Church proclaimed the appreciation of the new plan.

At the meeting on Dec. 14th, the usual change was made in the officers of the Athenæum Society. H. A. Purdy was elected Presi-

dent, S. L. Jones. Vice Pres., L. A. Fenwick, Cor. Sec., N. B. Spinney, Treas. and H. B. Sloat, Sec.

The usual Junior exhibition was held on the evening of Dec. 17th. The College Hall was appropriately decorated with flowers and banners, among which was a pretty class banner of College colors with class motto and College building painted upon it in pleasing design. An elaborate programme was prepared from which we give the speakers and their subjects: Burpee Bishop, "The Plebiscite as a test of public opinion." Emma J. Best, "Aurora Leigh." C. R. McNally, Carlyle's "Past and Present." Statira P. Caldwell, "The Fine Arts as Related to National life." C. D. Schurman, "Burke as an Orator." Stanley L. Jones, "National Sentiment." W. I. Morse, "The Relation of the Church to Political and Social Reform." These were interspersed with music by the College Quartette, Miss O'Key and Herr Walther, making an enjoyable evening's entertainment.

De Alumnis.

Rev. C. A. Eaton, M. A., '93, has commenced his duties as pastor of Bloor St. Baptist Church, Toronto.

W. H. McLeod, '95, was ordained a short time ago at West Brook, Cumberland Co. He is now supplying for several churches in that district.

Rev. A. T. Kempton, '91, has resigned his church at Sharon, Mass., to become assistant pastor at Staughton St. Church, Boston.

Edward Blackadder, '94, is again lecturing for the Grand Division S. of T. for Nova Scotia.

The North Baptist Church, Halifax, extended an unanimous call to E. A. Read, '91, but he declined, having accepted the pastorate of the church at Pontiac, Ill.

For a few days before separating for vacation we had the pleasure of a short visit from Rev. H. H. Saunders '93, who is enjoying a well-earned rest.

W. G. McFarlane, '93, left last month for Trinidad, where he will engage in journalistic work. Since graduating he has occupied a position on the staff of the "Record," St. John.

Rev. H. E. Morrow, '71, of Tavoy, Burma, has recently made a translation of Dr. Broaders "Catechism of Bible Teaching," into Sgan Koren. It is printed at the mission press of Rangoon.

Rev. J. H. Davies, '93, who has for some time been the esteemed pastor at Lower Economy, is taking the theological course at Newton. and is, at the same time, supplying the pulpit of a church in Rhode Island.

Rev. W. S. Black, '89, has decided to go as a missionary to Kroominar, Sierra Leone. This place is situated on the west coast

of Africa, nine degrees north of the equator, and is considered very unhealthy. No missionary has ever been there. Mr. and Mrs. Black have been doing home missionary work in St. Louis. May blessings follow their every effort.

Acadia is well represented in Dalhousie University this year by the following:—L. D. McCart, '91, A. V. Pineo, '92, J. F. Wood, '93, third year law; H. S. Ross, '92, second year law; W. R. Parsons, '95, first year law; R. D. Bently, '93, third year medicine.

ERRATUM.—In our last issue we wrongly stated that W. F. Parker, 81, was practising his profession in Hartsdale, N. Y. Correctly he is spending the winter in Toronto, Ont.

Exchanges.

QUITE a number of exchanges for the month of December are on our table, all of which, presenting a neat and attractive appearance and containing much profitable and interesting reading, are a credit to the different Colleges issuing them. The Owl, Argosy and Dalhousie Gazette appear as Christmas numbers and are gotten up in a manner particularly pleasing to the eye. The literary merit of the Owl deserves special mention. The Argosy and Gazette, while containing much literary matter, give considerable space to an account of the work and life at their respective Colleges.

It is with much pleasure that we welcome as an exchange the College Review of Shurtleff College, of which the president and two other members of the teaching staff are graduates of Acadia. In a leading article entitled "Formative Influences" the idea is emphasized that in childhood and youth one's character is formed, and that the nature of the whole life will largely depend upon habits thus formed.

The December number of The McMaster University Monthly is an excellent one, containing much that is well worthy of careful reading. It opens with a portrait and sketch of the life and work of Dr. George Burman Foster, who has recently left the teaching staff of McMaster to accept a theological chair in the University of Chicago.

The Chancellor's Address contains many noble thoughts for students and teachers of Universities. The legend of the University, "In Christ all things consist," is taken as the key-note of his remarks. Attention is called to the fact that the legends of other institutions of higher learning emphasize the idea that worldly gains and honors come to those who study patiently, but that this legend expresses the conviction "that young men and women while preparing for the great duties and responsibilities of life need a clear vision of Christ rather than an alluring sight of the grandeur and glories of the world."

The Influence of Spenser upon succeeding Poets, an article of practical value to students of poets and poetry, is concluded.

The Harvard Monthly appears with contents of value and interest as usual.

As we go to press we receive the initial number of Massey's Mag

azine—an attractive paper of some 64 pages—which for mechanical make-up and literary excellence certainly promises well. We gladly welcome it to our table and extend to it our heartiest wishes as it launches upon the tumultuous sea of literary experience.

Other exchanges at hand are The Colby Echo, Manitoba College Journal and McGill Fortnightly.

Observations of We Two.

It has now come to the time for us to make our final appearance and we do it with a pleasure only equalled by that of those who have been reading these articles. We extend our heartfelt thanks to those who have been good enough to so deport themselves, that they have furnished material for these our observations, and we also extend our sympathy to those whom we have not been able to bring into enviable publicity; yet we feel that we would not be doing our duty unless we introduce some new characters to our readers.

Some few weeks ago, Tuesday, Oct. 1, 1895, a man with a remarkable combination of gifts and an unlimited amount of gall came to this institution and at once constituted himself tutor to the professors and boss of Acadia College in general and the Sophomore class in particular. Nothing can be told to him, he even knows after considerable thought that solar eclipses are eclipses of the moon. He thinks the singing of the new quartette is fine, especially that of the baritone.

Talking of singing reminds us that in the village there is a Yarmouth Freshman, who is also of the opinion that he *can* sing and he daily, we might almost say hourly, lifts up his voice in song (?) while his fellow boarders also lift up their voices, but not to sing.

If to make your voice heard for three blocks, accompanied by the jingling harmony of falling chairs and stoves, is good music, then the general meeting of the students, mostly Freshman, in Room 39, is a grand success along this line. There is doubtless a particularly warm spot reserved somewhere for men of this sort who will deliberately enter a peaceful man's room and hinder him from work. But you had better look out, fellows, "Old Sleuth" is on your trail. It is a pity that the committee did not take up this matter before they finally gave up the ghost.

There was also a wide field of labor for them among those who behave so beautifully in church. A certain set of Freshmen, distinguished alone by their cheek, weekly take up their positions in the Sophomore seats evidently believing that in this position they would attract more attention from the Sems, which is true enough, but it only tends to bring their own verdancy into more prominence.

But prominence, whether of a good or bad sort, is a good thing. At least so thought the Juniors when they went to the Sem. steps to have their pictures taken much to the indignation of the powers that be, who doubtless think that it was profanation in the widest sense of the term.

Acknowledgements.

J. W. Caldwell, \$3.50; W. S. Wallace, \$1.75; R. Sanford, \$1.00; P. J. Stackhouse, \$1.00; Ralph Davis, \$1.00; G. E. Torrie, \$1.00; C. E. Morse, \$1.00; O. D. Harris, \$3.50; Calder & Co., \$2.50; J. L. Franklin, \$1.00; G. H. Wallace, \$1.00; Rev. H. H. Saunders, \$2.00; A. H. Whitman, 10c. extra copy; Miss Upham, \$1.00; C. H. Borden, \$3.50; John Shaw, \$1.00; Miss Kezzie Banks, \$1.00; Hon. Dr. Parker, \$1.00; Rev. Geo. Whethers, \$2.00; Chas Slipp, 75c.; C. H. Freeman, \$1.00; G. P. Payzant, \$1.00; L. B. Denton, \$1.00.

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