

some fermentation. Just so far as there has been light thrown upon the great problem of existence, and in proportion to the comprehensiveness of the view we obtain of the wondrous adaptation of knowledge to the wants of the understanding, has there been desirable and specific result. Appreciation clear and vivid is the antecedent of progress, and we grow with the increasing consciousness that we have the nourishment we need. The first legitimate effects of study, then, are to ascertain just where we stand, to stimulate into a lively and healthy activity our faculties which have too strong a tendency to sleep—to constantly have an eye to the foundation of all subsequent culture and action and point out the ground on which the superstructure may be reared. Study to be effective must touch, suggest, quicken, develop, and elevate. It must teach us what our Capital is, and the intimate relation of that capital to the future, and its bearing upon the great work of life. Only when we have a distinct and adequate idea of the imitableness of the means to the end are we justified in taking further action.

We will not say whether the process passed through by students in laying a foundation for subsequent culture is or is not just what it ought to be, nor will we discuss the question whether it is obligatory or otherwise to spend double the time generally given in preparation; but as it is the mastery—the perfect mastery—of the ground passed over is not attained. The mind, continually on the strain, has neither the time nor the desire to go on stage after stage using its conceptions so as to have a full and complete idea of them, but from the general waking up of which we have spoken there is the assurance that ultimately the full benefit will be received. From the nature of the course generally pursued there is placed in the mind a large number of tropical images needing the breath of review and after-thought to stir them into life. They are not placed there at once instinct with vital existence. It may be rather the idea of bones and muscles than of living animated being, we do not say there are not flashes of electrical thought simultaneous with the reception of truth,—for this is necessary to strong and wealthy activity,—but the grand intimation, the

springing up of mighty truth, await the power of consequent reflection. During the whole process, oftentimes doubts arise; but honest doubts are indeed the exponents of wisdom, and there is large hope for him who despairs to be wise. But upon the whole there is a strong underlying faith, an implicit confidence in ultimate development. There is a firmly-rooted consciousness of gathering strength. There is an unstanding how it is that any actual knowledge in the present must from the necessity of the case presuppose a transition into this state, and consequently speaks in unmistakable tones of an advance of positive progress. It is plain that there must be preparation before there is power to execute. This idea is very finely encouraged by the fact that it is the long brooding tempest that is most dreaded; that it is the thunder-cloud which is longest gathering in blackness and power that produces the mightiest results; that all nature seems hushed in the stillness of a great yet noiseless preparation. Ideas of hot-beds crowd into the mind in the contemplation of premature ripeness; and it is seen that the products which are of slow growth, which do not exhibit precociousness, are the only ones which insure personal freshness and guarantee a rich and ripe old age. Thus it is seen that all the time a great preparation is going on giving encouragement to the plodder, granting to the soul an earnest of after-richness, and promising a full and glorious harvest. There has been growth which speaks loudly of future development.

(To be Continued.)

ALL NECESSARY INFORMATION.

THAT the time has arrived when Acadia College should have a paper, and that such she shall henceforth possess, are two facts equally manifest, and so patent to all that they need no demonstration. The lack of such an organ has long been felt. Various suggestions and discussions have from time to time arisen, but nothing was ever accomplished, save that the subject could not be forgotten.

We now offer to our friends and the public generally the first printed gazette ever issued by the students of Acadia,

and conscious, as we are, of its imperfections, we, nevertheless trust that it will be found readable and worthy of support. It is just to suppose that experience will improve us in journalism. However that may be, the ACADIA ATHENÆUM, is now a reality. We are not experimenting; the promises of support received from our friends warrant us in undertaking its permanent publication.

We have no dead heads on our subscription list. We deem it necessary to write this because many of those to whom we send this copy, being friends of the Institution, might erroneously suppose that they should receive the paper, free. Let every one who receives this sheet, and wishes to become a subscriber, forward his address with *fifty cents* immediately. Those who do not wish to take our paper will remember the Newspaper law, and return this copy. In either case please act promptly. We indulge the hope that every individual to whom we have sent a specimen copy will remit us *fifty cents* with his address.

A word to our Graduates in conclusion. We have special claims on them, and we look to them for strong support literary and pecuniary. They are scattered over the Dominion and the United States, and their contributions to our columns would possess great interest and be thankfully received. At their earliest convenience, let them forward the articles. *At once*, let them and all others, who see this sheet send us their addresses and *fifty cents*.

All communications should be addressed to G. E. GOOD, Corresponding Secretary, Wolfville, N. S.

CHARACTER OF A GENTLEMAN.

It is just possible that one may have a correct conception of the character of a gentleman, and yet be unable to enter into a detailed analysis of it. We may, however, safely affirm at the outset that courtesy and simplicity are its leading features. Those who have soared highest in the intellectual atmosphere, have been notably devoid of self-conceit; while the world's pedants have been men of inferior mental powers. Chesterfield embodies the constituents of character under consideration in the term "politeness," which he defines as "a benevolence in trifles, or a preference of