

whose quivering peals stir the souls of devout worshippers in our Churches and Cathedrals. Thus in those three gifted members of one family, we have the origin of these three arts, which not only contribute towards national prosperity, but are the bases on which a great nation exists—essentials without which no people can be at once great and happy. Agriculture, Mechanics, and the Fine Arts must co-exist *pari passu*, each cultivated in due proportion. Hence the results to the world of these men intermeddling with all wisdom. Agriculture is not the mere breaking up of the ground, casting in the seed, and garnering it when grown! It represents a mighty store of wisdom concerning the elements which compose the soil, the special nature of the plants to be nourished, and all those subtle laws of Chemistry which regulate the due succession of grains and roots from the same field. But even agriculture cannot be prosecuted without the wisdom of the mechanic. The constructive art is needful for the furnishing of implements, beginning with the rude Eastern plough—the crooked beam—down to those ingenious and complex instruments for sowing, mowing, reaping, threshing, now used in all civilized lands. The influence wrought by the mechanic art,—especially that of the artificer in brass and iron, has wrought and is working changes in social, commercial and political relations, the greatness of which it is impossible to estimate. The works of that first great artificer in brass and iron, are represented not only by all the gigantic foundries of the Old World and the New, but by all that those foundries produce for the skilled workshops of the nations—our lengthened railways and locomotives, our magnificent ocean steamships and our armed vessels of war, our arsenals and armies, our scientific instruments, our domestic utensils, our great engineering triumphs in the tunnel through Mount Conis, and the Canal of Suez, our chronometers by which we trace upon the chart from minute to minute the path of the ocean transport, and the compass by which we steer over that wide waste that has no guide posts to mark the course.

Keeping pace with Agriculture, and the constructive art will soon be found in progressive countries, the cultivation of the fine arts. Not music alone but its kindred companions, Poetry, Painting, Sculpture and Architecture have an equally important place in moulding a people. A nation devoted only to utilitarian occupations is rude, selfish and grasping; while on the other hand a people who by success in producing, fabricating, and exchanging the products of the soil or the factory, have gradually ceased to labour, and who have given themselves up to the culture of the fine arts, have soon become

effeminate and effete. Mere luxury either mental or physical, in time saps the strength; and in a few generations the sceptre of sovereignty falls from the hand. To ensure success and continuance, there must be the well-balanced power of the utilitarian and of the humanizing. It would occupy too much time this morning to enter into detailed proofs of the necessity of their combination: those listening to me, who years ago were educated in these Halls of learning, or who are now being trained within them, can readily call up from history ample proofs. But ere I leave these illustrations of the advantage of men seeking and intermeddling with all wisdom, I may say that the theme is suggestive of a practical lesson, not unsuited to our own time and country. By the love we bear to our land, whether it be the land of our birth, or the land of our adoption, it behoves all men who assume to be leaders of thought and guides of the people, to seek to discover the cause of the present depressed condition in all business relations, and if possible point out a remedy. Apart from the other causes to which it would be improper here to refer there are two patent reasons for the present lack of business, and the depreciated value of property—one, extravagance in social life, and the other an undue preponderance of persons engaged in trade. And what are the remedies? 1st. A reduction of expenditure on sumptuous entertainments, costly furniture, needless luxuries, the mere tinsel and show,—a return from wicked extravagance to moderation by every man who has not his capital secured,—this is a Christian duty; and 2nd. A more general pursuit of Agriculture; not only a more diligent and intelligent pursuit of the art by those engaged in it, but by a larger number of the young men turning their attention to it. The restless spirit of the age has seized our youth upon the Farms East and West of our Province, and ambitious to make money faster than can be done by tilling the ground, they resort to the towns and cities, where they hope to learn some lucrative branch of business; or more frequently turn their backs upon the old homesteads and follow the current of emigration Westward to swell the already teeming population of the great Republic beside us. Until men in numbers, bearing a larger proportion to our population than at present, are willing to cultivate the soil, we cannot, in my humble opinion, hope for a return to prosperity.

The pursuit of wisdom presupposed a desire for it, and that so strong as to lead a man to separate himself from all that would hinder him, or encumber him in the struggle to attain it. I am not ignorant that another and almost opposite meaning has been attached to the passage

by a few learned men; but I am content to abide by our English version, the correctness of which is supported by so many erudite scholars—that a man in whom desire for wisdom is strong, in whom the fire of enthusiasm burns—will to the best of his opportunity separate himself from all engagements, retire from the world's cares and recreations, and concentrate all his powers on the acquiring of knowledge.

It was this very principle which led to the organization of systems and methods of instruction in one or more branches of learning, and erected separate structures for the purpose still in process of time they took the form of Schools, Colleges, and Universities. Our great seats of learning the world over are the natural and necessary outcome of intense desire to seek and intermeddle with all wisdom. Without the dedication of time and talents to the investigation of wisdom in all its phases, and without appropriate places wherein to conduct the search, the world to-day would not be in its highly advanced state as to arts, sciences and literature; and we should not have dreamed of such marvellous displays of skill as have marked the last quarter of a century in the Exhibitions of London, Paris, Vienna and Philadelphia. Effectively to accomplish this desire a man must have place in which to separate himself, and in which he instinctively feels that there is but one purpose in view—from which the world in any other form is excluded. Hence the erection of those Halls into which men desirous of wisdom may retreat, and, removed from the practical bustle and stir and fascination of life, throw all their energies into an eager search after knowledge—structures in which the means and appliances of working the mine are gathered, the books, the instruments, and above all the trained minds and sympathizing hearts of wise men to encourage and direct.

ADDITIONS TO NOVA SCOTIA STOCK REGISTER.

AYRSHIRE BULL CALF.

CCXXXVII.—BARON OF BELLAHILL. Red and white. Calved 24th April, 1877. Bred and owned by Peter Jack, Esq., Bellahill, Sackville, Co. Halifax, N. S.

Sire. Young Royalty CXXXVII. (imp.) by Emperor, who took first prize at Strathaven, Scotland, as a 2 year old bull and medal as best animal of cow kind.

Dam Belle of Avondale (imp.) CXXXV., by Prince (in Scotland), bred by Fleming, Strathaven.
gr d Beauty (in Scotland).