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The Ideal Philosophy of Leibnitz.

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[The remainder of this able article will appear in the June number.—Ed.]

I. The philosopher Leibnitz was born in the year 1646 and died in 1716, having lived a life of almost unparalleled mental activity in nearly every department of human knowledge. He was distinctively the father of German philosophy. It may also be justly said of this great thinker, that in his massive mind lay the seed-principles of that whole modern movement known as German Transcendentalism.

He very early gave evidence of precocious genius. At the age of fifteen, when he entered the University of Leipzig, he was familiar with the Latin and Greek languages, acquainted with the poets and historians of antiquity, and well versed in philosophy. At the age of twenty he had published a dissertation on philosophy, a mathematical treatise, and several legal treatises. He had a wonderful memory, what he once fairly grasped being always at his command. He was a prodigious worker, often spending whole days and nights in succession in the most severe mental studies, taking only occasionally an hour or two of sleep.

He shares with Sir Isaac Newton the glory of inventing the differential and integral calculus. His principle of pre-established harmony, teaching the perfect order and unity of the universe; his well-known theory of innate ideas, teaching the capacity of man to perceive necessary and eternal truths; and his splendid system of philosophical optimism, teaching that everything is for the best in the best of possible worlds, have had a wide and important influence on the ethical and religious thought of modern times. He easily ranks among the six greatest thinkers in the history of European philosophy—Plato, Aristotle, Spinoza, Leibnitz, Kant, Hegel.

His genius was of a very comprehensive or universal order. He was statesman, diplomatist, historian, mathematician, logician, physicist, psychologist, theologian, and speculative philosopher. Frederic the Great said of him that he represented in his single personality a whole academy of learning. There is scarcely a single problem of

modern thought which was not investigated by the mind of Leibnitz, and in the treatment of which he was not, to a certain extent the pioneer. But he was by no means a mere student and philosopher. He was a man of the world, intensely interested in all the great practical and political affairs of his time. Princes and nations were glad to avail themselves of his distinguished services, and were eager to confer upon him all possible honors. "In a large sense," as one writer says of him, "his career belongs to the history of Europe." His whole life was an unusually brilliant and successful one—perhaps largely due to his well-known unbounded optimism, by which he had allied himself with the universal Law of the Good.

From the thirty or more principal philosophical works of Leibnitz one might select these three as perhaps the most important, namely, the *Monadology*, the *Theodicea*, and the *New Essays concerning the Human Understanding*. The first unfolds his famous system of idealism and is one of the most compact and profound metaphysical essays in existence; the second, the treatise on theology, gives his views on the Being of God, the method of the divine government of the world, and the great problem of the existence of evil; and the third is an able criticism of the philosophical teachings of John Locke.

II. Leibnitz belongs to that school of philosophy known as the spiritual or transcendental, as distinguished from the sensational or empirical. Speaking generally, the spiritual or idealistic school of philosophy is characterized by four great central doctrines. First, it believes in God as divine and universal Spirit, ground of all life, all being, all phenomenal manifestation. Secondly, it recognizes the existence of a spiritual and immortal ego or divine Self in man, always to be distinguished from his unreal, phenomenal self. In other words, it holds that the roots of man's being are in spirit and not in matter; that he is not in and of the dust of the earth; he is in and of God. Thirdly, the idealistic school of philosophy teaches that there are in man's nature certain primary intuitions, or first principles of knowledge, given in the constitution of the soul—apart from experience in space and time—unfolded indeed through experience, but not derived from it, as the empiricists teach. Fourthly, this school of philosophy advocates, as a rule, the freedom of the human will—not the will of the lower, natural, sensuous man, but the will of the higher, spiritual, real man, resting in the universal Mind of God.

These four fundamental principles were, of course, characteristic of the philosophy of Leibnitz. As to the freedom of the will, he teaches that true freedom proceeds from character, the inner and essential nature of the man; and the greatest freedom flows from the largest wisdom. No soul is determined by any power outside of itself. Each

soul is a little divinity in its own sphere. It is always in a state of change, desire, outreaching activity, and this perpetual change is its life. But *its own* preceding states have determined its present conditions, and these present conditions are to determine largely the future.

III. Let me now proceed to an exposition of Leibnitz's famous system of Idealism. All is mind, there is no matter, proclaims this philosopher. The underlying reality of the universe is wholly spiritual, not at all physical. Material substances having material properties—all this is but subjective appearance, illusion, confused modes of sensible apprehension. Not only are the secondary qualities of matter nonexistent, but the primary as well. Extension, figure, solidity, motion, as commonly apprehended, are wholly unreal. All cosmical corporeal substance, all cosmical material laws, are phenomenal manifestations. The laws of nature are the laws of universal mind. The mighty dream-fabric of the material universe, as such, dissolves away into nothingness, and Mind or Spirit is sufficient to explain all things. To him who knows, to him who has insight, to him who penetrates within the external husk of nature, all is a system of divine and living energy.

In the philosophy of Leibnitz the ultimate atoms of the universe, instead of being infinitesimally small material bodies, are souls or living intelligences. The atoms are no longer physical, but metaphysical. Instead of having the property of extension, they are unextended points of being. The genius of Leibnitz could not rest content with the old corpuscular or atomic theory. His mathematical mind forced him to carry on the division of the atoms to infinity. In this way, he saw that the atoms must lose the property of extension altogether and retain only the property of resistance. In other words, they resolve themselves into centers of force. Their extension in space was reduced to zero. This dynamical solution of the problem of matter has been a favorite one among our modern physicists. It has been insisted on by Boscovich, Faraday, Spencer, and many others. But Leibnitz saw into the heart of reality more deeply than this. He saw that the essence of the cosmical atoms was not only force, but intelligent force. He saw that they had an infinite depth of inner life, that they contained potentially, or coiled up within themselves, the supreme attitudes of Mind. While he took away from them the dimension of extension in space, he gave back to them a new and wonderful dimension in the direction of pure metaphysical Being. These ultimate spiritual or metaphysical atoms, these soul-entities filling the universe, Leibnitz called *monads*.

In modern times the two eminent German philosophers, Herbart and Lotze, have advocated, with certain special modifications, this same kind of idealism taught by Leibnitz, namely, the idealism of the metaphysical monads or spiritual atoms.

Let us now consider more particularly the nature of these metaphysical atoms of Leibnitz. They are, of course, without position or distance from each other. For us only is there the appearance of an aggregate or extended mass. The monads themselves are immaterial, unextended, indivisible, and imperishable. Their number in the universe is infinite, and no two of this infinite number of monads are precisely alike. They are endlessly diversified, as are the blades of grass, the leaves of the tree, the pebbles on the shore. The differences characterizing these monadic entities arise from the fact that they are at different stages of evolution. Ranging from the lowest to the highest, they are all on the march up the royal heights of knowledge and power. Striving ever after a larger and more perfect self-realization, in this way they enter more and more completely into an understanding of the universe and God. All changes, unfoldment, progress, take place, not through external influences, but only through internal energies—through the splendid potentialities of being resident in the nature of each monad.

There are inherent in the nature of every monad, according to Leibnitz, two very important faculties or powers of mind. These are *perception* and *appetition* or *desire*. The faculty of perception means the faculty of knowledge, means the capacity to unfold gradually the inner potentialities of one's being. Perception does not always, however, imply *conscious* intelligence. The intelligence may be merely potential, unmanifested, ready to be evolved. It may exist in the form of unconscious or subconscious mind. Perception, in the philosophy of Leibnitz, may be defined in another way. It is that power gradually unfolding in the monad, of representing in itself, or mirroring, the whole universe. There is an infinite number of grades of perception, ranging from the lowest to the highest. In the highest grade of monad, to which all are tending, perception becomes clear, and all confusion disappears. Knowledge then becomes rich and royal and universal. In this system of philosophy, it is to be especially noted that there are far higher and nobler spiritual monads or intelligences than human souls. They range upward from man to God, the supreme and perfect **Monad** of monads. In other words, there is no break in the splendid continuity of life and being in the universe. This is a most suggestive and far-reaching idea of our philosopher, and is doubtless profoundly true. It is most reasonable to believe that in this mighty universe of God there are innumerable planes of being, each the home of its own special order of intelligences, and that there are beings as far above us in power of mind and heart as we are above the lowest forms of animal and vegetable life.

But that other faculty of *appetition* or *desire*—what of its nature?

It means an endless longing and striving after progress, unfoldment, attainment. All monads, all created substances, are in this philosophy, active and not passive. Activity, energy, striving, growth—these constitute the very essence of all monadic entities. The name substance cannot properly be applied to that which is passive and inert. The whole Leibnitzian philosophy is an exposition of *dynamism* in the universe.

Here we have before us a magnificent system of evolution—anticipating the great modern doctrine of evolution as taught by Darwin and Spencer. And the theory of Leibnitz was strongest in the very points where the Darwinian theory is weakest, namely, in the recognition of the inner, potential factors of growth and development. The Leibnitzian evolution is from within outward, from interior fountains of causation, or potentialities of being, which are all-determining. The Darwinian system of evolution lays far too much stress upon the outer factors, the external modifying conditions. The laws of heredity, variation, the struggle for existence, and natural selection are not the real causes of growth, unfoldment, evolution; they are simply the conditions through which the inner spiritual energies of the cosmos realize themselves in space and time. And the best scientific thought since Darwin is recognizing more and more the importance of that great principle for which Leibnitz contended, namely, that all that which has been evolved in manifestation was first involved in Being, and that an inner divine intelligence has directed the whole stupendous process of human and animal development. The philosopher often sees more deeply into the heart of reality than the scientist, because the latter concerns himself chiefly with those outer phenomena which lie in the realm of effects, not in the realm of causes.

Profoundly significant is that unique doctrine of Leibnitz that each individual monad mirrors in itself, or represents, though imperfectly, the whole universe of reality. A most wonderful conception is this! How grandly it exalts the nature and dignity of the soul! Each soul is a center of all things, a microcosm or little universe. In it is contained ideally the perfection of the Whole. All that ever has taken place in this vast cosmos, all that ever will take place, may be clearly read in each particular monad by him who has the power to see things as they are. All that the various monads perceive dimly and confusedly, God, the supreme Monad of monads, knows with perfect clearness and distinctness. Were it not for the passive, the imperfect, the material element in the monads, each would be a God. But in this case there would be no organic unity, no reciprocal influence or connection among the monads, no universe of growth and progress. As at present constituted, there is the greatest possible unity plus the greatest possible

variety in the mighty spectacle of creation. "The soul," says Leibnitz, "would be God if it could enter at once and with distinctness into everything occurring within it." But it is necessary "that we should have passions which consist in confused ideas, in which there is something involuntary and unknown, and which represent the body, and constitute our imperfection." In other words, it was thought best, in the eternal wisdom of God, that there should be a stupendous system of cosmical evolution—the gradual unfolding to consciousness of that sublime reality which is at the heart of all existences.

According to the ideal philosophy of Leibnitz, matter, motion, space, and time are only phenomena. They are not absolute realities. Are they then wholly non-existent? Are they no more than passing dreams or empty illusions? Have they no reality whatsoever? Yes, certainly, they have *relative* reality. They are real enough on the plane of the senses. They are real enough as modes of consciousness—as our present, imperfect interpretations of that which is spiritual and eternal. Space, time, matter, and motion are relatively real, but not absolutely real. Like Berkeley and the great idealists generally, Leibnitz would maintain that the reality of sense phenomena consists in their steadiness, orderliness, and coherence. There is a magnificent cosmical order depending on the universal Divine Intelligence and Will. But metaphysically, in the absolute sense, in the last analysis, from the Divine stand-point, all is mind, there is no matter. It would be well, I think, for the disciples of the New Philosophy of Health carefully to observe this philosophical distinction between relative and absolute reality, and it would save them much confusion of thought and popular misunderstanding.

When these astounding theories of Leibnitz as to the ultimate nature of the cosmical atoms were first given to the world, about two hundred years ago, they must have been received as the wild speculations of a metaphysical dreamer, utterly unworthy of credence by all sane men. But the strangest thing about it all is the fact that modern science is now beginning to confirm, in a striking way, the precise contention of this eagle-eyed philosopher. The best scientific thought of our time is coming rapidly to the conclusion that all matter is ensouled. It is coming, in other words, to regard the ultimate chemical atoms and molecules as psychical in their nature, that is, as endowed with sensation, capable of feeling each other and responding to mental stimulus. This is the view of Ernst Haeckel, sometimes known as the great modern scientific materialist. This theory has also been advocated by W. Max Wundt, greatest of living German physiological psychologists, who emphasizes greatly, however, the psychical factor, rather than the physical, in the nature of the atoms, thus approaching

more nearly the thought of Leibnitz. Very much the same view was held by Professor William Kingdon Clifford, who originated the conception of a *universe of mind-stuff*, and also by the late Dr. George J. Romanes, the eminent British naturalist. According to this interpretation of the ultimate constitution of matter, which I am now considering, the atoms are psychical and the cells are living intelligences.

Professor Tyndall may have been right when he said some years ago that every form and quality of life were contained potentially in matter. But this could be only because the primal cosmic substance is essentially mind, containing all the potentialities of mind.

In the coming century science, in the course of her tireless investigations, may take one further step in this direction of idealism. She will probably discover, through her subtle experimental processes, that all the ultimate cosmical atomic entities are not merely ensouled, but that they are souls, in other words, metaphysical monads. Of course, in this case, we should have no material universe at all, save in appearance. We should have only one infinite ocean of Life, one boundless universe of spiritual reality—just such a universe as Leibnitz conceived to be the true and only one.

The eternal reality of spirit and the essential unreality of matter have been taught by the world's greatest thinkers in all ages. This is the teaching of the ancient and venerable Vedanta philosophy of India. This is the teaching of the subtle psychology of the great Gautama Buddha. Consciousness is all. Matter in all its phases is purely phenomenal, manifesting that supersensuous essence which is rational or spiritual. The eternal reality of spirit and the essential unreality of matter have been taught by Parmenides, Plato, and Plotinus; by Spinoza, Berkeley, and Emerson; by Kant, Fichte, and Hegel.

In this philosophy of Leibnitz there are certain spiritual correspondencies, answering to certain material properties and laws. In the outer world of phenomena there is extension; in the inner noumenal world there is the perfect continuity of the monads. In the outer world of physics there is motion; in the inner world of the monads there is that ceaseless energy or activity which constitutes their very essence. In the outer material realm there is resistance or inertia; in the inner spiritual realm there is passivity or absence of complete activity, arising from lack of true knowledge. In the outer world of shadows we find resistance or impenetrability as a property of bodies; in the inner world of substances and realities we find the endless persistence or individuality of the monads. In the outer world is space, in the inner world is the real relation of co-existence.

Let me here repeat and summarize some of the main positions in this Ideal Philosophy. The underlying reality of all matter is spiritual

intelligence. Its phenomenality arises from our inability to apprehend the entire spiritual or metaphysical character of the cosmos. That which is apprehended by the monad in a confused and passive manner constitutes its body. The material world, considered as passivity or imperfection of development in the monads, is not absolutely opposed to spirit, but is rather the infinite potentiality of spirit, capable some time of realizing its sublime spiritual quality, activity and divinity, now simply lying latent or unrecognized.

What a magnificent and inspiring thought is this of Leibnitz, that there is no point of so-called space which does not represent, in a profound and true sense, the entire universe of reality, activity, and knowledge. In what a world of glory are we living and we do not know it. What we already apprehend is as nothing compared with that which is. We are not determined by our environment; we create our own environment. Such as we are at any stage of our unfoldment, so is the appearance of the universe to us. In us, in deep reality, are the fountains of causation; in us is all the power there is. Remove the veil of "maya," or ignorance, remove the passive or material element from the consciousness of the monad, and the one infinite universe of reality stands revealed, the one infinite Life of God is realized. The correspondence between this philosophy and some of the more radical teachings of the New Philosophy of Health is perfectly evident.

It ought also to be said here that Leibnitz anticipated all that is most vital in modern psychological researches into the nature and influence of the *subconscious mind*, wherein, as he clearly saw, rests the larger part of our mental life. The subconscious mind, in the philosophy of Leibnitz, was the realm of the *petites perceptions*—that half-conscious, half-illuminated, yet infinite, background of the human soul. Through this mind we are, as he taught, connected with all parts of the universe and receive impressions from all. These are his words: "Each soul knows the infinite, knows all, but confusedly. As, in walking on the seashore and hearing the great noise which it makes, we hear the individual sounds of each wave, of which the total sound is composed, but without distinguishing them, so our confused perceptions are the result of the impressions which the whole universe makes upon us. It is the same with each monad." Again he says: "It is through these minute latent perceptions that the present is big with the future and loaded with the past; that all things conspire together; and that in the smallest substances eyes as piercing as those of God might read the whole series of events in the universe. . . . These unconscious perceptions also mark and constitute the individuality of each person through the traces which they preserve of his former states as connected with his present being; and they might be observed by a

superior intelligence, even when the man himself had no express remembrance of them."

In these exceedingly suggestive ideas of Leibnitz we may be able to find a very good explanation of some of the mysterious psychological phenomena of *multiplex personality*, of which we have heard so much in recent times. Furthermore, if each ego has within itself a more or less imperfect knowledge of all its past experiences through evolution, and indeed of all that has ever taken place in this vast universe, then a great flood of light is thrown upon the phenomena of *modern spiritualism*. It may readily be seen I think, how the psychic or medium may obtain very much, if not all, of her knowledge without the aid of the returning spirit friends. It should also be observed that this doctrine of Leibnitz as to the existence of the unconscious or subconscious perceptions has anticipated, to a large extent, certain well-known researches into the nature and phenomena of the so-called *subliminal self*. What is this subliminal self but that vast background of our existence which lies beneath our ordinary waking consciousness, and by which we are connected with the whole universe of reality?

According to the Leibnitzian philosophy there are three great classes into which the monads may be divided. The first class compose the so-called material objects. The consciousness of these lower monads is dormant. Therefore material objects seem to manifest only physical properties. The monads composing them are very undeveloped.

The second class of monadic entities are those composing the souls of plants and animals. The consciousness of these is indistinct, but not dormant. They are all marching on toward the higher and clearer consciousness of men. This strange doctrine that plants have souls is now practically accepted by modern science—the psychic difference between plants and animals being recognized as simply one of degree. This was the precise idea of Leibnitz.

The third class of Monads, much more highly developed, constitute the souls of men. These have at length arrived at a clear and distinct consciousness and have become capable of manifesting the nobler and diviner faculties of the human spirit. And yet even now, at this stage of our development, we are but infants as compared with the grandeur of our true being—the as yet unrecognized capacities of the Self. St. Paul was right when he intimated that we are to be filled unto all the fullness of God. All good things indeed are ours now.

Having considered the nature of the central souls of the plants and animals, what now shall we say of their bodies? It is the teaching of Leibnitz that the bodies of all plants and animals are composed of myriads of inferior, that is, of less developed monads, all obeying the behests of the supreme, co-ordinating principle, the soul of the organ-

ism. Just so with the human body. It, too, is composed of myriads of monadic entities collected about the spiritual ego, which is the true man. These inferior monads are arranged into groups or systems, each system having its own governing intelligence. Each organ of the human body is such a monadic system, dependent on and subserving the interests of the general organism. Each organ forms a little kingdom with its king, co-operation being secured by *the pre-established harmony*—the order and unity of the cosmos. Herein are set forth some of the profoundest mysteries of biology, physiology and psychology. Modern scientific researches are tending in this same direction indicated by Leibnitz, whose views, I have no doubt, will yet be very fully confirmed, as they have been in so many other instances.

It must not be supposed that this grouping of inferior or undeveloped monads about the central souls of men and animals to constitute their bodies is a grouping that exists in outward space. It appears to be spatial and extended to us. But we must remember that both space and time are but modes of mortal consciousness—our ways of apprehending the invisible realities and their interrelations. That every portion of matter is filled with souls or monads means that there is an absolute continuity of spiritual principles. So also, when it is said that the central soul of a plant or animal is the governing intelligence in that body, the meaning is that this control is not immediate and direct, but mediate—through those eternal laws of correspondence which have been inwrought into the universe.

The philosophy of Leibnitz favors the doctrine of *Re-incarnation* as taught in ancient and in modern times. He holds that all souls or monads, whether belonging to the mineral, vegetable, animal or distinctively human kingdom, are as old as the world. They eternally exist as souls in the cosmos. Birth and death are but changes in their states or conditions. No souls are ever newly created through any of the ordinary means of production. At death our bodies are merely resolved into their component parts—the elementary monads. These ultimately form new compounds, passing through higher and higher stages of existence, in accordance with the eternal laws of progress. The souls or central monads of human beings, before arriving at their present advanced condition of rational self-consciousness, have passed through a long and unbroken series of inferior orders of being. "I believe," says Leibnitz, "that the souls of men have pre-existed, not as reasonable souls, but as merely sensitive souls, which did not reach the supreme stage of reason until the man whom the soul was to animate was conceived." After the dissolution of our present bodies, our souls, according to this philosophy, will pass successively into other corporeal forms, carrying with them higher energies, larger and nobler thoughts

and aspirations. Lying latent in each soul are always the dim, sub-conscious memories of all it has learned and experienced in its previous earthly lives. Ultimately all this dimly perceived past will become clear and open to our conscious understanding. So the soul ever ascends through that infinite scale of being whose goal is universal consciousness—godlike power and freedom. From unconscious inorganic substance, through countless eons of time, to celestial cognition—absolute love and wisdom. Such is the law. All this last is the precise teaching of Modern Theosophy.

All spiritual being is in man—that is Emerson. The human spirit represents the Infinite Spirit—that is Leibnitz. All truth is in the soul of man—that is Browning. God and man are one—that is the thought of Jesus. “Thou thyself art that ocean of light and love, infinite, absolute, and eternal”—that is the essence of the Vedanta philosophy. We have a perfect right to say: I am wisdom: I am love: I am freedom: I am power: I am in and of Universal Being; I am one with the eternal Law of the Good. By using these sublime affirmations of spiritual reality understandingly and persistently, in the face of all appearances to the contrary, the soul grows rapidly into the realization of its divinity—including the health or wholeness, happiness, and true prosperity. Such is the teaching of the New Philosophy of Health. It has brought out a principle just here—that of *ideal suggestion*—which is of the most profound and far-reaching significance; a principle whose general application will do more to moralize and spiritualize the race, elevate it in the scale of being, and bring it into its true dominion, than a hundred other agencies combined.

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The College Man as a Citizen.

We live in an age that is marked by industry, discovery and progress, and hence social complexity. Nature has long been besieged, and is making terms with man by surrendering one after another of her forces: and the surrender of these forces from time to time have necessitated a readjustment of old institutions and a complete reorganization of the whole social system, until now this system has become exceedingly complex and difficult to operate, so difficult that to trust it longer to the hands of mere political exploiters is to invite disaster; and yet there is a most reprehensible disposition on the part of educated men to trust all to their hands.

There has been some awakening along this line in recent years; but yet, most of our political misery results from the fact that men who are fairly faithful in other relations of life are willing to be drones and renegades in their relations to their town and nation.

They would consider themselves reprobates were they to permit their families, or even a neighbour to suffer abuse without an honest attempt at intervention, but would see their city with all its manifold interests fall into the hands of public tricksters and harpies without so much as casting a ballot against them. Now every such evasion of the sacred duties of citizenship is an indirect stab at the heart of our institutions. The thing that we have most to fear is not the depravity and criminality that are so rampant, but that languid respectability that is indifferent so long as its own life and property are not in immediate danger; and that will go junketing when the city is on the verge of a crisis, or go fishing when the nation is having its destiny determined at the polls.

There is no lack of patriotism among the young men of this Dominion, if patriotism be narrowed down so as to mean simply a readiness to defend one's country from a foreign foe; but if by patriotism we mean a love of country that is constant, vigilant, wise and ready to sacrifice time, energy and life forces in the protection of one's country from foes within as well as without, then it is an article all too rare in Canada as well as in other parts of the world.

We have the patriotic spirit, but it is largely an uneducated spirit. Now where should this spirit be educated if not in the colleges and universities of the land? Children leave the public school in a state of immaturity, while they are still too young to appreciate the conflicting interests of our complex social system, but this is not true of the college student. Men and women who are able to grasp the subtleties of Philosophy; and so to apprehend the principles of higher mathematics as to weigh and measure the earth and carry in their brains the geometry of the city of God ought to be able to comprehend something of the divine principle of government and to feel something of the weight of Empire.

But in the past the college has largely failed of its duty to the state. Has it been that she has posed as a kind of Goddess, and has dedicated each of her sons as a priest to her sacred temple, binding them to a life apart from the toiling, suffering, sinning and misgoverning and misgoverned crowd? For the most part the college has been looking backward for a language by which to read the future and if now and then she has cast an eye upon the conditions of the present it has been chiefly to contemplate them in a cold philosophical spirit rather than to solve present problems and qualify young men, and inspire them to go out and help shoulder the burdens of state.

Educational systems, however, like everything else are changing.

The American University especially is making a bold effort to adjust itself to the practical demands of this age. *Specialize* is the

college slogan. All her sons are no longer asked to sharpen their wits on the same grindstone. But so far as the state is concerned this is little direct gain. The temple has been divided and subdivided, but the college man still turns to his temple though it be smaller than has been. It is true there are those who specialize in law and economics, but they are only a mere fragment of the great mass of college men and perchance many of these take up state duties as a business for what they can get out of it

The majority of great statesmen have, it would seem, been college men which shows, that other things being equal, college men may take a first place in the affairs of society. But it is not the purpose of this paper to urge talented college men to enter the political arena, but rather to prepare themselves for the general duties of citizenship. Whatever their aim in life the sacred duties of citizenship will be thrust upon them, in common, and all should be prepared to discharge these. Now the question is can the students who are specialists in art, or philosophy; or science, or medicine, or theology get such a preparation in connection with their prescribed courses? It does not so appear. Under several of the present departments this matter may be referred to now and then but all these professors have their appointed work and may not deviate much from the regular course. It would, therefore, seem that a chair ought to be established in the science of citizenship; that this course be as practical as possible and be made compulsory to every student.

The college man is everywhere to-day, and he might everywhere be an example of good citizenship to his fellowmen about him, as well as an educator of the public conscience, and thus, to a greater degree, a director of the public will in things political. And who should be so capable of all this as the man who by reason of years of training under wise instructors has gained a vantage ground from which he may view the social movements of the ages, and attain a knowledge of the forces ethical and social that bind men together and harmonize interests otherwise conflicting. If college men do not receive a training that qualifies them for citizenship then why should public funds, or even public subscriptions be made to such institutions? And if young men who have been trained in these schools do not go out and expend their life capital in this great field that is the garden of God, capable of producing immortal fruits, then what is the use of being a young man with iron in your blood, brawn in your character and educated brains in your skull?

J. W. KEIRSTEAD, '99,

Campbellton, N. B.

REST.

Rest is not quitting
 The busy career;
 Rest is the fitting
 Of self to our's sphere
 'Tis the brooks motion,
 Clear, without strife,
 Fleeting to ocean,
 After this life.
 'Tis loving and serving
 The highest and best;
 'Tis onward, unswerving
 And this is true rest.

—Goethe.

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### Doubts and Doubters.

The present is an age of doubt. The natural tendency of the human heart has been wonderfully encouraged by the methods of the schools. Everything is now subject to question, the ancient and sacred books of religion, the holy mysteries of the church, and even the church itself must give reason for her claim to authority over the lives of the people. There is no holy place into which the modern student will not dare to enter in quest of truth.

This bold inquisitiveness of the scholar is making itself felt even upon those not privileged to enter the halls of learning. The children of the public schools carry the contagion home; and the result is that the army of sceptics is being recruited constantly from the ranks of those long fettered by creeds that they could not continue to believe. Some of these, careless of the truth, remain yet in the church; while others, more honest, groping after the light and struggling for liberty, that is the soul's birthright, find their first satisfaction when they have broken away from the church, from her authority and dogma. And we, alas! have not been able to distinguish between those who were honest doubters seeking for the truth, and those who were willful rejectors of that truth, because they hated it. We have catalogued them all as infidels.

Yet surely there is more religion in rejecting what appeals to the soul as false than in tamely consenting while others teach that falsehood. In this supposed case there is conviction of the false; the hour of doubt is past; though the mind may not yet discern "what is truth," there is at least clearness of vision in beholding the false.



Yet in reaching that negative conclusion the soul passes through the struggles of doubt, and who will question that it was led thus far by the spirit of truth.

We need to discriminate between doubt and infidelity. In its etymological meaning, doubting is standing perplexed between two places without having confidence in either. In the International dictionary it is defined as, "A fluctuation of the mind arising from defect of knowledge or evidence." In honest doubt there is always the struggle of the soul in its search for the truth, or the fearful apprehensions that are due to its weakness.

The college and seminary students are peculiarly subject to doubts. Their studies, especially those of science, philosophy and biblical criticism, appear like assault upon the stronghold of their faith. First come geology and zoology, attacking with ruthless hand the first chapters of the Bible, and it is not strange if the student, unprepared for this attack, fears that the foundations of his faith are being destroyed. Then follow studies in evolution and metaphysics in which if the God of the Christian, as revealed to him in the Bible, is not excluded entirely. He is at least relegated to a place where he will not be allowed to influence the student. He may be identified with the life and laws of nature, but as such he is as helpless to answer prayer or bring deliverance to the captive soul, as the East wind or Milky Way. I do not say that it is necessary for the Christian student to lose faith in the personality of his great and gracious heavenly Father; but science knows nothing of his God, and constantly assaults him with doubts. Sir William Hamilton has said, "Doubt is the beginning and end of our efforts to know"; and we may add, with what awful travail of soul the truth is often brought forth!

Some of the old students of Acadia may remember these words for encouragement to plunge boldly into the speculations of metaphysics, "Well! these questions are in the air, and you may as well begin to settle them for yourselves now." The Doctor was right: and we may add, that the student can begin the investigation of these questions under no safer guides than he will find at Acadia. Yet even at Acadia there is danger that those not anchored by the experience of revealed truth may drift with the speculations of science and philosophy. The greatest security for the student against shipwreck of faith and hope in the Bible and its eternal verities is in the experience of the grace of our Lord. "He that willeth to do His will shall know of the doctrines." My object, however, in starting to write upon this subject was to show the sympathy of our Lord Jesus with the honest doubter, and thus encourage some to struggle on with his doubts, if he must, till he find the sure foundation of truth, or better still, rest in him who "is the truth."



When the hypocrite and the hater of the truth came to Jesus subtly attempting to entrap him in his talk, they met the severest rebuke; yet when the honest inquirer sought him, though his doubts were as plentiful as the autumn leaves, he received the gentleness of a loving mother dealing with an erring child. Nicodemus had no answer to make to the great teacher except the expression of his doubts "How can these things be?" Yet the patience of Jesus was never more manifest than when teaching him. There was a sadness in the voice and heart of Jesus as he answered the doubts of honest Philip, but there was no anger. Philip had been with him nearly three years then came to him with this request that exposed, not so much his doubts as his failure to understand the master, "Lord show us the Father and it will suffice us."

Yet is not Philip's difficulty the same that many are finding to-day,—to grasp and hold clearly the great spiritual truth regarding Jesus Christ? It appears more consonant to the mind to believe in evolution and the survival of the fittest through processes that it fails utterly to understand, than to trust in a God who transcends nature and reveals himself and his purposes of grace in human limitations. Though Philip has been with Jesus so long he had not known him. If he had known him that knowledge would have solved all other doubts and removed every other difficulty. Jesus the son of God is the sun of the complete system of thought, and I am persuaded all the problems suggested by science and philosophy will find their solution when their proper relation to him is discovered.

Thomas was told by his fellow disciples that Jesus had actually risen from the dead, but that was so contrary to anything known to experience that Thomas answered, "I will not believe until I shall see the prints of the nails in his hands and place my hand in the wound in his side." The expression of his unbelief seems almost blasphemous, but in his heart probably Thomas meant right, and Jesus satisfied him with the evidence that his doubting heart demanded. Our Lord is the same to-day: he will not condemn the honest seeker after truth though that lead him into doubts respecting certain truths that have been long settled in the minds of others. Each grist must go through the same mill before it becomes food: the active mind will always strive to settle the problems of life for itself.

Yet let us not make the mistake of attempting to solve these problems without reference to Jesus Christ. Nothing is settled until settled right: and no question of doubt can be settled right that does not consider a collocation of all the facts; Jesus and the work of his gospel to-day are facts that cannot be disregarded. The student attending Acadia where the Spirit of Christ prevails, and the class-



work of each day is begun with prayer, has an advantage over those studying in larger and less religious institutions.

Here the speculations of modern thinkers are met with the experience and life of Christian men; teachings that might be destructive of all faith in the Bible are balanced with the miracle of regeneration through faith in that word. The truth only is sought, yet many in quest of the truth have lost their way and wandered for years in the wilderness of infidelity. Happy are those who have a sympathetic and safe guide, who knows well the way and where the pitfalls lie.

Someone will be sure to ask, "is there no rest for the soul? Must the mind go on forever attempting to settle for itself the questions that seem destined forever to remain unsettled?" There are few willing to relegate the questions of life and being for others to settle and accept their ipse dixit as final. Yes! there is rest from even the speculations of one's own mind. It will however sound theological if I say, that rest is found only in Jesus Christ. His invitation holds good still, "Come unto me all ye that labor and are heavy laden and I will give you rest."

I will close with a quotation from John Campbell Sharp that seems appropriate:

"I have a life with Christ to live,  
But ere I live it must I wait  
Till learning can clear answer give  
On this and that book's date?  
I have a life with Christ to live,  
I have a death with Christ to die,  
But must I wait till science give  
All doubts a sure reply?"

"Nay, rather while the sea of doubt  
Is raging wildly round about,  
Questioning of life and death and sin,  
Let me but creep within  
Thy fold, O Christ, and at thy feet  
Take but the lowest seat,  
And hear thine awful voice repeat,  
In gentlest accents, heavenly sweet,  
'Come unto me and rest:  
Believe me and be blest'."

J. HUGH JENNER, Class of '91.

### The West as a Field of Labor for Eastern Men.

This is a subject which is of the deepest interest to one who loves the West and desires its true advancement. The great and immediate need of the West is men of the right type to come and possess the glorious heritage which God has given to our country. Since no men



can do this so well as men from Eastern Canada, the writer would urge upon such the advantages of this as a field of labor for them. To men of the right type these advantages are such as are offered nowhere else perhaps in the world. But they must be men and not muddlers, who would benefit by them. There are few places to be found which call for harder work, and greater sacrifice than the Canadian West. But no place gives larger returns for the outlay. The country is full to overflowing, of men who having been complete failures everywhere else, come up here thinking that success could be obtained without putting forth effort. But they have found that the faculties which they lacked, were needed here in even greater degree than anywhere else. The result is, a lot of despicable hangers-on and parasites.

This is essentially a young man's country, and for a man who is established in a reasonably profitable business to pull up stakes and venture into the great unknown would be the height of folly. The need is for men who can at once adapt themselves to new surroundings and are ready to "grow up with the country." Nor is this the place for a man who has no particular aim, and no definite occupation. The Jack-of-all-trades will find little room for the development of his genius out here, and for one such who succeeds there will be found five others, looking on and berating fortune for her fickleness.

But for young men with courage and determination, with a definite purpose, and who know how to do some one thing well, tradesmen, farmers, professional men, business men, this is an ideal country. There is no place under the sun where the returns for self-sacrificing labor are larger or more gratifying. There is more than room and to spare, the country is crying out for men such as I have described.

This is the farmer's paradise. When one hundred million bushels of wheat can be raised on thirty-five thousand farms, comprising but one tenth of the arable land, one can see the vast possibilities in this direction. It is true there have been seasons of failure and loss. But a great deal of this loss has been due to the shortsightedness of the farmers themselves. By confining themselves to one special line great risks have been taken. But by the introduction of mixed farming the loss from a partial failure of the wheat crop will not be the serious affair it once was.

I would say a word to those easterners who contemplate moving to the United States to better their condition. No course could be more foolish and short-sighted. While you are helping to increase Uncle Sam's census reports, Americans by the hundred family companies are coming over and settling on the land that God intended for



you, and which, in the highest interests of the Canadian West ought to be settled by Canadians.

What is true of farming is true of every business and profession. The country as it settles, at once demands tradesmen, business men, physicians, lawyers, &c. Men in all these lines who possess ability, patience, integrity and the capacity for hard work are certain of success, and have prospects for advancement both in their business and in public life that they could never dream of in the overcrowded east.

To preachers no more attractive field of usefulness can present itself. The incoming multitudes of men and women, need more than anything else the gospel of Jesus Christ to bring to them that moral stamina and that spiritual uplifting that can come to them from no other source. Surely there can be no greater reward for labor and sacrifice, no loftier ambition, than the prospect of a large share in moulding the character of this great and growing west, which character in the future is going to dominate the whole of this Dominion.

Some people are afraid to venture to the west because of the heart-rending stories they have heard of the climate. The climate of the west is unexcelled, and on the whole, I believe equalled by few in the world. To say that there are "ten months winter, and two months late in the fall," if ever true, is now a slander. The winters sometimes are cold, but the crisp, dry, bracing atmosphere makes what would be intolerable in the damper air of the east, inviting and pleasant. The winters are not intolerably long, and there is no place in the whole Dominion where there are so many "bright sunny days" during the course of the year, as here upon the western prairies. Besides this the climate is moderating as the country is settled and the harrowing tales of twenty years ago have now passed into the realm of legend and story.

Taking all things into consideration, I have no hesitation in saying to every young man of the east who has the world before him, who is brave, earnest, honest, patient, intelligent and capable, "go west young man and grow up with the country."

W. B. TIGBE.

Stonewall, Manitoba.



*GOD'S DISCIPLINE.*  

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Sweet was the lovely rose,  
 Warm was the mellow sun,  
 But I felt not His breath in the rose,  
 Nor His kiss in the sun;  
 For the sun was only a sun,  
 And the rose, a rose.

The sky was a black, black blot,  
 The earth was black as a coal,  
 God's javelin flashed from the clouds, and shot  
 Sheer through the trappings of flesh red-hot,  
 Into my soul.

My soul sprang up from the sod  
 Awake, all bloody and mad,  
 And it shrieked a curse in the face of God,  
 For it scorned the kiss, but it felt the rod,  
 And God was glad.

Sweet is the lovely rose,  
 Warm is the mellow sun,  
 And I felt His breath in the rose,  
 And His kiss in the sun;  
 And I worship the golden sun,  
 And I love the rose.

RALPH M. JONES.

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*Stability and Progress.*  

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There is a tendency in all the manifestations of life to take and perpetuate set forms. Thus habits are formed by individuals, customs grow up among peoples, international regulations are created among nations. Precedent becomes sacred. Often the question is asked 'What has been' rather than 'What ought to be.' Thus the present is



in the grip of the past. This is apparent in the rules of legislative assemblies, the procedure of law courts, the conduct of affairs, and even in forms of worship. What is a ritual but a set and stereotyped form of worship? The Hebrew, the Roman, the Anglican, and various heathen rituals, had their origin in a venerated past, and apart from any idea of the value to be attached to them were thus firmly rooted in the sentiments of the people. If one should be inclined to ask how these rituals came into existence he could discover the answer by observing what is happening about him to-day. The British constitution is unwritten but none the less a well-defined constitution. And many churches that are proud of their non-ritualistic worship are unconsciously developing a well-defined ritual. Many a pastor would be in danger of losing his bishopric if he startled his congregation by any innovations with regard to the order of service.

This same veneration for the ancient order of things prevails in the social, industrial, and political world. The castes of India, and the classes of Europe, the dialects of districts and the costumes of the clans are all resultants of the same forces. Among semi-civilized races may still be seen the wooden plough and other primitive instruments of forgotten generations. New labor-saving machinery has always been received with distrust by the laborer, and has oftentimes suffered demolition at the hands of a riotous mob. The laborer could clearly foresee that old conditions would be broken up, and could not so clearly foresee the advantages accruing from the change. Though the old conditions may have been hard enough to bear, yet the mind could easily conceive of conditions still more onerous, and was unwilling to take the risk. Nor has this aversion to new labor-saving inventions ceased, notwithstanding the testimony of experience that there is still work for all willing workers, and that to facilitate work by machinery simply means more creature comforts for mankind. Science has also had its notable struggles to obtain freedom from the swaddling bands of venerated sages whose light has turned out so many times to be darkness. And still there seems to be a disposition in many quarters to draw back from the fearless quest after truth lest some ancient theory should be put in jeopardy. An excellent illustration of the powerful spell of the past in political life may be seen in the attitude recently assumed in reference to the referendum that has been introduced in some parts of Canada in connection with prohibitory legislation. While comparatively little has been said as to the actual merit or demerit of the system, the most common argument adduced by the opponents of the referendum has been that it is not in harmony with British traditions.

Within the memory of those now living, revolutions have taken



place in educational institutions, and the curricula of colleges and universities. Yet these educational centres have held with a wonderful tenacity to the methods and traditions of the past. It is fair to suggest that this may have been the result of a clearer knowledge of the value of these ancient things than was possessed by the multitude of traducers. Some institutions seem to have become fossilized. Year after year the same branches have been taught by the same men in the same way, until the process seems almost automatic. New life, the infusion of new ideas is needed to break the shell and provide for growth and progress. Instances might be cited where a new man on the governing board, or a new teacher in the faculty has given the needed stimulus and impetus. Sometimes the traditions of the past are too strong and the intruder is cast out, and the old dead level is quickly reached again: but again the new leaven has wrought its beneficent transformation and graduates of a score of years' standing rejoice that they can scarcely recognize the old institution in the new, enlarged, improved and efficient institution of the present.

When any movement gets fairly under way, the tendency of human nature to extremes is manifest in a new direction: it is difficult to control the movement, to limit it reasonably, to prevent it from defeating its own purpose. The history of every department of human activity is full of illustrations. Some go so far as to assert that the great epochs of history have been determined by persons of abnormal development. Such a person gets a notion into his head, an eminently wise notion it may be, and permits it to exclude every other idea. Then how bitterly will he denounce all who would restrain him in the universal application of his notion as clogs upon the wheels of progress. Yet how much the world owes for the stability of its institutions to these same clogs. By the very opposition developed new theories and reforms have been forced to re-examine their positions, crudities have been removed, the worthless have perished to the profit of man, and the adoption of those which could clearly demonstrate their claims for acceptance has often been accelerated. A runaway engine, steam up, valves ready to burst, rushes along. It is a wonderful sight. There is a magnificent display of power, and prodigious things are accomplished. Yet how much there is needing the controlling hand of a sane man to avert disaster. Some geniuses are like the runaway engine. The fires of zeal burn fiercely, and they plunge forward in a straight line. They entirely forget that God made curves as well as straight lines, and that the curve is the line of beauty. Great things are accomplished, but disaster is ever threatening, and becoming more imminent.

A prominent man once said: "If I must choose between zeal



without knowledge and knowledge without zeal, I will take my chances with the former." Many will sympathize with this sentiment because they believe that there will be sufficient saving sense in the community to check, control, apply this extra zeal so as to add to the world's gain. But we find right here in what is often derided as lethargy, inertness, or obtuseness, that mass of strength which preserves the valuable of human institution from destruction at the hand of every innovator. Conductors would as quickly think of taking their trains across the mountains without engines as without brakes. The sagacious elephant tests the bridge with his trunk before he entrusts himself upon it. Too many may be content with the weatherbeaten methods of the past, may look askance upon novel propositions: but it is well that the world is not too eager to adopt every new suggestion of a cure for its ills. Neither free trade, protection, single tax, communism, nor socialism will quickly and singly transform this world into a Paradise.

In this somewhat crowded world there is still room for men who are not in thrall to the past, but who have respect for the past: who realize that the advantages of the present could never have obtained but for the patient, persistent, onward and upward push of bygone generations. There is still room for the scientist who does not hastily conjecture that this universe is simply an arena for the display of the mighty and unceasing struggles of unintelligent forces, the operations of laws which proceed from no lawgiver, because he has discovered a fossil in a rock, peeped through a telescope or dreamed a curious dream concerning his ancestors. There is still room for the inventor who will provide that the world's industries may go on unimpaired, or with increased efficiency, without making of humanity simply a part, a coupling, in his engines and looms. There is still room for statesmen who will have the courage and sagacity to apply the golden rule, instead of the articles of war, to the mutual interests of the nations. The world has room for men, men of thought, of character, of heart, who while upholding all that is valuable in the heritage from the past, are yet ready if need be to leave the beaten paths, and discerning the needs of their fellowmen are ready to do, dare or suffer in their cause. Man for whose wellbeing they devoted themselves may crucify them: but he who reigns omnipotent throughout the ages will know how to enthrone them.

I. W. PORTER, '87.

Bear River, N. S.

### English Evolutionary Ethics.

Professor Melbourne Stuart Read, M. A., Ph. D., of Colgate University, Hamilton, New York, has published his Thesis which was presented to the Faculty of Cornell University as a part of the requirement for the degree of Ph. D. Some changes have been made, yet the thesis remains practically as it was at first presented. It consists of two parts; the first dealing with the Moral Ideal and the second



with the Conscience. Under the moral ideal there are four chapters, entitled, "Herbert Spencer's doctrine of the Moral Ideal," "Leslie Stephen's doctrine of the Moral Ideal," "Charles Darwin and Thomas Henry Huxley," "Comparison of ends, and relation of the doctrine of Evolution to the Moral Standard." It is the author's object in his part of the work "to present an exposition of the doctrine of the Moral Ideal as brought out by the representative evolutionary moralists, together with critical estimates of the same; and in addition, to show in general the place of the evolution doctrine in the matter of the moral standard."

The expositions of the views of Spencer, Stephen, Darwin and Huxley, while necessarily brief, are succinct and clear. The sentences are short but comprehensive and show careful study and power of condensed expression. The criticism is not extensive, but is well directed and adapted to make the reader of the authors under discussion hesitate before accepting the theories advanced with so much confidence. In our limited space it is impossible to give extended analysis of Dr. Read's discussions. But the examination of Huxley's teaching has perhaps special relation to present thinking on the ethical problem. In the Romanes Lecture for 1893, Professor Huxley defined his position as to the relation between evolution and ethics. According to Huxley, says Dr. Read, "Man the animal has worked his way to the headship of the sentient world, and has become the superb animal which he is, in virtue of his success in the struggle for existence. For his successful progress as far as the savage state, man has been largely indebted to those qualities which he shares with the ape and tiger. But as man has advanced these deeply ingrained qualities have become defects. He would be only too pleased to see the ape and the tiger die. These qualities are branded by ethical man as not reconcilable with ethical principles. Cosmic evolution may teach us how the good and evil tendencies of man may have come about, but in itself it is incompetent to furnish any better reason why what we call good is preferable to what we call evil than we had before. The practice of that which is ethically best involves a course of conduct which is in all respects opposed to that which leads to success in the cosmic struggle for existence." Dr. Read adds: "This estimate of the relation between evolution and ethics by the great biologist, is, of course, diametrically opposed to that of Spencer and Stephen and even to that of Darwin, and so far as an *argumentum ad hominem* goes on may invoke it as of equal import with the others."

In the second part of the thesis there are chapters on: "Darwin's theory of the origin of Conscience," "Spencer's theory of the origin of Conscience," "Stephen's theory of the origin of Conscience," "The development of the Moral Consciousness." We regret that we cannot give space to a fuller and more adequate view of Dr. Read's thesis which covers 100 closely printed pages of good size. But what we have quoted will, we think, confirm our view that this gifted son of Acadia has already done good work in philosophical thinking and that we may hope for further and more exhaustive discussions of ethical problems from his extended research. The ATHENÆUM congratulates Dr. Read on his success and wishes him abundant usefulness.



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**Cecil Rhodes.** The death of Cecil Rhodes in a little sea-side cottage near Cape Town on March 26th, ended the career of one of the greatest and most justly celebrated of British statesmen. The son of an Anglican clergyman of Hertfordshire, he began life in humble circumstances as have so many great men. Ill-health interrupted his education at Oxford and he decided to test the effects of a distant and milder climate. Accordingly at the age of seventeen he went to Natal where his elder brother was a planter. At that time the British Colonial Office was showing some activity in embracing under its rule some of the tribes whose lands bordered on Cape Colony. This movement originated in Rhodes that great design which was the impelling purpose of his life,—the federation of all South Africa under the British flag with full rights and liberties to all; and the planting of the Union Jack from “Cairo to the Cape.” To do this, two things were necessary,—power and money, and consequently to the acquiring of these all his energies were bent; as he once said to General Gordon whose life was an inspiration to him: “It is no use having big ideas if one has not the money to carry them out;” but if we may believe his biographers no sordid greed for money stimulated him; no acquirement of power dazzled him. The recent discovery of diamond-fields in Cape Colony had given a great impetus to industrial activity. Rhodes saw the opportunity and threw himself into the struggle for riches. Searching the gravel, picking out the diamonds, then specu-



lating in diamond-mining claims, his energy and ability soon brought him vast wealth, and with it all, he regained the health he sought so that in a few years he was able to complete his studies. His wealth helped him to a position of authority. He was elected to a seat in the Cape Colony House of Assembly in 1880 and became prime minister in 1890. It was while occupying this position in 1895 that the most culpable mistake of his life occurred. That unfortunate complication with the Jameson Raid leaves its indelible stain in spite of all he suffered for it; but even this his more magnanimous opponents will grant was due to his burning zeal for British supremacy. It was the *coup de grace* to his public career. Though taking no active part in the present war, he will be gratefully remembered for the courage he infused into the defenders of Kimberley during the siege. As a man he was fearless, intellectual, purposeful and of strong personality; as a statesman, diplomatic, of persuasive power, straightforward in dealing with the natives, and an enthusiastic imperialist.

Cecil Rhodes is dead! yet how much more alive now than ever before! What numbers his life will encourage to perseverance, and lofty purpose! By his will a large portion of his great fortune is applied to the founding of the University of Oxford scholarships for the benefit of young men not only of Great Britain and her colonies but of the United States and Germany as well. Thereby he hoped to produce a better understanding among these different members of a single race. It attests the liberal and magnanimous purpose of the man,—the unity and progress of Anglo-Saxonism, through the development of a young manhood of high intellectual, physical, social and moral worth. It reveals an optimism as grand as that which upbore his imperial concept for Africa. "So little done, so much to do," was often on his lips in his last hours, yet so much had he accomplished for the empire that it would almost seem as though his great soul was looking beyond the primal purpose of his life to that great object shadowed in his will.

To his rocky tomb on the Matoppo Hills, the great empire-builder was borne. Surrounded by thousands of whites and natives, on that wind-swept kopje where years before, unarmed, he boldly met and pacified the warring Matabele chiefs, they heaped huge boulders about his grave while the bishop of Mashonaland repeated: "I consecrate this place forever; here he thought, he lived and died for the empire." Scarcely forty-nine years old and his work was done; but man's life should be measured by achievements not years and by that standard he had lived long. The misfortune of his youth had banished him from his native land but Providence gave him, thereby, the means of making his name forever great in doing his nation lasting good. To properly understand his relation to the development of the empire



will require the more impartial judgment of later years, yet to quote the London Times: "With all his undeniable faults and the errors which marred his noble work, Cecil Rhodes stands a heroic figure around which the traditions of imperial history will cling."

**Intercollegiate Athletics.** In the American and English colleges no athletic event is of more importance than the annual field and track contests. In fact it has now become an international event and nearly every year teams from Oxford and Cambridge come to America to compete with representatives of the American colleges. While intercollegiate foot-ball has been played between the teams of the maritime colleges for years, it has never been possible for the college athletes to meet in an all-round contest. At present the outlook is good for a change in this regard. The graduates of the University of New Brunswick have offered a valuable cup to be competed for, under very fair and favorable conditions, by teams from their university and from Acadia. Ten events are in the list and the first, second and third man in each event will win points three, two, and one respectively. The team having the largest aggregate of points will hold the cup for one year and the cup will become the property of the college whose team succeeds in winning it four successive years. This means, of course, that the cup will be open for competition for a long time. Details in connection with this event are not yet arranged but as the U. N. B. has the choice of place and date this year, the contest will no doubt take place in Fredericton near the end of the college year.

This is an event which should stimulate great interest in the matter of athletics generally. Not only does it require considerable work on the part of those who will represent us and those who manage the men but it will necessarily involve, in the next few years, expenditure of money on our own campus. Should this year's meet prove a success and the affair, as is intended, become an annual event, we have the choice of place next year and alternate years thereafter. There is no place like home, and, while we can choose St. John, it would be much better to have the meet on our own campus. To do this we need a track. No large outlay would be required to build a good track on our campus. The ground is almost level. The soil is gravel. A track once built would be not worse but better every year. A foot-ball field and base-ball diamond could be laid off inside the track, once done it would be permanent. The field would have to be left for a season to sod, but a temporary field could easily be secured for that time. We sincerely hope that arrangements can be made, not only to have a successful meet this year but to place intercollegiate



track athletics on a permanent basis that will eventually include all the maritime colleges.

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We take pleasure in directing attention to the excellent article by Prof. Chesley on "The Ideal Philosophy of Leibnitz," the first part of which appears in this number. The lucid and masterly presentation of the tenets of so abstruse a thinker as Leibnitz will be read with much profit by those of our readers who are interested in philosophic subjects.

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The ATHENÆUM acknowledges the receipt of "The City of London, The Prince and Princess of Wales and the Colonies," a little book published by the corporation of the City of London, commemorative of the Reception tendered the Prince and Princess of Wales on December 5th, 1901, as "the crowning episode of a great and memorable tour, the trip around the world." The book comes with the complements of Mr. Geo. H. Murray, Provincial Secretary.

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### Exchanges.

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The *University of New Brunswick Monthly*, for March is better than itself. This is not high praise for any journal, expressed just in that way, but if a college paper makes its own standard and then excels that standard occasionally, it is well. If it continually excels, it is better.

The article "Tennyson's Ideal of Friendship" would be of especial help to those among our own students who have been endeavoring to fathom the character of Hallam from *In Memoriam*. We take the opportunity to congratulate our sister college on her success in the forensic contest with Mt. Allison. We doubly congratulate them on the modest manner in which the event was chronicled in their paper. Now that they are coming into competition with Acadia in the physical realm it might be well for both if the losers, whoever they may be, might have the opportunity to recover lost laurels and that in a much higher sphere.

The *Bates Student* is not quite up to its standard, the matter being somewhat inferior to the usual collection. They too have a debate to chronicle, and, although against heavy odds as far as magnitude and name can be said to be elements favorable to success, they report a victory. Harvard was her opponent. Our congratulations.

The *McMaster University Monthly* has a good number. The story of Evangeline is given in prose and condensed to three pages. It, like the original, is written purely in the ideal realm and is almost wholly a



beautiful product of the imagination. But no where is Evangeline so real a personage as right here in the land of her creation—"in the little village of Grand Pre."

From the far West comes the *Manitoba College Journal*, well printed and as well edited. But from the breezy West, the new country, we do expect something new and novel even if we should have to condemn it unmercifully. The paper is 'just like the others'—too much so.

The *College Index* has an exchange column. In an otherwise good number (February), the ex. column was composed wholly of an anglo-lingo-latin poem from an exchange. Surely the *Index* can say something "in praise or blame" about the rest of us.

The *Excelsior* from St.-Francis-Xavier, gives us a view not all our own in the world of religious ideas. We of different faiths probably never give the other fellow credit for being in the right nor for having any desire to be, but it does us good to get the other man's view of the case as expressed in "A short visit to near-by cities." He sees what is his own and it looks the all-important to him and so, for him it is so.

The editorial on choosing a profession seems to us to imply the vicious fallacy that every college man must necessarily enter a profession. Against his doing so we think it might be very consistently urged that the professions are already crowded on the lower rounds of the ladder and that a man might far better make a success in the mercantile world than fail in a profession for which he is not wholly fitted. A college man cannot surely be unfitted for the contest in the work-a-day world. If the writer will include in his professions business, farming, and manufacturing, as well as position of trust and importance in the immense corporations of to-day we, of course, cannot object to the seriousness of long contemplating before making the plunge.

Other exchanges received :

*King's College Record* ; *Queen's University Journal* ; *The Argosy* ; *University of Ottawa Review* ; *McGill Outlook* ; *Niagara Index* ; *The Theologue* ; *Stanstead College Quarterly* ; *Trinity University Review* ; *Colby Echo* ; *Normal Light*.

### Seminary Notes.

**ATTENDANCE.** The total registration for the year will reach high water mark at about *one hundred and seventy-five*. Of these the resident students during the present term have averaged *seventy-nine*.

**CHANGES.** Owing to severe illness Miss Fisher, teacher of



Stenography and Typewriting was compelled to resign in March. Miss Daisy H. Barnaby, Digby, N. S., is most efficiently filling her place.

Miss Ida E. McLeod, M. A., teacher of French and German resigned her position to accept an appointment under the British Government in South Africa. Miss Blanche Bishop, M. A., Acadia '86 well and most favorably known to our constituency, has been secured to carry forward the work in this department.

**CATALOGUE.** The new catalogue of the Seminary is now in press. It will be fully illustrated and embody some features showing notable improvement.

**LIBRARY.** The library of the Seminary now numbers about *twelve hundred volumes*. A department in Canadian literature has been provided for and numerous accessions made. Gifts of money or standard books of Canadian authorship for this purpose will be appreciatively received and duly acknowledged. The entire library is to be re-classified upon the Decimal System.

**PERSONAL.** Mrs. John Nalder, of Windsor, gave a most interesting address to the students on the work of the Pundeta Ramabai Monday evening, April 21st.

Rev. G. O. Gates, D. D., Windsor, is to address the Senior Class, at the close of their graduating exercises, Tuesday evening, June 3rd. Preparation for anniversary is in progress and the event promises to be one of unusual interest.

Fifty-five students and teachers attended the concert given by the choir of Westminster Abbey, in the Opera House, Kentville, Thursday, April 24th.

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### De Alumnis.

Rev. Stephen H. Cornwall '87, will assume the pastorate of the Baptist Church at Falmouth some time during the present month. Mr. Cornwall has been very successful as a pastor at St. Martin's N. B.

Rev. J. B. Ganong '92, has settled with the First Hillsboro Baptist Church. After being graduated here Mr. Ganong labored for some time in the North West. He took the complete Theological course at Colgate University and spent one year there in post-graduate work.

One of the most enterprising law firms now doing business in Western Nova Scotia is that of Nichols Bros., in Digby, N. S. The senior member of the firm E. Hart Nichols was graduated from Acadia in '93. Previous to pursuing his law studies he was for a few years



Principal of Kentville Academy and while there did very efficient work as a teacher. He began the practice of law as junior member of the firm of Jones & Nichols, with offices at Digby and Bear River. That partnership having been dissolved there was organized by the admission of Frank W. Nichols, Acadia '97, as junior member, the present firm of Nichols Bros.

Mr. S. C. Freeman '98, at present completing his theological course at Newton, has been appointed by the Baptist Foreign Mission Board as a missionary to the Telegus of India.

Rev. I. A. Corbett, B. A. '98, has received a call to the pastorate of the Canning Baptist Church. We understand that Mr. Corbett has accepted and will enter upon his new duties some time during the present month.

Rev. L. D. Morse '88, returned missionary has severed his connection with the Foreign Mission Board owing to the condition of his health.

Vernon Laurie Miller, B. A. '00, has just completed the second year of his medical course at McGill. Mr. Miller stands at the head of his class and leads the honor list. The "ATHENÆUM" heartily congratulates him on his splendid success.

Rev. Frank H. Beals '86, at present pastor of the Digby Baptist Church is spending a few weeks in the New England States for the benefit of his health. Mr. Beals received his M. A. degree in '94, is a good scholar and successful pastor.

Renford L. Martin '01, is taking a three months' course at the Maritime Business College in Halifax.

Cornelius Nepos—Twenty Lives, a Latin work edited by J. E. Barss '91, is proving to be an attractive and useful book. The subject matter is particularly interesting to the classical scholar, while the appended notes are admirably adapted to meet the needs of the beginner. Mr. Barss is Latin Master in the Hotchkiss School, Lakeville, Conn.

Mr. Edward H. Borden, B. A. '92, a coloured graduate of that class, has been for some years professor of science and mathematics in a state supported college in Macon, Missouri. Mr. Borden takes an active and intelligent interest in all that pertains to the advancement of his race and is in every sense a credit to his Alma Mater.

Miss Evelyn Johnson, for two years Lady-Principal of Acadia Seminary, is under appointment by the American Missionary Union to the Mary L. Colby Girls' School, Yokohama, Japan.



## The Month.

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Editors: L. W. D. COX AND H. G. SCOTT.

Though the work in the classes increases and the final examinations are drawing near yet during these long sunny days the last of the college year, Tennis, Base-ball and Track and Field Athletics come in for a large share of our time and attention. Thus in these the best branches of our College sport we spend the final weeks before we separate for the summer.

---

The Base-ball season has opened with the Interclass League. Each class this year is represented by a first class team and the prospects for a successful season are excellent.

The following games in the League have been played:

April 15, Juniors vs. Freshmen 17—11.

April 17, Seniors vs. Sophomores 18—4.

April 22, Freshmen vs. Sophomores 18—10.

The Junior-Freshmen game although the first of the season was a good example of base-ball and the game was fast and close. During the first two innings the Freshmen led, but after that the Juniors took the lead and maintained it until the end of the game.

The Seniors, as usual won their game and that with considerable ease; at the end of the eighth inning the game was called. The batteries of the two teams were fairly evenly matched but outside of this the Senior team was much superior.

The Freshmen broke their continuous streak of bad luck by a decisive score. From start to finish it was the Freshmen's game although the Sophomores put up a good game.

---

The Athenæum Society has been particularly fortunate this year in securing talent for their public entertainments. Last month there was the lecture by Mr. Wallace and this month on the evening of April eleventh a rare musical treat was given by Mr. Watkin Mills and Mr. Edward Parlovitz, the reputation of each of whom in his own department is well known.

The program consisted of pianoforte solos by Mr. Parloritz and songs by Mr. Mills. It would be difficult to say which was enjoyed and appreciated the more, but the audience was completely captivated by the music both vocal and instrumental. Not being musical artists we will not attempt to criticize but if one may be permitted to judge from the expressions of praise heard on all sides, the concert was a grand success.

After the concert was over, Mr. Parlovitz and Mr. Mills very



kindly gave some additional numbers for the benefit of the students who remained. In fact they seemed bent on giving pleasure and giving as much as possible, for the next morning after making a tour through the Seminary, they gave several selections there. The Institutions have thus had a treat which they will not soon forget.

The Reception given to the Sophomore and Freshmen classes by the Faculty and students of the Seminary was particularly enjoyable because so unique. An entirely new feature in the program added interest to the occasion. The young ladies took the prerogative usually allowed them only at leap year and asked the gentlemen for topics. They did their part well and much amusement was furnished for all. Another change was in the topic cards which were artistically decorated with sketches in black and white, and were very dainty. The variety thus given by these means, the cordial welcome of the hostess, and the beauty of the room tastefully decorated for the occasion all combined to give the guests a very enjoyable evening.

The Propylæum Society has been particularly favored this year, and the kindnesses extended to it by the many friends will not soon be forgotten by the members. On the afternoon of Friday, April eighteenth the society was entertained at the home of Mrs. Haley who is an honorary member. A larger number than usual were present at this meeting. The program, consisting of articles on the lives and works of Whittier and Lowell, and of readings from their works was very interesting. After the completion of this program, an hour was pleasantly spent in social intercourse and in enjoying the dainty luncheon of our kind hostess.

The Elocution Recital, the last of the series given by the Seminary students for this year was held on Friday evening, April eighteenth. The evening proved more favorable than that of either of the previous recitals and a fairly large audience was present. The program was as follows :—

#### PART I.

Karen's Exploit

Miss Bessie M. McMillan.

*Roberts.*

"Fairies' Lullaby" from *Midsummer Night's Dream*

Act II., Scene 2

Miss Maysie Willis.

Queen Guinevere

Miss Nina V. Shaw.

*Tennyson.*

Thrush

Miss Mabel N. Elliott.



## PART II.

Merchant of Venice

*Shakespeare.*

Scene—A room in Portia's house

Portia

Miss Bessie McMillan.

Nerissa

Miss Ruby I. Darrach.

Athelwold

*Rives.*

Scene—Elfreda's boudoir

Elfreda

Miss Edna G. Cook.

Nurse

Miss Nina V. Shaw.

## PART III.

Revel of the Naiads

Miss Mabel N. Elliott.

Miss Florence W. Harding.

Miss Edna G. Cook.

Miss Ethel M. Brown

Miss Catherine Ethridge.

Miss I. M. Green

Miss Amy Whitter.

Miss Ruby Darrach

Miss Louise Morse.

Miss Sadie I. Epps

Accompanist.

## GOD SAVE THE KING.

Each number with perhaps the exception of the first scene in Part II. was well rendered, but special mention must be made of the grace and ease of the "Naiads" in their movements as they kept time to the music and the skillful interpretation of the third number of Part I.

---

Last year may be said to have marked the beginning of a new epoch in the life of the A. A. A. A., an epoch which will be characterized by an increased interest in Track and Field Athletics. During the past this line of our College sport has been of very minor importance and it was last year that the interest began to awaken, when seeing the need of increased interest in this line of sport the A. A. A. A. presented a cup as an interclass trophy. This as was expected gave the needed impetus and the Interclass Meet last year brought out many new men and resulted in an interesting struggle for the trophy.

This year brings still greater interest, for the graduates of the University of New Brunswick have offered a cup to be competed for annually by their own college and Acadia.

The arrangements for this dual meet are not completely perfected and the date and place have not yet been decided. Mr. Jones '03 has been appointed captain of the College Track team and a large number of men have begun work under his direction and we are confident that he will produce a team which shall be worthy to battle for Acadia's glory at the coming meet.

---

On Friday, March twenty-eighth, the College Basket Ball team met and defeated the Halifax Y. M. C. A. The game was played at Wolfville and was close and interesting. The score was 32—28, both



teams scoring an equal number of goals from the field and Acadia winning on penalty goals.

The Acadia team was as follows, Centre, *Steele*; Forwards, *Elliot*; Capt., *Boggs*; Guards, *Keddy*; *Thomas*.

The final game of the Basket Ball League between the Juniors and Sophomores resulted in a victory for the former by a score of 13—7. The game was the closest and fastest of the series and throughout the greater part of the game the issue was very uncertain. Towards the end of the game the Juniors made most of their points.

The Freshmen-Senior game went to the Seniors by default.

The standing of the teams at the end of the season is as follows :

|            | Won | Lost | Per Cent. |
|------------|-----|------|-----------|
| Seniors    | 6   | 0    | 100       |
| Juniors    | 4   | 2    | 66        |
| Sophomores | 2   | 4    | 33        |
| Freshmen   | 0   | 6    | 00        |

(Crowded out last issue.)

On Wednesday, February twenty-sixth very early in the morning came the long expected "Sophomore Racket" or rather there occurred a slight disturbance in front of the Seminary which the Sophomores call by the above name. Owing to the extended and truthful account of it in one of our contemporaries it will be unnecessary to enter into details. We must congratulate the class of '04 on their *attempt* to revive this ancient and honorable custom of Acadia which of late has fallen into neglect and we must thank them in behalf of the student body for their thoughtfulness, for although they made all the *noise* possible (for them) they did it as quietly as they could so as not to disturb the slumbers of any hard working student. However they were less thoughtful of the inmates of our Sister Institution, but then it is a failing of the Sophomores to be a little hard on the patience of the Sems. Although the Racket of the class of '04 will sink into oblivion (if it has not already done so) we trust it will serve as a reminder to the present Freshmen class and next year we may hope to have a *real* Racket.



## LOCALS.

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EDITORS—E. W. REID AND MISS M. E. HALEY.

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We feel that the time has come to make a change in this department of our college paper, which has long been deemed necessary. We have never been in favor of punning and coupling names or placing anyone in an awkward position, but thus far we have endeavoured to do our duty in this direction.

There are certain matters of daily occurrence, for which no place has hitherto been found in this paper. This month we present to our readers a column, ‘local’ in every sense of the word.

---

Mr. Dakin’s ability as a preacher is evidently appreciated. He has been asked to become assistant pastor at Amherst and pastor at St. Andrews and also at Annapolis. He has decided however to assume the latter charge. Annapolis has a cozy new parsonage, one of the nicest in the Province.

---

FOR SALE.—A copy of the March ATHENÆUM. It is in good condition as only the last page has been read.

For fuller information apply to Robie Tufts.

---

Mr. MacDonald and Miss Yuill spent Easter at Mr. P. R. Foster’s residence in Berwick.

---

C. K. Morse will be President of the Y. M. C. A. next year.

---

Ralph Slipp is cutting his wisdom teeth. This will benefit him greatly in the coming examinations.

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Mr. S. W. Schurman has been conducting a series of revival meetings at Cambridge, with great success. As base-ball is on now he has found it necessary to return.

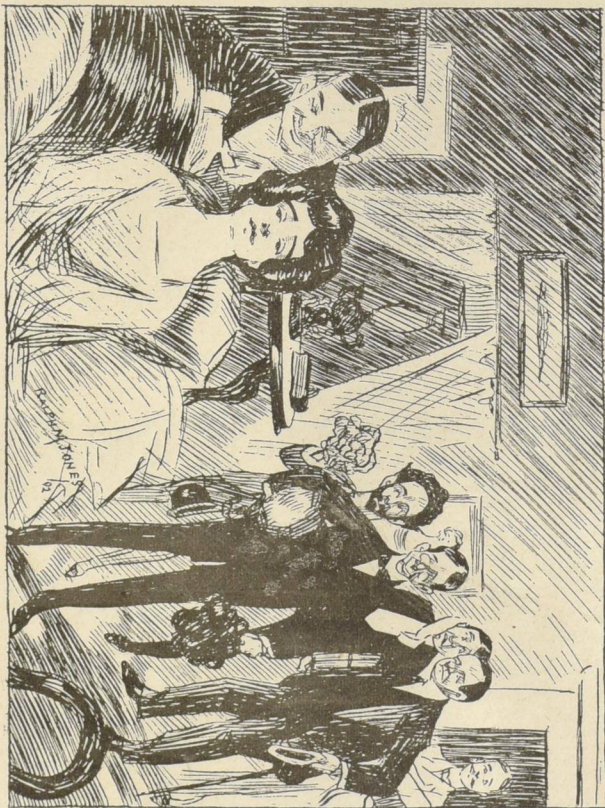
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We are all glad to see Mr. Leonard back again. He is as yet unable to resume his studies. We sincerely hope that he will soon be well enough to go to work again.

---

A ministerial on being asked in English class the other day about sin in the world, answered that it was good that there was such a thing as sin for if not they would all lose their jobs.





SENTIMENT UP-TO-DATE.

GEO. "How much do you love me, Nellie?"

NELL. "How big is your box of bon-bons, George?"

MORAL: Why should a man lack a maiden's love when he can buy it at the nearest confectioner's?



NOTICE.—Mr. George Durkee is “at home” to Seminary Ladies from 4–6 p. m., Sunday’s excepted.

---

When a man gets disappointed in love he usually grows a moustache.

---

He opened the door for the girls to pass,  
Though he thought that one would make him wince;  
But she smiled so sweet, the pretty lass!  
That he has talked of it ever since.

---

The Seminary is to be repainted this Spring.

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It gives us much pleasure to announce the engagement of Miss Minetta Crandell to Mr. Leslie Eaton.   Congratulations.

---

Albert Boggs will be captain of the foot-ball team next year.

---

Calhoun’s latest song: “When I go walking out with ‘Liza.”

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It looks natural to again see Mr. Tedford with his arm in a sling.

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The day after the Watkin Mills Concert, Bates made the following entry in his account book.   One blissful evening—\$2.00.

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Chipman is slow but he gets there just the same.

---

We are glad to notice that Mr. Temple Piers, B. A., has not lost his interest in his Alma Mater, as he finds it hard to tear himself away.

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The Professor of Geology and his numerous charge went on an exploring expedition last week. The Juniors, as usual, combined pleasure with duty, taking as many fishing lines as could be borrowed.

---

Mr. Gordon Bill has recovered from an attack of measles, supposed to have been contracted in Kentville.

---

How can two strings to a bow be equal to two beaux on a string?  
Apply to Miss MacLeod ’03 for solution.

---

The campus presents a brilliant spectacle. Base-ball and tennis are the order of the day. Consequently the seats of the Freshman



Latin class are empty, the Sophomores close their books before the lecture is finished, and the Juniors, wearing the purple of high office in their anticipation of being Seniors, look with amusement on the amateur attempts of the Freshman and the awkward manoeuvres of the Sophomores. The Seniors have little time for sports now. All their spare time is spent walking up and down the stairway opposite the sign of Robson, Photographer. When they leave us we will not wholly forget them, as many images of them will be left behind.

### Acknowledgments.

Miss Glassie, \$1.00; Dr. Tufts, \$1.00; Dr. Sawyer, \$1.00; Hon. J. W. Longley, \$2.00; G. E. DeWitt, M. D., \$1.00; I. B. Hall, Ph. D., \$1.00; Harry Ford, \$1.00; A. H. McKay, LL. D., \$1.00; W. D. McCallum, \$4.00; Geo. B. Cutten, \$1.00; Garfield W. White, \$1.00; Dr. J. B. Bogart, \$1.00; The E. R. Machum Co., \$3.50; Hon. Dr. Parker, \$2.00; Miss Gertrude Titus, \$1.00; Rev. S. S. Poole, \$1.00; Miss Lizbeth D. Mann, \$2.00; C. L. Vaughan, \$1.00; Miss Laura R. Logan, \$1.00; H. S. Ross Esq., \$1.00; C. J. Mersereau \$1.00; Miss H. E. Morton, \$1.00; Aaron Perry, \$1.00; J. A. Glendenning, \$2.00; Messrs. T. C. Allen & Co., \$2.50; Hon. A. F. Randolph, \$1.00; C. W. Roscoe, M. A., \$1.00; Mrs. Donald Grant, \$1.00; M. C. Smith, M. D., \$1.00; Messrs. J. & W. MacKinlay, \$3.50; Rev. C. A. Eaton, D. D., \$1.00; Thos. A. Leonard, \$1.00; Lloyd E. Shaw, \$1.00; E. C. Whitman, \$1.00; Miss Mabel Lee, \$1.00; John E. Eaton, \$1.00; C. F. Jones, \$1.00; Austin Bill, \$1.00; Rev. M. S. Richardson, \$1.00; Miss E. M. Christie, \$1.00; C. R. Higgins, \$3.00; A. M. Wilson, \$1.00; Extras, 69c.





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—Frank L. Stanton.

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