

individual rights, and you arouse a sleeping lion. Touch him on the point of those traditional and hallowed ties that bind him to kindred and race, and you awaken some of the noblest instincts of his nature. Let religious tyranny prevail, the foulest and blackest of all; let the great truths which should be the light and joy of the soul, become transformed by the mists born of ignorance and superstition into portents glowering balefully in the moral firmament, and man in obedience to the higher law of liberty, will writhe and struggle beneath the debasing yoke. On the other hand, when a faith is assailed, whose tenets have become riveted in his nature, we find him clinging to it with so firm a grasp that the powerful arm of ecclesiastical or civil power, the tremendous force of popular opinion, the scorching simoon of persecution, fails utterly to wrench it from him. Martyrdom is by no means an abnormal development of humanity. It is natural to men, when they have been transfigured by the indwelling presence of a great truth, to live or die in its defence; and this same martyr spirit, in unobtrusive forms, we doubt not is being daily illustrated in the lives of multitudes. The return of old time tyranny would kindle as pure a flame, as ever irradiated its gloom in the past.

This truth of man's dignity and worth assumes its due prominence alone when taken in connection with the facts of his religious constitution. The strongest convictions of the mind, the deepest yearnings of the soul, of necessity are associated with the objects of his religious belief. The barriers that bind him to the interests of a fleeting clay, now disappear, and there dawn upon his consciousness the great truths of God and Eternity, accompanied by the searching convictions of their infinite value, as being indissolubly united with the facts of his moral accountability, his highest welfare, and immortal destiny. These truths shone with dubious ray through ancient faith and philosophy, and assume their true splendor alone in the Christian's belief, yet we have learned enough of the consciousness of the past to know that the strong natures of all times believed them, and especially yearned for an assurance of eternal life. When the immortality of individual being has been

renounced, an equivalent has been sought in the immortality of thought.

Such truths as these, appertaining as they do to the wants and needs of man's higher nature, are pre-eminently and eternally new. The race in its progress can never outstrip them. Every age which has been in any wise distinguished for its advancement, seems to have indulged to some extent in the fallacy that within its limits was to be found the flower and fruitage of all time. But these swelling truths belong to the race, and to its limitless future. Man's gaze is blinded yet to the fullness of their splendor; his consciousness has not yet enlarged to the vastness that dwells in them. The plummet has been thrown in one or two deep sea soundings, but unknown depths remain. This age of ours is a crucible in which the thought and opinion of the past are being subjected to a searching test—an era of upheaval in the realm of thought, and to men whose ideas have been steeped in the strong solutions of reasonless conservatism, it seems that the eternal foundations are being moved, and they are filled with horror, lest the heavens of truth *may* fall. But the mission of the age will be well and successfully fulfilled, in so far as this restless spirit shall end in the abandonment of somewhat at least of those *conceptions* of truth which have arisen from narrowness of view, and the lack of a true culture. Every line of research faithfully carried out must result without fail, in valuable acquisition. What though some of the searchers become crazed in the quest. The undying truths which have become our inheritance, keep pace with the growing intelligence, and the ever enlarging consciousness of the race; and thus the Revelation which the Infinite has made in his word and works, is perpetually revealing more and more of the depth and richness of its contents.

PERSONALS, interesting locals, and correspondence have been unavoidably crowded out through misunderstanding of the editorial directions forwarded to the printer.

WE regret to say that owing to unavoidable delay in procuring the *Cut of the College* for October issue of the ACADIA ATHENÆUM, we are obliged to begin with November, consequently there will be a June number instead. The paper will appear at the first of each month.