

imposes no sensible restrictions upon one so long as he voluntarily keeps within those limits which are strictly guarded by the watchful eye of the law. In a legal point of view, then, we think that a state has a right to protect itself against the unnecessary evil of an ignorant populace.

A thoroughly sound education must be universally disseminated in order that government itself may rest upon a substantial foundation. It would of course, be injudicious on the part of legislators to make laws at variance with public sentiment; but we claim that public opinion at the present day in our province is rather favorable than otherwise to the enactment of the law in question. Hence the passing of such a measure by our Parliament would we think be accordant with the ideas of a majority, would be productive of the greatest good to all and would thus completely revolutionize the thoughts of those who as yet are conscientiously opposed to the scheme. True, the perplexities which surround such a step are great; the prejudices and animosity to be overcome are quite strong, and many are the conflicting interests to be adjusted; yet we must resolutely face the difficulties, stem the tide of opposition and strive to win for our country the enviable reputation that she floats the proud banner of universal education. What has been done can be done. Prussia, Switzerland and other countries have nobly led the way, have blazed the track along which we may pass, and results of incalculable value have followed their judicious decision and prompt action.

We think it highly proper, through the medium of our paper, to notice the death of Aaron Ross; and to express our sincere regret at so sad and unexpected an occurrence. He was called suddenly from our society by the mysterious providence of God in the vigor of manhood, and in the midst of prosperity, from the prosecution of long cherished plans, and the prospects of a useful and happy life. He will long be remembered by his college contemporaries, among whom he moved as a gentleman and a christian. While he who reads the future may have called our friend from many a bitter

struggle, many a dire calamity, many an hour of tearful sorrow to the mansions of the blest, yet his removal has left a sadness on every heart; one seat is vacant in the class-rooms; his voice is heard no more among us, we think of him as dead; yet we have reason to believe he lives, having found Him, "whom to know is life eternal," during one of those seasons of revival, which God so often sends to these prayer-sustained Institutions.

Our friend was a native of Margaree, C.B. He came to these Institutions about three years ago. Being one of the many who have no fortune but their brain, no recommendation but industry, he displayed a praise-worthy determination, which with buoyant spirits soon gained alike the esteem of his instructors and the respect of his classmates, who predicted for him a bright future. During the early part of this college year, perhaps from over exertion and too much anxiety, his health began to fail, but nothing serious was anticipated. He continued steadily to fail until the first of December, when he left college, thinking that rest and good care would enable him soon to return. Such was not his lot. He continued to sink until early in February, when he was called from a world of toil to one of rest. In letters received from him during his sickness, he expressed a spirit of christian resignation.

We tender our heartfelt sympathy to his friends and relatives, assuring them that he was held by all who knew him at the Institutions as a talented and energetic man, whose death we exceedingly regret and whose society we greatly miss.

WATCHWORDS.

As individuals we are each a world in ourselves. There are motive powers within each soul all unknown to the world without—secret yearnings after something noble in human life, or grand in the accomplishment of a cherished design.

We stand yet not alone. Each is linked to his fellow by a thousand ties which he can neither gainsay nor overcome. Our very natures are impressible. Thought produces kindred thought; love begets love; hatred kindles strife. Kindness causes the stream which it emits to send the gentle ripple of its waters back

to the fountain whence it flows. Sympathy opens the hardest heart to the influence of more genial natures, while the hard and unfeeling hear the austere accents of their lips re-echoed in every sound that greets the ear. The one scatters the seed which will spring up to brighten days to come; the other, insensible to foreign claims, wanders on in the pursuit of self-gratification and emolument.

It may be said by some that the true man will rise above these accidentals, that he will not be subject to these currents and counter-currents of influence which surrounds him, but will carry on his plans in spite of them.

This is true but only within certain limits. While to exhibit a spirit of perseverance that shall overcome all that opposes the object of a laudable ambition is commendable, it is none the less true that to think of overcoming *all* things is not only vain, but must, in the end, defeat the very purpose aimed at. The golden mean in this connection implies a healthy yielding as well as the spirit of indefatigable combativeness.

The true discipline of life consists not so much in acquiring a direct and speedy mastery over the antagonistic forces which surround us as in possessing ourselves of the power of making these very forces, evil though they may be in themselves, subserve a higher and nobler purpose. Nor does this imply the necessity of doing evil that good may come, since very many instances we may permit ourselves to be influenced by an evil example without wounding the spirit of true manhood within us; and so far is the nature of such a course from exhibiting a mark of weakness that it reveals only the proof of an exalted mind.

Think you that Luther was weak-minded because the actions of the Roman clergy incited him to exertion in the noble work of reform? Was Tell weak-minded when, rather than submit to the tyranny of a foreign despot he rose in behalf of his country and set her free from the Austrian yoke? Was Lincoln weak-minded when the cry of four millions of oppressed subjects rose up before him, and as their sorrows reached his ear he gave himself to the work of improving their condition and set the captives free?

The guides of all human thought, whether devoted to the cause of truth or error, have themselves been under the control of a power within and without urging them on to action. These motive-powers have been the watchwords, ever ringing through their inmost souls, which have borne such fruit in their lives. In all the grades of human feeling, from the loftiest example that ever greeted the eyes of men as his heart