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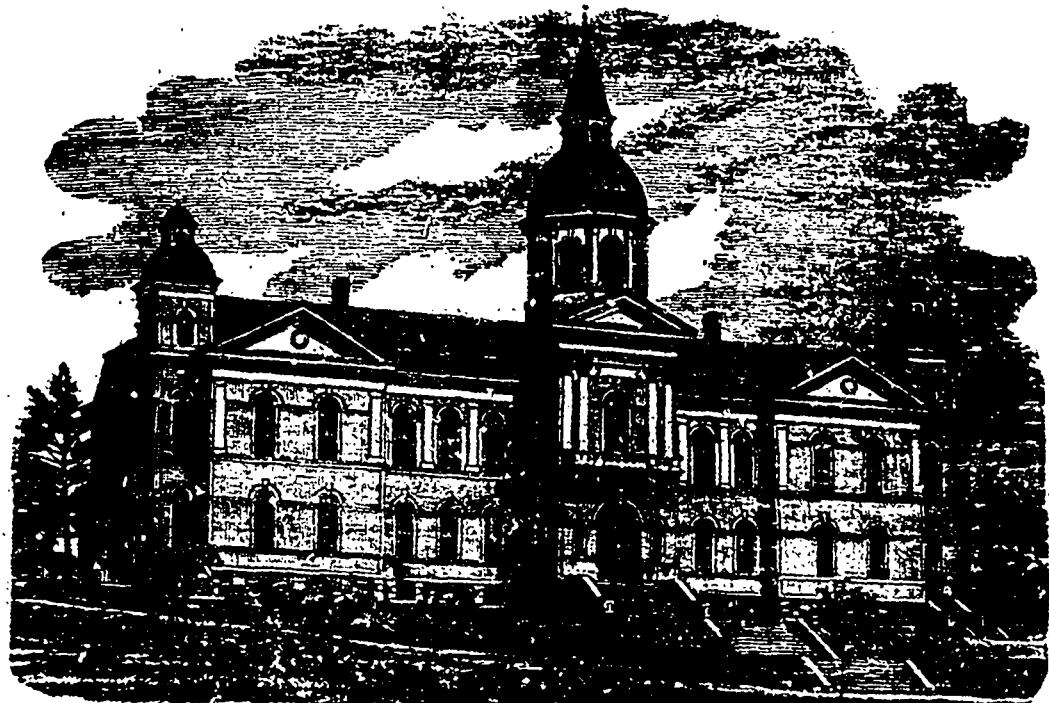
ACADIA ATHENAEUM

◆ Prodesse quam Conspici. ◆

VOL. XII.

WOLFVILLE, N. S., MAY, 1886.

No. 7.



♦ THE • UNIVERSITY • OF • ACADIA • COLLEGE. ♦

FACULTY OF INSTRUCTION.

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Published Monthly during the College Year by
the Students of Acadia University.

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Published Monthly during the College Year by
the Students of Acadia University.

Chief Editors:

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Upon all other subjects address the Editors of the Acadia
Athenaeum.

→* The Sanctum. *←

THE extension of the College year to the first of June certainly brings its advantages. The departure of the three lower classes on May first necessarily involved the discontinuance of the Geological expedition of the Junior Class; but this year the Juniors are all alive concerning the matter, and, the prospect is that they will leave Wolfville about May 20th in company with Professor Coldwell, and will remain away about a week. This has not been finally settled, but a custom which has proved as beneficial in the past will probably be heartily endorsed by the Faculty. The trip is certainly a pleasant and profitable one, the boys have a chance to visit Blomidon and many other places on the shores of the Basin of Minas, which are of interest on account of the geological formations. Beside the invigorating effect of the

cruise, and its many other advantages, surely not its least, beneficial result is its tendency to strengthen those feelings of class unity and intimate acquaintance which go so far to make our college days happier and more useful. We tender our wishes for a pleasant week to both Professor and Class.

A REVIVAL of religion is in progress on the Hill. Quite a number from the College, Academy and Seminary have already made a public profession of faith in Christ, and many others are more or less interested. It is the exception for a year to pass without some conversions taking place, and quite frequently extensive revivals are experienced. The history of Acadia College has many bright pages, but there are none brighter than those which record these movements. The moral and religious atmosphere of an institution of learning is one of the things to be taken into consideration by those seeking instruction, either for themselves or for those under their care. Parents have reason to tremble for the safety of their children as they exchange the influences of Christian homes, at the most critical period in life, for the temptations of college communities. The institutions at Wolfville have a superior claim in this respect on the patronage of the public, and those who send students to them may feel assured that the moral current in which they are placed is setting the right way.

SOME unknown friend (?) has sent us a free copy of the NEW YORK FAMILY STORY PAPER. We suppose it to be from Mr. Norman L. Munro, as we observe that the thing was "entered according to Act of Congress" in his name, and that he offers to bet \$50,000 that its circulation is 50,000 copies more than any other paper of the same kind in America. It is a wonderful sheet, and, judging from the titles

in the long list of publications, is a fair sample of the kind of matter sent out by the Munro Publishing Company. The first page is strikingly illustrated. Various scenes, in what we presume (for we have not read it) to be an awful tragedy, are there depicted. In the centre the heroine is being rescued from a three-story window by "Percy." On the right is the same heroine in a runaway buggy with a man whom we judge to be "Harold," holding the reins; for on the left-hand corner is a thrilling representation of "The duel between Percy Greville and Harold Tremaire." The inside pages are adorned with illustrations of scenes under the general heading "Home Rule," which are evidently intended as a season for the Irish palato; while, in sufficiently conspicuous places to catch the eye of the wayfaring man, are given in large letters, the titles of some of the company's best, such as, "Locked Out," "Married at Midnight," "A Coachman's Love," &c.

Not having sat in the editor's chair long enough to have had all our milk of human kindness soured, we should like to thank the donor, but cannot. We want to be counted out of the large number of weak minded dreamers, who waste their time, money and energy on such trash. It scarcely seems credible that such a contemptible sheet should have the specified circulation, and it seems more incredible still that a man of intelligence should stoop to so dishonourable a calling as that of disseminating such literary rubbish. No doubt a copy of THE NEW YORK FAMILY STORY PAPER has been sent to every college on the continent; but we venture the assertion that it will have small circulation among college students. Here and there may be found one whose diseased taste craves the stimulant supplied by this kind of literature; but the tendency of a course of study is to cultivate a taste for standard literature, and we feel sure that few, if any, of the students in Acadia have the disposition, had they the time, to read anything of the sort.

THE Spring Season has opened unusually fine and warm, and although it is pleasant for the student as for others to note the consequent freshness and attractiveness of his surroundings, it is not perhaps so pleasant for him to note, how much more attention it requires to do an amount of work equal to that done in the colder season, although it is equally or more

important that he should do so. It certainly requires a full comprehension of the fact, that no time in a college year should be spent in loafing, (for loafing is exacting what a sudden change from wintry to warm and sunny weather is too apt to produce among students), for any student to make his work what he should constantly strive to make it, an outgrowth worthy of his ability. This certainly does not mean that the season should not be enjoyed, but only that this enjoyment should not be made the primary object.

The campus at this season presents a pleasing aspect, with over a hundred students of various sizes, engaging in cricket and base-ball; it makes a lively spot in the quiet little village of Wolfville, and it would be a lively spot in any place; for 120 tough and enthusiastic players make all things lively.

WE were glad to notice that the editor of the *Messenger and Visitor* in the issue of March 24th gave his views on the question of theological training. Our editorial on the same subject in the March number of the *ATHENÆUM* seems to have furnished the text, and of this we are not sorry; for the question needs airing. But we are surprised that our utterances should have merited such lengthy and unfavorable criticisms. It is because we think we have been misunderstood, that we would make a few explanations, feeling assured that our views do not greatly differ. We stated that the question would have to be decided both with respect to self-interest and duty—adding that the consideration of duty should come first; he states that "such considerations as these (pecuniary support) should always be kept in the strictest subordination to the infinite consideration—how can the most of my life be made for God and for men," that is, to the consideration of duty. We summed up the various considerations in view of which the question would be decided, and concluded that, other things being in any degree equal, the student, from sheer necessity, would go to the institution offering the most financial aid, with the qualification that the good of others in this case implied the good of self. He gives substantially the same enumeration, and says, "in most cases, therefore, the previous considerations will be of more comparative moment than the last (pecuniary aid), providing other

things are at all equal. Here the distinction is between what is possible in practice and what is right in theory.

We fail to see the analogy between the motive which prompts a student to accept the offered advantages of a theological school, and that which induces him, in after life, to select a field of labor from the consideration of salary, in the former case it is the rational use of divinely appointed means for the accomplishment of a noble purpose; in the latter both conscience and reason are subordinated to the love of money. If the student regards the advantages of two schools as the appointed means in the use of either of which he can prepare himself equally well for his lifework; and, if of the two, one will enable him the more speedily to begin to serve, he not only does right to employ the more promising means, but he does wrong not to take the nearest way to active service.

The whole question of preparation for the ministry resolves itself into this: Who should make the sacrifice? The principle of sacrifice lies at the base of Christianity in all its departments. In this case the responsibility rests upon the church as a body, and upon the individual members who enter upon the work. It is not for the highest good of either that one should make it all. The Here-an,-Send-me principle seems to be a fair division, and as applicable to the home as to the foreign field. This would require of the young man a sacrifice of comfort, time, energies—of his whole life, and of the church a support which would neither make him hopelessly dependent or allow him to suffer. The thoughtful will hesitate to style as self-seeking those willing to give their lives to this service, and will be forced to attribute the scarcity of trained leaders in the church more to a lack of means for its development than to the absence of devoted native talent.

OUR Subscribers will greatly oblige us by forwarding the amount of their subscriptions. The year will soon close, and we very much desire to be able to meet all bills against the ATHENÆUM, so that our successors may begin next year with a clear sheet. Please do not forget this matter.

PARTY SPIRIT IN POLITICS.

AMIDST all the improvements and inventions of the nineteenth century, there has been no better means devised for ruling our country than by Party Government. Indeed, it seems impossible that any other form of government could be substituted, and the representative system maintained, so long as there are two sides to a question. While it is not designed to impeach Party Government in its normal workings, attention should be called to some of the evils arising from an undue prominence of party spirit in politics. The degree to which this spirit has permeated the political institutions of Canada, and hence left its impress upon the country, is a matter for the serious consideration of all honourable and patriotic men.

Judging from the many cases when by the decision of the ballot box, capable and sober men are requested to stay at home, while in the one, whose only fitness seems to be a firm adherence to party under all circumstances, is reposed the confidence of the constituency, it would seem that the main criterion of capability in the elector's mind is whether the nominee is a Grit or Tory. By the average voter, it is feared, all other qualifications are ignored, and the man who can most vigorously denounce the Government or Opposition, as the case may be; who has the most decided views as to whether tea should or should not be taxed; who can most conscientiously follow the party leader through all the mazy intricacies of his deep laid schemes to retain or gain power, is considered the one best qualified for the position of public trust. Other considerations there are which often tend to materially aid the elector in making up his mind as to the fitness of a candidate, and sometimes these are potent enough to subvert the prime idea of qualification. A promise of some coveted office, or a more immediate remuneration, in payment of which the general funds of the country are often appropriated, has too frequently the desired effect.

After one party has succeeded, by means honest and otherwise, in impressing upon the people the need of their services, or the utter incapacity of the other party to rule righteously and give prosperity to the country, the question, By what means shall we best promote the happiness and success of the nation? comes to them not as honest convictions would suggest, but by peering through the narrow and illusive eye-glasses

of party spirit, they ask in action if not in words, "How shall we be best able to legislate so as to insure for ourselves a continuance of power, and give our measures the appearance of wholesome improvements for the country?" The ancient and barbarous idea, that "to the victor belong the spoils," is invariably followed. Accordingly by some fortuitous circumstance the majority of the offices at the disposal of the government are suddenly vacated, and the appointments are conferred, either upon those who have fought most faithfully the party's battles, or upon those who give promise of future support. Some youthful aspirant may have his attention turned to a lucrative employment in which he can develop a *power* sufficiently strong to give him a place in the legislative halls. A thousand and one other small repairs may be made upon the fortifications to render the position as impregnable as possible. The "outs" have also a large influence which is exerted, without distinction of right or wrong, to counteract the unscrupulous designs of the "ins." Such are some of the evils, not which may exist by the abuse of power, but which do exist, and which are even found influencing the workings of our county councils.

As a means of promoting party interests there is none more powerful than the public press. The evil effects of this over-zealous interest in party are seen in the majority of daily and weekly papers that take sides on the burning questions of the day. No one, who has an honest heart and average intelligence, can read the vile imputations and dishonest statements, contained in the editorials and other articles, of these papers without a feeling of disgust. Seldom, if ever, can there be an honest opinion gathered from them in regard to a disputed question, unless an average is taken between two opposing articles, and even then the reader is in possession of little more information than before. These papers, then, instead of being our educators and the exponents of honest thought and opinion, tend to narrow, confuse, and corrupt the minds of people on questions which should be viewed intelligently by everyone interested in the welfare of the nation. More than this. No man, it matters not how pure or disinterested his motives are in serving his country, can escape the bitter calumny that is hurled indiscriminately against all holders of public offices, and which is the price of party allegiance. To such an extent is this evil carried, that men of

wisdom and integrity, who wish to keep their characters above suspicion, are forced to turn aside from a profession they would otherwise gladly follow, and seek other fields for their labors where honesty and truth are sacred things.

The direct result is that our political institutions which should have the wisdom and talent of the age at their command, are limited in this respect; and the country must bear the loss as long as this intense party spirit characterizes politics, and the press is devoted to its support. The loss is by no means inconsiderable; for such evils cannot fail to retard the healthy growth and prosperity of the nation. Faith is invariably weakened in institutions that become corrupt, and if advancement is made, it is made in a diminishing ratio, and in spite of inherent evils. The misuse of power and immorality are making deep stains upon the character of our political institutions. Reform is needed. But it will hardly come before the people are sufficiently aroused to see the necessity of improvement. Public sentiment and honest voting can alone effect the change. Men who have no broader ideas than those of following every beck and nod of the party leader should stay at home. When our legislative halls are filled with the representatives of independent thought and action, when the country shall receive the first, and party the last consideration, then, and then only, will the best results be obtained from a system we consider the best in the world.

THE STRUGGLE FOR LIFE.

AN ESSAY WRITTEN BY T. H. PORTER, AND DELIVERED AT THE JUNIOR EXHIBITION OF ACADEIA COLLEGE, DEC. 17th, 1885.

Life is defined as existence or being, but these words, conveying to the mind no distinct or additional idea, are but repetitions of the unknown. Pursuing this definition, a thing of life is; a thing without life, is not. Life then, is affirmation; death, negation. Such attempts at exposition fail to irradiate the unapproached and unapproachable heart of the matter. Life is a thing so pregnant in mystery that it is in vain we seek to comprehend its cause or its hidden essence; we can but note its perceptible manifestations. Only, then, by a study of the issues of life, can we advance to any conception of the

secret source. The visible exterior of a living thing is that in which life is embodied, is but the discernible issue and expression of life. Hence, a careful contemplation of the visible of living things may in part reveal a knowledge of the invisible life. But life is manifest in countless numbers, forms, and characters, the exhaustive consideration of which is a work of immensity. The treatment of our theme will therefore be confined to the life of man, the greatest feature of the living world.

Man's being is three-fold ;—physical, intellectual, and spiritual. These terms, however, though often employed, suggest an imperfect thought, for such a dissection of life into distinct and well-defined parts, although perhaps conducive to the best appreciation of the entity, has in it an element of untruth inasmuch as life of the most complex nature is in its truest conception, a harmonious and indivisible unity. Physical life, as distinguished from the mental and the spiritual, is material life, or life in which matter alone is present. The brain is the organ of the intellect, that principle by which we think or perceive and of the nerves which convey the power of sensation and motion. Were man endowed with but these two natures, he would, by virtue of the delicacy of his bodily structure, and the solitary possession of the power of abstract thought, reign, a refined and most powerful beast, monarch undisputed of the living world. But what is that which exalts him from a petty sovereignty over brutes to a throne of gold, and a height immeasurable? It is the possession by him of something unknown to all else of living things. We call this something a soul. What is this subtle and inexplicable something? From the inspired history of man's creation, we learn that into the nostrils of Adam, beautiful and perfect in form, but dead and ignoble as the gross dust from which he had been fashioned, God breathed the breath of life and he became a living soul. The soul is the breath of God, an emanation from the very being of the infinite God. It is the vital, undying force in man. Hence, he in whose being glows some spark of a Divine burning, receives from that radiant presence an elevation above the lower forms of life inconceivable in its infinity.

Man, at birth awakens, possessed of all the elements of his yet undeveloped life. Since then, life to every man is a gift, not a reward of labour, and since without life no independent action is possible,

the struggle for life cannot be a struggle to obtain life as a new possession. Can, then, a struggle be truthfully predicated of life? If so, what is the form of the struggle? While we grant that the rich heritage of life comes with his fashioning in the form of man, and that through the days of immaturity and weakness this life is being constantly strengthened and developed by Him who gave it, it cannot be affirmed that life is assured as an abiding and continuing presence the sole cause for which and supporter of which shall ever be He from whose infinity it first proceeded. Our potentialities are God's; our powers, our own. God makes every man a possibility, but no man a power. We are in actuality what we make ourselves. Whilst we cannot labour to obtain life, nor order its measure, we must on emerging from the realm of infant weakness, struggle not only to retain life, but to attain to life, to add life to life, and strength to strength.

Struggle, then, is necessary to life. And the effort must be an onward one, for, even as the strength of the swimmer battling heroically with the down-rushing tide, cannot for an extended time be equally matched with the opposing force of the current, so in the struggle for life it is not possible for man long to maintain a stationary position. He must either be overpowered and born down in the dark embrace of the exulting flood, or victorious, press forward to the still waters where the conqueror's crown awaits the brave. Hence the struggle for life is in effect a struggle for a higher life.

Struggle is necessary to life, first, from internal causes, from the inward effects upon himself of inaction. The unused limb or muscle weakens, and finally loses the power of use.

Moreover, if the brain be left continuously idle, its acuteness dulls, its strength fails, and slowly, perhaps, but surely, wastes away and sinks into morbid lethargy. Life lies in action, and increases with action. To this one law of nature, the progress of the world is largely due. Were the brain a mere store house, supplied with a definite amount of force, demands on which occasioned proportionate deficits, not only would its power of work be limited, but would be constantly decreasing. On the contrary, it is a well, communicating with a never failing spring, the drawing forth of material from which, but creates the possibility and the certainty of an influx purer and more vital. What a beneficent provision

this, that at work achieved is but the earnest of a greater work, that thus the limit of man's work lies in infinity! To return, imagine a man as influenced solely by his inner physical constitution, irrespective of outside forces, and we know that he must work to sustain his own powers, that is to say to live, for power is an attribute of life. Hence the determination to labour is the solution of the problem of life.

But, secondly, regarding man in his true relation, as in vital connection with a world of life, the same truth obtains. He is constantly being assailed by forces which threaten his existence, to defeat which demands his undivided strength. His physical life is in constant jeopardy. Gaunt Famine, Poverty lean and ragged, Fever with vacant countenance and hollow eye, children all of Death, regard him hungrily; and unbidden, stalk, unseemly forms, across the threshold of his door. To beat back the approaches of the grim contestants for his life, man must fight, with bare hands and a single purpose.

The struggle for supremacy becomes a struggle for life. In such a struggle intellect, though not all powerful, is most potent. It is part of a great truth that eminence is determined by intellectual power. The body is no more than the amanuensis of the mind, at whose dictation it may write, perchance, ineffaceable characters upon the rock of immortality. The mind and body are to some extent interdependent, but not wholly so. Without the mind the body is incapable of motion and hence of achievement; free of the body, the mind of man may in a mysterious but potent manner work and do throughout all time. The ever puissant mind of Shakespeare is fashioning the thought of to-day to a degree that his generation never beheld, and it is a far piercing eye that can mark the ceasing of its influence. But we must beware of deifying intellect. Since life is in its deepest meaning life, full, rich, symmetrical, great everywhere, the aspiration toward life is realized only when with growth of body and mind there comes and is a greatness of soul. The spiritual life, whose heart is the soul, whose essence is ethereal, immeasurably transcends grosser life. No eulogy is more exquisite than that which denominates a man great-souled. Intellect, then, not of itself, nor inspired by evil genii, but intellect enshrined in a soul of purity, nobility and truth is the triumphant of powers, the enduring of things. Shakespeare and Dickens live,

and shall live, because they were men of deepest soul, as well as mightest intellect. He of brilliant intellect, but sordid spirit, may enjoy a transient elevation; but that one to whose cradle the Virtues have brought rich gifts, to whose pure and sympathetic heart, vice and meanness are unknown, he alone is great, his work alone shall live. True greatness, not of necessity what the world concedes to be greatness, but greatness which works as loyally and cheerfully for self-approval as in the plaudits of the unthinking throng, is the true ambition. Though the worth of many of earth's noblest have never met with a recognition of men, let this not dismay nor encourage, for the stature of every man is recorded in Jelibly somewhere, and will be recorded sometime.

But how may the struggle to attain this life be successful. Such a struggle exists, nay more, is a necessity. And it need not be a hopeless struggle. Success is possible, not certain, depending not on the greatness of our powers, but on our use of them. Perhaps the first indispensable condition to success lies in the principle of self-effort. The endeavour must be of himself, while it is not possible to prize too dearly that subtle bond of sympathy which encircles the hearts of men, which suggests the helping hand and cheering word, from which proceeds that interchange of benefits and strength which ministers to the weakness of each, while we know that in vital union there is strength, yet is no less a truth that in the irresistible phalanx every man stands as firm as a rock. Had every son of bonny England not done his duty on that all-glorious day of Trafalgar the brightest of his medals might never have gleamed on the gallant breast of the nation's hero. Every man for himself, and all for a noble purpose is the truest of rallying cries.

Again, the struggle must be a constant one. A moment of idleness is ever a moment of loss in which may perish the work of weary years. Diligent, unceasing effort has a sure reward.

Earnestness also is an element of success. He who brings to any task his greatest energies, who desires above all else its accomplishment, is most certain to witness its consummation. The man of wavering purpose is the most pitiable, the most fatal of beings.

Finally, the greatest success greets the hopeful effort. We have much of the strength of desperation,

and there are many instances of the performance, in times of mental ecstasy, of deeds far beyond the natural powers. But is not such effort a spasmodic thing, wasting itself in the performance. The struggle of despair cannot be a protracted one, even as the fires of fever cannot forever burn. The hopeful, brave, and cheerful man laughs at difficulties, and in proportion as he thinks them laugh-worthy, surmounts them.

The realization of Excelsior is attainable by all. The gifts of Nature are not dispensed with equal hand, and hence many who strive earnestly and faithfully never stand upon the summit. The greatest heights are occupied by few, but all who climb bravely mount higher. It is but he too dull and unambitious to enter the contest, that at the bottom lies in death-like slumber, and "lost to life and use and fame and fame."

DISCIPLINE.

In colleges and halls, in ancient days,
There dwelt a sage called Discipline.
His eye was meek and gentle, and a smile
Played on his lips; and in his speech was heard
Paternal sweetness, dignity and love.
The occupation dearest to his heart
Was to encourage goodness. Learning grew
Beneath his care, a thriving vigorous plant.
The mind was well informed the passive held
Subordinate, and diligence was choice.
If e'er it chanced, as sometimes chance it must,
That one among so many overleaped
The limits of control, his gentle eye
Grew stern and darted a severe rebuke,
His frown was full of terror, and his voice
Shook the delinquent with such fits of awe,
As left him not till penitence had won
Lost favor back again and closed the breach.

But Discipline at length
Overlooked and unemployed grew sick and died.
Then study languished, emulation slept,
And virtue fled. The schools became a scene
Of solemn farce, where ignorance in stilts,
His cap well lined with logic not his own,
With parrot tongue performed the scholar's part
Proceeding soon a graduating dunce.

What was learned
If aught was learned in childhood is forgot;
And such expense as pinches parents bemoan,
And mortifies the liberal hand of love,
Is squandered in pursuits of idle sports
And vicious pleasures.

—SEL.

DR. SCHURMAN'S LECTURE.

ON the 19th of March Dr. Schurman delivered his lecture on Darwinism. The reputation of the lecturer as a scholar, speaker, and thinker, filled Assembly Hall with a select and inspiring audience. Indeed the Dr. saw in this assemblage the best possible proof of the survival of the fittest, and if his penetrating eye did see even one missing link, he carefully abstained from using it to illustrate his subject.

Some before the delivery of the lecture were eagerly and curiously asking, will Darwinism draw? Is the subject a popular one? Will there be any unpleasant and unwelcome revelations? These and sundry other prying questions were soon answered or utterly forgotten as the speaker unfolded his theme. Those who heard him will not soon forget his masterly treatment of now a somewhat hackneyed but yet interesting subject. It was a real pleasure to follow him. The beautiful diction, the balance and ring of the sentences, the fitting concatenation of paragraph with paragraph, the chain of reasoning that led all the way from dim perception to strong conviction, united to bring the lecturer and audience into vital sympathy. Manuscript which sometimes fails to start the electric current and so often arrests it if started, was left at home, thus leaving both eye and voice to act unitedly upon willing and delighted hearers. It is only in fact when the fire burns in the speaker's soul, and the message which he has to deliver is upborne by strong internal persuasion that people listen with unabating interest to two-hour lectures.

The lecturer, after calling attention to the principal events in Charles Darwin's life, proceeded to discuss the great naturalist's work on the origin of species and descent of man. Attention was called to the fact that in animal and plant there is a degree of variability—that children of the same parents, unlike at birth, are rendered still more unlike by the circumstances of life—that animals and plants illustrate the same thing—that this is seen in dogs, cats, cattle, and pigeons—that animals and plants multiply so rapidly that a single species, if unchecked, would fill the earth—that here comes the desperate struggle for life, or existence, among all organized beings and especially among individuals of the same species—that in this fierce and protracted struggle the strongest are the victors, the weakest of course die—that in this we have the principle of selection or the survival of the

fittest—that the offspring of plant and animal has a tendency to be like the parents, the less improved perishing, the more highly organized surviving—that there is endless progression involving higher species, genera, families, orders, classes and even sub-kingdoms—that man, descended at an infinitely remote period from the lowly type of Molluses, ascended through gnoid fishes, &c., &c., up to anthropoid apes—that Darwinism does not teach the doctrine—"a very tall pig with a very long nose, puts forth a proboscis quite down to its toes, and then by the name of an elephant goes," but that it teaches some different from transformations in the lifetime of one animal—Darwin's transformations requiring vast geological ages for their accomplishment.

The Dr. fully assured, then, that no one in the audience would blush to own his or her origin proceeded to show that Darwinism, though opposed to some cherished views, does not rob us of our faith in a Creator-God. With this fundamental belief Darwinism has no controversy. When the lecturer came to deal with the arguments employed to prove the existence of a God, the audience followed him with the most absorbing interest. The arguments from *Causality*, *Design*, *Conservation*, and the *Moral Nature of Man* were ably and impartially discussed. Indeed the defense of the old citadels of our Faith could not well have fallen into abler hands. The Dr.'s lecture will long be remembered both as a very able exposition of Darwinism and a masterly defence of the fortresses which the Christian has for ages deemed impregnable.

The Dr. has been for some time now toiling among us "with book and pen." To Acadia, his Alma Mater, were given the first years of his professional labors. Then when the chair of Metaphysics was founded in Dalhousie he was invited to fill it. Both colleges accepted his resignation with reluctance. With what ability and enthusiasm he discharged his onerous duties in these Institutions, let the students that sat under his instructions testify. Now he goes to Cornell to engage in the congenial work of philosophical study and investigation, and in that work for which he is so eminently qualified we wish him abundant success.

PROFESSOR ROBERTS' LECTURE.

On Friday evening, April 9th, the students had the pleasure of listening to a very interesting lecture from Professor Roberts of Kings College, Windsor, on the subject, "Some aspects of American Poetry." The Professor was heartily applauded as he made his appearance on the platform and after being introduced by the President of the Society he began in a clear voice to deliver his lecture. Commencing with some very timely remarks on the writings and style of Emerson, Longfellow, Bryant, Poe and Holmes, the lecturer then took up more minutely the three later and more truly American poets, Whitman, Lanier and Miller. Whitman is the lacksidaisical, rhapsodical rhymers who sends his obtrusive personality through every stanza; who has no direct imitators, fortunately—for us. He is the butt as well as the stumbling block of critics, full of genius but a genius that seeks to manifest itself in ragged expression. Careless of opinion, Whitman would wear his hat indoors or out, and in fact all his actions expressed his independence of established custom. His "Lament for the death of Lincoln," part of which the lecturer read, is a very touching and manly tribute to his friend's memory. Lanier is the sweet singer of Georgia's cotton fields and Southern orange groves. In his early life he developed a passionate love for music which ripened into as strong a passion for poetry. His frail health was one of his greatest trials but the up-bounding soul-force within always kept him eager, cheerful and happy. His investigations in the realm of literature made him a consummate master of style and rhythm, and led to his publication of "The science of English verse," a work which has given him no mean place in the category of English thinkers. In this work he lays special stress on the fact that time and not accent is all important in the construction of verse. The poem on the "Sunrise, the delight and despair of poets," reveals a high degree of mental acuteness and discrimination as well as great power in musical combinations and symphony. Lanier did wisely what so many poets have done foolishly, he married and for the remainder of his short life he lived most happily in the companionship of the one he loved. He died at the early age of 39, leaving his work hardly more than well begun and his future course full of the brightest possibilities. Joaquin Miller

was then described by the lecturer as having a limp in his walk caused by a buccaneer's bullet; his right arm was also a little stiff, the result of a "slight unpleasantness out West." His romantic career in the West, his journey to New York with his adventurers there, his trip across the Atlantic and his reception in London were described in a very happy manner by the lecturer who then made some allusions to Miller's poetry. As a poet Miller is noted for his originality and his impressive pictures stretching out before the reader's eye in all the warmth of color and boldness of treatment of a master hand. The value of Miller's work is in its swing and power. In its construction his poetry is something like Byron's, but all is Millerized and individualized. He aims to awaken emotion and make impressions rather than produce deep thinking. There is little of direct ethical teaching in his verse, and yet there is always felt the elevating influences of comparison, righteous judgement and reverence for the good and pure. Unlike Lanier, Miller has a true appreciation of humor which crops out all through his poetry, sometimes in the most unsuspected places. In speaking of the quotation from Proverbs "Stolen waters are sweet," he says:

Sweet psalmist of Jerusalem
Give us your hand.
I guess you knew,
For all your psalms, a thing or two.

The professor at the close received a hearty vote of thanks from the Athenaeum for the literary treat of the evening. From lack of space our report has been necessarily imperfect and disconnected, but we trust this may be excused and we venture the hope that Professor Roberts may ere long favour us again with one of his interesting and instructive addresses. After the lecture the Senior class met Professor Roberts at Prof. Kierstead's, where the remainder of the evening was enjoyably spent in pleasant conversation.

MARRIAGES.

WHITE-BLANCHARD.—On Thursday, March 25th, at St. John's Church, Windsor, N. S., by the Rev. T. A. Nelson, G. J. Coulter White, '80, of Sussex, N. B., to Mary E., eldest daughter of W. H. Blanchard, Esq., Barrister, of Windsor.

PARKER-WELTON.—At Toronto, April 5th, by the father of the bride, assisted by Rev. Elmore Harris, A. B., William F. Parker, '81, of Halifax, N. S., barrister-at-law, to Kate B. Welton, eldest daughter of Rev. D. M. Welton, D. D., of Toronto Baptist College.

EXCHANGES.

The February number of the *Academy* lies upon our table. The sight of this little visitor at once suggests to the observer that a change in its appearance would be a very great improvement. Upon a perusal of its matter, justice, we think, is done, when it is said that the majority of its articles are too loosely constructed and that more care in their composition should be exercised. Besides many typographical errors which, however, have been accounted for by its editors, the logical conclusions in this number are not always accurately drawn. The article on *Robert Burns*, inasmuch as it gives, we feel, a true glimpse of the Scottish bard, may be fairly considered good.

The February number of the *Delaware College Review* is above the average. We have read with interest the article on *The Encyclopedists and French Revolution*, and are pleased to note, what is too often wanted in College journals, an easy and flowing style. The writer is evidently well-read on the subject and shows a pleasing interest in it. *The Dead Hero* is also well written. It shows a just appreciation of the character of McClellan, but in drawing the distinction between the heroes, Grant and McClellan, in one particular, at least, the writer seems to draw a rather unfair conclusion. That Grant did possess a "bull-dog tenacity and perseverance" there is not a doubt; but did he not also possess a superiority of intellect seldom attained by the generals of America? The number is a creditable one and the mechanical get-up of the paper neat and attractive. A larger amount of matter of a literary character, however, would certainly be an improvement.

The *Acta Victoriana* for February contains some good reading, and as usual presents a creditable mechanical appearance. The arrangement of the matter is certainly good. The short article on *Our Societies* contains some good advice for all college societies. We are sorry to note that the *Acta* contains so small an amount of matter from the students this month. Surely if it is a students' paper, they should fill at least half its columns.

The March *Argosy*, with its characteristic whine, devotes a half column to a statement of what we probably are, without making a sensible reply to our well-meant criticisms. We are asked to be a little more specific in the future. This, with a desire to be accommodating, we shall endeavour to be. In the first place, there are only two short articles and a few local platitudes in the number before us that lay any claim to originality. This, from a staff of eight editors, shows either the absence of ability or

the presence of indolence. The former alternative prompts to pity, the latter to blame. The choice must rest with the *Argosy*. Secondly, the custom of adorning the first page with poetry and prose quotations is so absurd that even selections from the best authors cannot justify it. Thirdly, there is not a single editorial—not even an apology for one—unless it be the few lines heading the programme of a concert by the Mission Band, which, by a mysterious incongruity, finds its way into the editorial column. The editors of the *Argosy* evidently speak from experience when they advise us “to ponder well the words of Josh Billings when he says that, ‘though no substitute for wisdom has been found, silence is the next best thing.’”

Without speaking for the present of the merits or demerits of the *Dalhousie Gazette* as a college paper, we would like a word with its Exchange editor. Not without reason and somewhat reluctantly, we have come to the conclusion that he is dishonest. When some time ago he quoted a detached sentence from one of our editorials, which, apart from the context, made us claim what, rightly interpreted, was spoken of as prospective, we attributed it to ignorance; but recent expressions have forced us to conclude that he will stoop to the dishonest proceeding of misrepresentation for the purpose of gaining ground for one of his mean insinuations. We have as little desire to “crush” or “quarrel with” him as we have to uncover the corpse of college consolidation. Come now, friend Ex., be manly for once and tell us what you think of us. We lay no claim to perfection, and are quite willing to believe that our columns contain plenty of matter for unfavourable criticism, if nothing praiseworthy appears in them. Fair-play is what we want.

RECEIVED, *Varsity, College Rambler, King's College Record, University Quarterly, The Beacon, Emory Mirror, Unity, Colby Echo, Adelphian, University Monthly, Oberlin Review, Collegiate, Hesperian.*

ACKNOWLEDGMENTS.

W. C. Illsley 50c.; J. A. Ellis 50c.; E. M. Kierstead \$1; E. A. Crawley \$2; Mrs. Blair \$1; E. W. Sawyer \$2; W. Bill \$1.50; R. Howey \$2; T. H. Rand \$2; W. J. Wallace \$1; Hattie E. Wallace \$1; D. F. Higgins \$1; Miss Cramp \$1; Dr. Parker \$1; J. L. Bishop \$1; Judge Steadman \$3; J. W. Armstrong \$1; G. A. Murchie 40c.; M. Curry \$2; E. H. Sweet \$1; R. Sanford \$1; A. W. Kinney \$2.50; E. A. Covey \$1; C. W. Covey \$1; Dr. Weldon \$3; M. B. Shaw \$2; Clara B. Marshall \$1; Win. Weatherspoon \$2; D. W. C. Dimock \$1.33; Geo. Weatherspoon \$2; W. Graham \$2; H. N. Paint \$1; H. Z. Chipman \$1; J. W. Brown \$1.
J. B. Morgan, Sec-Treas.

PERSONALS.

BYRON H. THOMAS, '88, during vacation will have pastoral charge of the church at Grand Bay, Kings County, N. B.

HARRY H. HALE, '86, has accepted a call to the pastorate of the church at Sommerside, P. E. I.

HARRY S. SHAW, '88, will teach this summer at Port Williams, N. S.

L. E. WORTMAN, M. A., '84, is the efficient Principal of the Union Baptist Seminary, St. John.

MARK D. SHAW, '86, after graduation, will enter upon his pastoral duties at Cow Bay, Cape Breton.

J. W. ARMSTRONG, '88, has engaged for the summer the school at Clementsport, Annapolis County.

W. B. WALLACE, '88, assumes on the first of May the charge of the school at Bedford, Halifax County.

W. B. HUTCHINSON, '86, has taken for the summer the position of vice-principle of the Kentville Academy.

M. P. KING, a graduate of the theological department of Acadia, the popular minister of Cambridge church, Queen's Co. N. B., is enjoying an extensive revival.

JOHN B. MILLS, M. A., '77, Barrister, has been nominated by the Conservative convention of Annapolis County as a candidate for the House of Commons.

FRANK ANDREWS, '81, is the Conservative candidate in Annapolis County for the Local Legislature.

SMITH L. WALKER, '85, has successfully passed the first year of his course in the McGill Medical University.

C. L. DAVIDSON, '88, has engaged to teach during the summer term at Hantsport, N. S.

LOCALS.

CRICKET!

MAYFLOWER!!

THE Quartet!!!

KAZOOS and CYCLES!!!

“Are they any more business?”

THE REV. MR. HINSON, of Moncton, N. B., will lecture before the Athenaeum on the evening of Friday, May 18th. Subject: “Moses.”

THE Redpath Concert Company are to give one of their entertainments under the auspices of the Faculty of Acadia College in Assembly Hall on the evening of May 8th.

E. P. WENKINS, tutor of Mathematics in the Academy, has been forced on account of ill-health to give up his work which during his absence is being carried on by some of the students.

THE members of the matriculating class recently gave a supper in honor of their class-mate, Mr. E. Borden, who having successfully passed his examinations has gone to Yarmouth County to teach.

A number of students have left their classes with a view to teaching through the coming vacation. They are expected, however, to be present at the terminal examinations and during the anniversary exercises of the institutions.

THE Cads. have set up an opposition gymnasium in Room, No. 28. Admission free to all who can sound the Indian war-whoop or imitate the rattling thunder. The chief cook of this society is probably unaware that a storm is brewing.

We were lately made cognisant of the fact that the United States possessed a North, East, South, and West. This statement being made by a certain Junior while naming the differences existing between the United States and Canada, it must necessarily follow that Canada is a point.

RULES for a collegian :—

Don't make a fool of thyself oftener than necessary.
Extinguish all regard for other people's business.
Wait till thou art asked a question before answering it.
In talking try to give thy brains a little chance.
Sing when alone and in the wilderness.

RUMOUR has it that the frequency with which two of the students march through the Seminary gates is calculated to excite the envy of local as well as the jealousy of distant parties. Boys don't allow the dust to gather too thickly on the covers of your text-books; for in the future you will find the memory of the smiles of the teachers of Acadia Seminary a poor substitute for well-earned knowledge.

A marked innovation upon one of the time-honored customs of the English nation has been made by our Freshmen. At a class-supper lately held by the members of that particular part of the College fraternity, the toasts before being drunk were put to vote. The change may be for the best, boys, but it would be rather a difficult matter to describe the feelings of that person whose name was proposed, should the vote prove a negative one.

WHILE PROF. C. G. D. ROBERTS of King's College, was delivering his lecture in Academy Hall, the members of the Atheneum as well as the lecturer himself were forced to undergo considerable annoyance caused by the members of the Lyceum stamping on the floor during their exercises; and by some persons tapping on the windows from the outside. The former can be excused on the ground of thoughtlessness; but such conduct as the latter reflects no favorable light upon the good order maintained at these institutions and deserves censure of the severest nature.

It is rumored that a vote of thanks is about to be presented by the residents of Wolfville to those students who so kindly assisted them at a recent Sabbath-evening service, in rendering the popular Barking Chorus. With respect to this matter we feel it our duty to say to that part of our number, that we, too, are rejoiced that now their talents, so long reclining in obscurity, are beginning to shine; and that their success has forced us to conclude that, in some instances, there is not such a wide difference between the *genus homo* and the *genus canis* as might at first sight be supposed to exist.

THE CENTURY for 1885-86.

The remarkable interest in the War Papers and in the many timely articles and strong serial features published recently in THE CENTURY has given that magazine a regular circulation of

MORE THAN 200,000 COPIES MONTHLY.

Among the features for the coming volume, which begins with the November number, are:

THE WAR PAPERS by GENERAL GRANT AND OTHERS.

These will be continued (most of them illustrated) until the chief events of the Civil War have been described by leading participants on both sides. General Grant's papers include descriptions of the battles of Chattanooga and the Wilderness; General McClellan will write of Antietam, General D. C. Buell of Shiloh, Generals Pope, Longstreet and others of the Second Bull Run, etc., etc. Naval combats, including the fight between the *Kearsarge* and the *Alabama*, by officers of both ships, will be described.

The "Recollections of a Private" and special war papers of an anecdotal or humorous character will be features of the year.

SERIAL STORIES by W. D. HOWELLS, MARY HALLOCK FOOTE, AND GEORGE W. CABLE.

Mr. Howell's serial will be in lighter vein than "The Rise of Silas Lapham." Mrs. Foote's is a story of mining life, and Mr. Cable's a novelette of the Acadians of Louisiana. Mr. Cable will also contribute a series of papers on Slave songs and dances, including negro serpent-worship, etc.

SPECIAL FEATURES

Include "A Tricycle Pilgrimage to Rome," illustrated by Pennell; Historical Papers by Edward Eggleston and others; Papers on Persia, by S. G. W. Benjamin, lately U. S. minister, with numerous illustrations; Astronomical Articles, practical and popular, on "Sidereal Astronomy"; Papers on Christian Unity by representatives of various religious denominations; Papers on Manual Education, by various experts, etc., etc.

SHORT STORIES

By Frank R. Stockton, Mrs. Helen Jackson (H. H.), Mrs. Mary Hallock Foote, Joel Chandler Harris, H. H. Boyesen, T. A. Janvier, Julian Hawthorne, Richard M. Johnston, and others; and poems by leading poets. The Departments,—"Open Letters," "Bric-a-Brac," etc., will be fully sustained.

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