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NO. 4.

◀ ASTRUM & ALBERTI. ▶

BELLEVILLE,

CANADA.



APRIL, 1883.

CONTENTS :

	Page.		Page.
Editorial Notes,	25-26	College Societies,	30
The French Revolution,	27	Notes,	30
CORRESPONDENCE :		Personals,	31
A Plea for the Gown,	28	General College News	31
A Plea for Evolution,	29	Items,	31

BELLEVILLE :

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ASTRUM ♦ ALBERTI.

VOL. I.

BELLEVILLE, APRIL, 1883.

No. 4.

Astrum Alberti.

Published in TEN NUMBERS during the Academic Year, in the interests of the STUDENTS of Albert College.

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WE are now fairly entered upon Trinity Term, and are beginning to realize that the end is not far distant. It is work and cram until examinations are over, and then a general rejoicing over the success of some, and a sympathetic "shake" over the failure of others. It is not expected that much new work will be done during this term, and we can only advise a thorough and systematic review of the year's work. If this be done the terrors of examination will be much lessened, and at the end some who at present have little hope of success, will be surprised to find themselves in advance of others whom they have always considered their superiors. There are always some among us who depend upon their natural shrewdness and the favors of fortune to make a "pass," but we have yet to learn that any such ever take a high stand either in college or out of it. A thorough knowledge of the text-book is the best guarantee for a high standing at examinations. We do not advocate this system of cramming as the most satisfactory in the end, nor do we consider a knowledge of the text-book to be the mastery of a subject, but under the present system of examinations a high standing is desirable, and

this is the best way to attain it. Again we say, work, work. Employ these fine spring days in making preparations for the storms of next month.

ON account of financial embarrassments, Mr.

J. G. Robinson, Bursar, has found it necessary to resign his office. A special meeting of the Board of Management was called, and Rev. Amos Campbell was elected to fill the vacancy. Mr. Campbell has acted for some time as agent of the College, and we are confident that the finances of the College will not suffer in his hands.

WE publish in another column a criticism on an article which appeared in our last issue. We express no opinion upon the subject, and are compelled to confess our total ignorance of it. We are pleased, however, to know that our readers are becoming interested in the subjects mentioned in our columns, and trust that many will follow the example of Mr. Saunders. We hope that in discussions which may arise upon any subject, the subject itself will be dealt with, and not personal peculiarities.

THE Winter is rapidly moving northward, and the snow that has so long covered the earth is rapidly disappearing, to give it once more the privilege of sending forth its vegetation—and College authorities the opportunity of making improvements on the College grounds. We will not be extravagant in our requests—asking for gravel walks or glittering fountains—but think it would add greatly to the appearance of the front campus if its western side were levelled off and trees planted around it. As it is, it is certainly neither creditable to the College nor attractive to passers by.

The rude stone pile in the semi-circle is not a decoration in its present naked state, without either vine or flower to cover it, or fountain to give it drink. It may in the course of ages, after the walls of the College have crumbled and fallen, be

something mysterious for future generations to decipher. It is true that all men are capable of being influenced by natural and artificial appearances. College students are attracted or repulsed in this way, and College professors have been. The citizens of Belleville and their visitors are subject to the same influences, and if more trouble was taken to make the campus attractive and beautiful, it is reasonable to believe that it would arouse in them a greater interest towards us. The constant stream of visitors is to the Deaf and Dumb Institute, partly because both in the building and around it the cultivation of neatness, taste and beauty is everywhere manifest.

We hope that the great press of business this term will not prevent the College Board from taking action in this direction, so that our College grounds may compare favorably with those of similar Institutions.

THE following is the order of proceedings for the remainder of the year, as laid down by the Senate, and will be useful to candidates for examination, and others :

- April 30th—Last day for the reception of applications for examinations.
- May 2nd—Last day for the reception of Theses for the Doctor's Degree.
- May 8th—Last day for the reception of Prize Compositions.
- May 9th—Last day for the reception of applications and Theses for the Bachelor or Master's Degree.
- May 10th—33rd session of the Senate begins.
- May 11th—Meeting of Board of Examiners.
- May 19th—Order of Examination published.
- May 23rd—Annual Examinations begin.
- June 13th—Result of Matriculation Examinations published.
- June 17th—Annual University Sermon.
- June 18th—Meeting of the Alumni Society and Annual Lecture.
- June 19th—Annual Meeting of the Board of Management.
- June 20th—Annual Convocation.

THE present is an age of examination, and education in our High Schools and Colleges consists to a great extent in training students for that special end. It is often found that this method of testing ability and attainments is not the most satisfactory. By it memory is the only faculty tested. Whatever may be the nature of the examination, the time allotted will scarcely allow one to draw upon his own resources, however much natural ability he may possess. We remember several instances where students with little real attainments in some particular branch, have surpassed others whose talents in that particular branch were most extraordinary. It is often found that answers are written entirely from memory when reason alone should have been exercised. Against this there is no remedy, as long as the College Calendars are crowded with scholarships and prizes. Competitive examinations must exist, and while not a true test, are an ordeal to which all the aspirants must subject themselves. The results of such examinations often place the most worthy in a very inferior position. We have heard it said that certain things are learned just for examination, to be then disgorged and afterwards passed into oblivion. This is too true. The high and noble aspirations of some young man of genius are blighted by the apparent success of his inferior, simply because that inferior possessed a better memory. Where is the true education in this "cramming system," which is constantly practised in our colleges? Is a man an educated man because he has been successful in storing his mind with facts just for examination? Would it not be better to take away the alluring bait, and to judge candidates more upon real merits? Here arises a serious difficulty. Can the attainments of a class be tested without competitive examination? We think that they can be as successfully tested without as with. If the different professors would keep an honest record of the recitations and general standing of each student under his charge, he would be able to give a very fair estimate of the order of merit in which the students should be arranged. By allowing general class work, together with a good competitive examination to form the test, a far more

satisfactory result could be obtained, taking away at the same time all inducements to "cramming." Then a college course would mean something more than the mere influx and efflux of a lot of facts. It would mean the true training of the mind, and that four years had been spent by none in the useless accumulation of something of no benefit, but that the time had been spent in elevating and strengthening the mind, and storing it with every-day practical knowledge.

o

THE FRENCH REVOLUTION.

AN ESSAY READ BY J. R. STREET AT THE CHARTER DAY EXHIBITION.

The long and inglorious reign of Louis XV. presents nothing worthy of notice except the gradual rise of those sentiments of infidelity and licentiousness which prepared the overthrow of all the ancient institutions of the country. During this period we have the regency of the epicurean Orleans, beneath whom none were sunken deeper in profligacy and ruin. He stood at the helm of the State, holding that great wheel which controls the whole financial machinery, and so untrue was his guiding that he soon left the country in the most overwhelming embarrassments.

The foreign policy of the Kingdom was so much neglected that she was speedily stripped of her finest provinces, and her army suffered the most debasing defeats, while at home the country was brought into disrepute by the capricious change of policy which was forced upon the Government through the agency of Madame Pompadour, the complete mistress of her Sovereign Lord.

This disastrous reign was still further noted for the tumultuous "cabals" of the Jesuits, and that mighty influx which swelled the atheistic population to nearly one-third of the whole nation.

The next monarch was a weak, yet arbitrary prince, who relaxed his authority, remitted his prerogatives, called the people to a greater share of freedom than was known to their ancestors, and who, indeed, for all this, was subjected to that insulting triumph in Paris which we shall hereafter notice. His ministers had not that stern decision and resolution necessary to concoct and enforce the extreme measures of reform which the critical position of the times demanded. Then, too, we find that great financier, Necker, called to the front,

who exerted himself to arrest the impending bankruptcy of the State; and succeeding ministers made futile attempts to diminish these financial disorders by various forms of taxation, which were generally opposed by either the Assembly or the Court.

You will remember that scarcely ten years had elapsed since that mighty bell sent forth its brazen tones proclaiming liberty to the millions on this side of the broad Atlantic, and the effect of that deadly yet decisive struggle was fast instilling into the hearts of the lower orders republican ideas; while the Assembly of Notables had not only privately discussed, but also made known to all the incapacity of the Government, and the wanton prodigality of the King's household. Then also began a strife between the *Tiers Etat* and the nobles. The latter desired direct taxation; the former were determined to inaugurate a new form of government, even to the dethronement of King Louis, while both united in crying for a great State Assembly.

The *Etats Generaux*, a council which had not met for over a century and a half, was called on the 25th of May, 1789, but this failed to satisfy the longings of the people, for France at that moment was ripe for a revolution, and the revolution came soon and swift, but not painless or bloodless. A moment's glance at the society of those times will at once convince the thinking mind that revolution, although not necessary, was unavoidable. If we take the Nobles, we find them sunken into "profligacy, and fallen to the lowest stage of demoralization." Infidelity was their chief characteristic. Having promised to protect their Sovereign, they engaged a body of heartless ruffians and assassins to murder the King, his Queen and family, while they sought a few hours' rest under pledged security of public faith. The Clergy, that body whose functions were the upbuilding of fallen nature and the dissemination of morality and truth throughout the country, strange to say, kept pace with the nobles in general depravity. They thought more of the paltry pelf of the moment, of the temporary and transient praise of the vulgar, than of a "permanent fame and glory in the example they leave as a rich inheritance to the world."

Political and municipal institutions were entirely abolished; all offices, whether of city or state, or courts of justice, became saleable property, while the actions of the members of the hierarchy are known to every student of history. France in these moments became bankrupt in religion. It was supplanted by pernicious and degrading superstition. Atheism became the leading principle, while the country was flooded with uncouth,

obscene and licentious literature, at the time when the "Tiers Etat" found themselves utterly excluded from all participation in the privileges of free citizens, at the very time when the extensive circulation of writings of philosophers of the eighteenth century, such as Voltaire, Rousseau and Montesquieu had habituated men's minds to the discussion of questions of "political independence," "equal rights," and "universal freedom."

Here began a strife between the King, his supporters, and the National Assembly, which ended in that deluge of blood, drowning many of France's noblest sons. Troops were called out, the Ministry dissolved, and Necker, who had been recalled, was a second time banished. The consequence of all this was the outbreak of insurrectionary movements in Paris, when blood was shed on the 12th of July. Immediately following, the National Guard was convoked; on the 14th, the rabble took possession of the Bastille; in August the feudal and manorial rights were abrogated by the National Assembly, which gave a solemn declaration of the "Equality of Human Rights." A feigned assumption of republican sentiments by the Royal family failed to conciliate the people. For two years the strife continued, the King alternately making concessions to the Republicans, and cherishing schemes for escaping their surveillance, each month adding to his humiliation and to the audacity of those surrounding him, until in December he was brought to trial and called upon to answer for repeated acts of treason against the Republic. Then was erected that mighty engine of destruction, whose merciless blade was attached to a ponderous beam horizontally suspended, and working in grooves upon inclined pillars, between whose pedestals was fastened the unfortunate, wretched victim, and upon whose bare neck this bloodthirsty steel cast its doubly sharpened edge, instantaneously severing the human head from the bleeding clay.

On the day following the condemnation, Louis XVI. tried the edge of this machine. Revolts burst out in France, England, Holland, Spain, Naples, and the German Confederation combined together against the Republic. Christianity was now formally deposed, and the sacredness of the Republic and the worship of Reason solemnized. Maria Antoinette, the widowed Queen, was guillotined; the Dauphin and the surviving relatives suffered every indignity that malignity could devise. A reign of "Bloody Terror" succeeded, which only ended when Danton and Robespierre had suffered each in turn. After the destruction of these, a reaction was gradually established, the

people became weary of bloodshed and anxious for peace at any price.

Then, too, the brilliant exploits of the little Corsican, Napoleon, directed men's thoughts towards Italy, where he was manœuvring. How he rose from a private Corsicansoldier to the Chief Magistracy of the Republic, his glorious achievements, the re-establishment of the glory of French arms abroad, how he made the world tremble at his name and threatened to become master of Europe—all these are familiar to the perusers of history.

The influence which the Revolution exerted was world-wide. England felt it most at that time. Societies, which have immortalized the name of Burke among English writers, were formed encouraging republican views, and even the people to overthrow their beloved monarchial government, and the massacre of the reigning sovereign. Germany, Austria, Russia, and even we have realized the greatness of its power; and no doubt much of the present trouble in the Emerald Isle may be attributed to the republican spirit engendered by this Revolution.

Correspondence.

A PLEA FOR THE GOWN.

Your editorial referring to the tendency of undergraduates to dispense with the use of their gowns in and about the College building, is timely and appropriate.

In this highly democratic and radical age, there is a decided proneness to discard everything which seems to have no practical use. Besides this, there is an evident desire on the part of many to be considered superior to all the trappings and insignia which denote the degrees in rank in collegiate life, as well as in other walks in life.

Assuming that there may be a commendable spirit in some cases underlying this modern tendency, yet it may well be doubted if in a great many instances it is not a false modesty.

If examinations mean anything, they surely mean that the man who has demonstrated that he is capable of passing them has advanced another stage in his scholastic attainments, and what can be more meet and proper than that he should be so accredited among his fellows. In what more seemly way can this be done than by donning the academic costume, which has for ages been the garb of scholars, and which is sanctioned by the greatest universities in the world. If men do not care for distinctions to which they are justly entitled, why not be consistent and refuse to have the degree conferred upon them? They would certainly be as good men, if they had passed through the training, as though they had their degree—yet we find none refusing who can rightly claim it. Why? Because it gives them a

status in the world at large. The fact of their possessing it is *prima facie* evidence that they have undergone the toils, have shared in the joys and sorrows of student life, and have eventually won their laurels.

There is, however, another side to this question. The undergraduates are not alone responsible for this disposition to discard the time-honored gowns. The authorities of Albert College, perhaps unwittingly, inserted the thin edge of the wedge. For the past few years there has been a gradual abolition of all distinctions between the rights and privileges of Grammar School and University students. When the student has uttered the magic words, "*Hæc omnia servare et facere yronitto*," tremblingly scrawled his name on the roll of undergraduates, and been formally declared a citizen of the University, he should be made to feel that by that act he is freed from a number of petty restraints, and that he is the proud possessor of privileges to which he as a Grammar School student could lay no claim. This would lend an additional stimulus to the student to bend his energies to the successful accomplishment of the object sought in attending College. It would add dignity to the position of the undergraduate, and it would doubtless secure the hearty endorsement of every right thinking Grammar School student, especially of those who contemplate entering the University.

ALUMNUS.

O

"A PLEA FOR EVOLUTION."

I would like to make a few observations on an article which appeared in your March number with the above title.

The writer speaks of evolution as "a much abused, much talked of, but little understood theory;" and further, he says, "All great minds feel constrained to express an opinion on it." Hence he was constrained to give expression to his "great mind." Before I got through his article I agreed with him on one point, viz.: that evolution was much abused, and "but little understood" by some.

He is quite unfair. He either wilfully or ignorantly misrepresents. "With slight modifications," he declares that "McCosh, Beecher, Chapman and others accept evolution." "Hæchel, Huxley and Spencer accept it in its *ultra* form"—that is, its atheistic form! Is *theism* a "slight modification" of Atheism? There is all the difference between the two classes of theorists that there is between "a God" and "no God!" It is unfair, if not absurd, to say that such difference is only "slight."

Again he says: "Evolution develops man from a high form of mammalia, Christianity fashions him from the dust." Both clauses of the above quotation are misleading, to say the least. Evolution develops man from atoms—invisible, intangible atoms! These atoms, according to Tyndall, existed in a molten state for myriads of ages un injured, and as the molten mass cooled they "grouped themselves" into living forms. They had no intelligence or will, yet they "grouped themselves." Atoms became molecules,

and molecules gemmules, masses, plants, fishes, monkeys, and next—atheistic evolutionists! "A. R. C.," I am glad to know, is not an atheistic evolutionist, for his "faith is unshaken in the God of the Bible." If his faith is not "shaky," then I must conclude that he wrote this article "just for the fun of the thing;" or else to get a controversy with some one. "Christianity fashions man from the dust." No! "The Bible" (in which A. R. C. gives us to understand he has "unshaken faith") represents man as directly created by God Himself.

Again A. R. C. says: "Evolution offers tangible, visible proofs." Are atoms and molecules "tangible and visible?" Does he not know that the most powerful microscope can not discover a molecule, and that is supposed to be much larger than an atom? Atoms are the starting point of evolution, yet they never have been seen nor touched. There is no evidence of the senses, no experimental evidence whatever that they exist. How false and absurd to say that "Evolution offers tangible, visible proofs;" while Christianity, he says, "requires infinite faith and childish credulity." Certainly that does look as if A. R. C.'s faith was somewhat shaken. If he had said that "Christianity requires faith in the Infinite, and child-like confidence," we would have regarded the statement as consistent with his claim to an "unshaken faith in the God of the Bible." But as it is, we must confess we doubt his faith and believe in his unfairness. Atheistic Evolutionists require infinite credulity, if not ineffable gullibility.

Does not A. R. C. know that "Spontaneous generation" and "Abiogenesis" are only different names for the same thing? If he does not know that, he had better wait a great while before he attempts to lecture Christian champions anent evolution. And yet he does not seem to know it, for he says in the 7th paragraph of his article that "Evolution, upon strong evidence, claims the truth (!) of spontaneous generation." Then in the next paragraph he assures us that "John Tyndall * * * has triumphantly disproved the Hæchel-Bastian doctrine of 'Abiogenesis,'—*i. e.*, "spontaneous generation"—which, according to A. R. C., "explains the existence of life on our planet." If all writings on Evolution are as unfair and contradictory as the above, no wonder then it is "a much abused, but little understood theory."

Norwich, Ont.

A. SAUNDERS.

O

Plato, in giving a definition of a man, says he is a two-legged animal without feathers. Socrates laughed at the idea, and bringing a rooster stripped of its feathers into the school of the philosopher, exclaimed, "Behold the man of Plato!" Adam Smith improved the definition by saying, "Man is an animal that makes bargains. No other animal does. No dog exchanges bones with another dog."

The latest mathematical question runs as follows. Two girls met three other girls and all kissed. How many kisses were exchanged?

College Societies.

PHILOMATHIAN SOCIETY.

The Philomathian Society opened in full bloom on Friday evening, 13th inst., with officers: President—D. T. Cummings; Vice-President—G. H. Knight; Secretary—T. Williams; Assistant Secretary—F. B. Hagerman; Treasurer—J. H. Dyer. There was a good attendance for the first evening of the Term, and from the interest manifested by the members present, we think we can safely predict a very prosperous Society this Term. We are pleased to see that members of the Grammar School are arousing themselves to the fact that there is a great benefit to be derived from taking an active part in the work of this Society. The Officers furnished the entertainment, each giving a short address. At the close of the programme, a very interesting debate was introduced: "Resolved, that Lying is a greater disgrace to society than Drunkenness." The debate was left open till Friday, 20th, when another very pleasant evening is anticipated in discussing the evils that come from these two habits. The Society then adjourned.

MATRICULANTS' EXHIBITION.

The exhibition given by the Matriculating Class, at the close of Hilary Term, was well attended, and reflected credit upon the Class. It consisted of essays, and music furnished by the ladies of Alexandra College. The programme was as follows:—

- Pianoforte Solo—Miss Cruickshanks.
- Prologue—W. D. Ferguson.
- Cicero—An essay by George McHugh.
- Success—An essay by George Thrasher.
- Pianoforte Solo—Miss French.
- Grumblers—N. H. Woolf.
- Lord Nelson—S. Thorne.
- Education—Miss Lane.
- Vocal Duet—Misses Cummings.
- Hannibal—F. R. Parker.
- A Debate—Monarchy vs. Republic—F. B. Hagerman and G. H. Knight.
- Pianoforte Solo—Miss Jaques.
- Character—J. B. Anderson.
- Music—an essay—A. E. Foster.
- The Age of Chivalry—N. N. Patterson.
- The French Revolution—C. H. Winter.
- The Present Age—D. T. Cummings.
- Vocal Solo—Miss Embury.
- Norseland—Miss Martin.
- A Debate—England shall finally rule the world—Messrs. Massey, Campbell, Metzler and Mallory.
- Telling the Truth—W. Clark.
- Epilogue—R. Curlett.
- Quartette—Two pianos—Misses Cummings, Lingham, Embury and Conger.

NOTES.

We have received several communications with no name attached. Our correspondents should not forget that we must know who is responsible for any items before publishing them.

Look out for Exams. They are coming sure and are not far off.

One of the Professors proposes to introduce a motion in the College Council to exclude all book agents, newspaper agents and tramps from the College premises. We suggest that he include also small boys and organ-grinders. We have been terribly pestered of late.

At a certain Ladies' College in Western Ontario the Principal was trying to impress upon a newcomer the importance of a broad and thorough education, and finally asked what studies she had decided to take up. "Wax work and manners," was the bland reply.

A student who expects to be in attendance for the next five or six years, has already made application for the feathers which will be *plucked* within the next few weeks.

As the African chief plaits his hair upon his forehead to strike terror into the heart of his enemy, so the modern belle frizzles and bangs her hair to strike the heart of some of the sterner sex.—*Charter Day Sermon.*

Subject for debate at the Literary Society of University College, Toronto:

"'Tis better to have loved and lost,
Than never to have loved at all."

Cannibalistic Advertisement—"Girl wanted for cooking."

One of our exchanges remarks: "We have in training two men *whom* we hope will soon be able," &c.

Matriculants are beginning to feel their first agonies.

The Junior Bursar gave notice that the clock in the office would not *tick* throughout this Term. *Verbum sat,*

Now abideth inspiration, aspiration and perspiration, these three; but the greatest of these is perspiration.

We have received the following exchanges: *Queen's College Journal*, *Varsity*, *Rouge et Noir*, *Presbyterian College Journal*, *University Gazette*, *Spectator*, *Morrin College Review*, *Dalhousie Gazette*, *Sunbeam*, *Acta Victoriana*, *Argosy*, *Indiana Student*, *University Magazine*, *Delaware College Review*, *College Mercury*, and *The Hornet*.

PERSONALS.

Miss M. Curlett, in attendance during Michaelmas Term, is teaching in Brantford Ladies' College.

James Ashton, an undergraduate of long standing, is a member of the law firm of Hooker & Ashton, Tacoma, Washington Territory.

W. Hutchinson, Com., has a lucrative situation as book-keeper in Winnipeg.

James Burdett, B.A., '80, is a student-at-law in the office of O'Sullivan & Kerr, Toronto.

P. L. Dorland, B.A., '71, late head-master of Newburgh High School, and Examiner in English for some years, has graduated in law at Ann Arbor, Michigan.

R. B. Carman, M.A., '68, barrister, has lately been appointed Junior Judge of the Counties of Dundas, Stormont and Glengarry.

GENERAL COLLEGE NEWS.

The oldest existing college literary society in the United States is at Yale, and was organized in 1768.

Miss Helen Gladstone, daughter of the premier, has accepted the vice-superintendency of Newnham College, Eng.

England has 1,300 colleges, the United States 358, and Canada 40. In 170 of the colleges of the United States both sexes are admitted.

All the English Cabinet save Mr. Chamberlain are University men—seven Oxford and six Cambridge.

So far as is known, the *Dartmouth Gazette*, published in 1800, is the pioneer of college journalism in America. Its first volumes are memorable for articles from the pen of Daniel Webster, who graduated in 1802.

The Seniors of Kansas University have secured Col. Robt. G. Ingersoll to deliver an oration on commencement day.

Mr. Robertson Smith, the great biblical scholar, has accepted the professorship of Arabic in the University of Cambridge, vacated by the death of Prof. Palmer.

Sanford Fleming donated upwards of \$3,000 on his reelection to the position of Chancellor of Queen's College, Kingston.

The gymnasium at Vassar is to be turned into a theatre, with stage, dress rooms, etc., for the use of the students' societies in dramatic entertainments.

Harvard College Observatory has become the centre of astronomical information for the United States.

Asbury College will hereafter be known as DePau University, in honor of W. C. DePau, who has donated \$1,000,000 to that College.

A motion is pending in Toronto University to do away with the Residence, which meets with strong opposition from the students.

A gift of \$250,000 is reported from the citizens of Cambridge to Harvard College for new dormitories, the rent of each of which shall not exceed \$50 a year.

An innovation has been introduced into the curriculum of Michigan University. A line is drawn at the end of the second year between secondary and higher education. The rest of the course is devoted to the pursuit of chosen favorite studies, under the guidance of a committee of the faculty; and at the final examination the degree of Bachelor or Master is granted, according to proficiency.

The cost of producing the Antigon in Toronto University last year was twenty-eight hundred dollars. Subscriptions to the amount of five hundred dollars were received, and a surplus of sixty dollars was left on hand; as one hundred had been subscribed conditionally, part of it was returned.

ITEMS.

It is easy in the world to live after the world's opinion; it is also easy in solitude to live after your own; but great is he who, in the midst of the crowd, keeps with perfect sweetness the independence of solitude.

Adversity has ever been considered as the state in which a man most easily becomes acquainted with himself particularly, being free from flatterers.

Consider how much more you often suffer from your anger and grief, than from those very things for which you are angry and grieved.—*Marcus Antonius*.

Lecture upon the rhinoceros. Professor—"I must beg you to give me your undivided attention. It is absolutely impossible that you can form a true idea of this hideous creature unless you keep your eyes fixed upon me."

Nebuchadnezzar ate grass, my son, because he was living at a college boarding house and had to fill up on something, and grass seemed to combine more nutrition and cheapness than anything else on the bill of fare.

A freshman hesitates on the word "connoisseur." Prof.—"What would you call a man who pretends to know everything?" Freshman answers—"A Professor."

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