

1142 William S. Griffin
Seals Bay Cornwall N.S.

ACADIA ATHENÆUM.

TROS TYRIUSQUE MIHI NULLO DISCRIMINE AGETUR.

VOL. 1.

WOLFVILLE, N. S., JANUARY, 1875.

No. 3.

Original Poetry.

FUTURITY.

Deep are thy mysteries! and all unknown
To mortals are thy paths: none ever hath
Thy caverns yet explored, or ever div'd
Into thy depths to bring from them a sound
Of what of joy, or sorrow hidden lies
Beneath thy mystic wave; thy tow'ring heights
None ever climbed, or from Time's snowy hills
E'er caught a glimpse of thine untrodden plain.
And is man left in darkness thus to grope,
Without one ray of light to cheer his path
Into Futurity's unknown abyss?
When fear and dread and sorrow fill his soul,
And universal nature droops her head
Beneath the dead'ning touch of Winter's cold,
Does no bright prospect cast a distant smile
Upon man's dull and wearisome career?
Oh yes! for lo! from Heav'n there shines a light
More glorious far than yon celestial orb
Could e'er afford when shining in his strength;
Pours down a golden beam upon thy depths,
And lights the darkest cavern with a smile.
And with the light there comes a "still small
voice,"
And in a gentle whisper bids him "Hope;"
Directs him to a scene of endless joy,
A home of peace, of everlasting rest;
Calls forth his faith to view the unseen world,
And makes the joys it views his aim to grasp,
Forget his sorrows here and dry his tears,
And, looking forward to his dying hour,
Welcome the voice that calls his spirit home
To learn thy heights and depths in endless bliss.

THE SOCIAL PENDULUM.

CONSERVATISM and Liberalism, or Toryism and Radicalism, are political names for certain moral elements or forces that are not only political but social, that respect not only government, but more general conduct. They seem sometimes to be in conflict or opposition; but on closer observation, are found to be designed for mutual and general good. The conflict or opposition ascribed to them arises from mental near-sightedness, or a narrowness of view, that cannot conceive how opposite forces may be resolved into

another and different force, new and needful. Conservatism and Liberalism are the two opposite movements of the social pendulum, which, like those of the natural pendulum, appear directly counter to one another, and yet result in one and the same issue; in the natural pendulum they may unite in dividing time; in the social pendulum they may unite in harmonizing, securing, and beautifying human lives.

The right understanding and assurance of this, will, let us hope, some day do away with harsh and bitter antagonism, even in politics, wherein now, men war violently, not only because they do not understand how two opposite forces may be resolved into, or unite, in another or different force better than either; but because the infirmity of human nature, in the strife of party, too often riots in their ignorance, or in the selfishness of private ends.

There is a pride of rank and a pride of freedom, either of which is very harmful, and yet God doubtless designed rank and freedom for good; and accordingly it is possible that these two may be resolved into a harmony issuing in the happiest and most perfect state of society; a state that cannot exist without the two opposites of the social pendulum working in united action. Alone, that is to say all high rank, or all no rank, would be like all heat without moisture, or all winter without summer; or all force without adjustments or appliances; for God tempers the most opposite things into a beautiful mixture. The whole of nature is such an adjustment, and man's rude hands, disturbing and altering His plan, would be pain and ruin. So pain and ruin may be often seen in political and social systems, just because too much of man's rude hand is in them; let that hand be in its proper place, let it be obedient to the law of adjustment in the case rank and freedom working beautifully together, each cherishing the rights of the other;—and we shall then see God tempering the social system as he tempers the physical, or as he wields the

stars in harmony with their two opposite forces in right angular antagonism.

It is God, then, who has made differences among men; degrees of rank on one side, and a common level on the other. All men are not of one and the same rank, though all are in many things on a common level. Kings and the Great are a higher rank socially, and yet, in other respects, they and all are alike before God, all alike, for instance, in weakness, in dependence, in spiritual need; alike too, in their right to justice, to national protection, to aid in distress; and in all the essential elements of human nature; and in these things, too, there is no difference; these constitute a ground of universal likeness; and all these are elements growing out of things that God has made, blurred and injured indeed, but not obliterated by sin.

Do you ask what proof have we that God has made differences of rank? The proof is various, the most obvious, perhaps, is seen in the difference of brain. A powerful brain, rightly used, will be a power among and over men. Feeble brains must, in the long run, bow to the might of the stronger. A quick and ingenious brain, rightly used, will win success; and success, with other things in harmony, will confer rank.

In these and many other respects then, rank is a national growth from seeds God sows among men, and accordingly, Jesus Christ, God's pattern on the earth, Himself of no social rank, one of the people, "the Carpenter's Son," though in his unseen relations, God's son—He recognizes and honors rank. "Give unto Cæsar," says He, "the things that are Cæsar's," as well as "unto God the things that are God's," "tribute to whom tribute is due, honor to whom honor."

Now, it is true, that we can hardly contend too strenuously for the rights of our common humanity, inasmuch as *ill-used* rank makes a great strain against them. It becomes us to hold fast to the principle that rank, and superiority, and power, must respect common rights, such as freedom, justice, kindness, all those proper social claims which belong to the men who claim no rank as well as to all others; must use their influence to secure these, so far as they have ability, to all