

THE ACADIAN,
WOLFVILLE, N. S., OCT. 24, 1884.

EDITORIAL NOTES.

Considerable excitement was caused in certain quarters, by the correspondence in our last issue. We were crowded out last week from making any explanation but now wish to say that we are not in sympathy with that sort of thing, particularly in connection with horse racing, but that in the present instance we felt it our duty on account of the action of the publisher of the other paper to see justice done and have fair play for Wolfville.

The approaching election for representatives to the county council seems to need some attention just now. Just whether the present councillors are the ones who are best adapted to look after our wants, we do not feel in a position to say just now. But we do feel that before they are re-elected we would like to ask them a few questions the answers of which may materially change our voting qualities, as far as they are concerned.

What are you going to do with the roads and bridges? Are they to be left as they are now to endanger life, limb, and property?

Who are you going to place in the county offices? Shall we still be persecuted with the same style of street commissioners and ward assessors as heretofore?

Are you going to retain the right to say that cattle shall run at large in some parts of the county and be fenced in in other parts?

In regard to the assessors we doubt not but the fault is in the law more than in the men. In our opinion the present assessment law is one of the worst laws we have and the sooner our representatives get it changed the better for the county.

It is reported that a number of persons in this town have been asked to offer for election. We do not feel at liberty to give any names at present.

Our two county contemporaries while agreeing "like birds in their little nests," on politics, have fallen out about the morals of the late camp at Aldershot. The editor of the *Western Chronicle*, who is also editor of the only temperance paper in the province, spent the whole time on the ground and published a graphic and complimentary account of the doings. This was followed by a letter in the *New Star* from a correspondent signing himself "Patriot," who denounced the camp as a "school of vice," and says "everything was reeking with rum and blasphemy," and making other charges in language equally vigorous. All this the editor of the *Western Chronicle*, who is supposed to have no sympathy with rum drinking and the like, denies. Evidently, as the darkey preacher said, there is a great moral lesson here some where. The *Star* is following up the matter and promises, if necessary, further revelations. In a battle of the gods, like this, of course we do not presume to take part, and can only stand and look on. It is to be hoped that "Patriot," who seems to have been worked into a somewhat gushing state on his way to the camp, might have expected too much from men learning to deface God's image, and has vented his disappointment in language stronger than the occasion warranted. He charges the commanding officer with inviting his friends to his prayer-meeting and "making night hideous with their profanity and drunken revelry" and then closing with the decology. It is possible that the Colonel was conducting a prayer-meeting even if it did not come up to the professional standard; he might have imagined himself part of the salvation army and was doing his best. Many a man may be a good commanding officer and still fail when he tries to run a prayer meeting. Perhaps "Patriot" was deceived and the words that sounded like profanity were used in the orthodox way. (No doubt there were things transpired on the camp ground as there is at every such place, that were wrong and which every right thinking person would deplore, but it is well always when attacking such errors to guard against misrepresentation and exaggeration.

EDUCATIONAL.

The Teacher's Association, which met in Kentville last Thursday and Friday, 16th and 17th inst., was well attended by representatives from Hants and King's.

Inspector Roscoe presided. The morning session (Thursday) was taken up by Prof. Eaton of the Normal School. His subject was Arithmetic and his "talk" to the teachers was of a most instructive character. The Professor is teacher of Mathematics in the Normal School and knows whereof he speaks.

In the afternoon Mr. B. C. Munro was the first on the programme, with a paper entitled "School Organization." This was addressed to teachers of miscellaneous schools—very practical and containing many useful hints and suggestions. Dr. Allison spoke of it as a "very excellent paper." Inspector Roscoe and Prof. Eaton also complimented Mr. Munro on his effort.

Fullerton followed with a paper on "Moral Training" in schools. This was an excellent effort and showed much thought and preparation. He showed that crime follows closely the lack of moral training—that the teacher teaches both by example and by precept—that a school taught without reference to the divine influences of truth, reverence and honesty is no school at all. Inspector Roscoe and Dr. Allison followed at length—the Dr. warming up to the occasion in his usual style. He said the teaching profession was above the people (morally), that the boys and girls of the present day are ahead of 50 years ago, both mentally and morally. "This," he said, "is due to our excellent school system."

Mr. McLeod, prin. of Kentville Academy, concluded the afternoon session by teaching a class in algebra. Equations was the lesson and girls and boys formed his class. He appeared perfectly at home in handling this subject. His cool, calm manner and his work upon the black-board were admired by all. Friendly discussion followed.

Thursday evening a public meeting was held in Chipman Hall. The room was packed—many being unable to gain admittance. Rev. Mr. Lane of Canim was the first speaker. The Rev. gentleman is a live worker in the cause of education. He contrasted the schools of the present day with those of half a century ago and showed the great improvement made in our educational system. He very cleverly told us that many of the theories taught when he was a boy are completely upset at the present day by the "march of intellect." His hints to teachers were to the point and well received.

Dr. Allison followed the Rev. gentleman in a forcible and telling speech. The Dr. throws great energy into his addresses and this was no exception to the rule. His sympathetic advice to the teachers in his jurisdiction was aptly spoken and found ready response in the hearts of all present. He gave mental training the foremost place in our system. He declared that the great inventions of the present age, especially those of labor-saving character, have had their birth in American brains; and this was due to their excellent school system—a system in which the mind of the child is taught to think and to plan for itself.

Dr. Rand, of Acadia College, followed the Supt. of Education. The Dr. is a very pleasing speaker, and gained an attentive hearing at once. A good address was expected from the Dr. whose life has been devoted to the cause of education, and in truth his audience was not disappointed. He said that *fortiter* is due to lack of aim and *purpose*—that a young man or woman without these is like a ship without a keel and without a rudder. He thought there was nothing more ennobling, no higher calling, than the teaching of the youth in our land, for in doing so you "shape the destinies of the nation." His admirable address proved the old saying, "There is nothing great but man, there is nothing great in man but mind."

Prof. Keinstead, of Acadia, was the last speaker. We liked the Prof. very much. He is full of excellent thought and a true friend to the teacher.

We were unable to attend the Association on Friday, but we understand that the exercises and papers read, were of a very high character.

Science, Literature, Criticism.

Sayings, wise and otherwise of Scientists and Scientists.

WITH CASUAL NOTES.

(Continued.)

We next turn again to Mr. Huxley and read as follows:

"Man is merely an automaton, though a conscious one—an automaton endowed with free will."—Huxley.

To most persons it would be inconceivable how an automaton could be possessed of 'free will'; and in the second place, how he, or it, could be so 'endowed,' when according to the doctrines of the school, there is no endower, for there is no God. But did Mr. H. speak from consciousness, and feel and know himself to be 'merely an automaton,' which moves as it is moved; and yet was he a free agent and as such, wrote the strange things that he wrote—voluntarily and not automatically?

Let us now take leave for a period of our own free country, which allows all sorts of nonsensical and mischievous doctrines to be promulgated without stint or hindrance; and pass over to the Continent, where such promulgation is almost the only freedom that exists.

We first stumble upon Buchner, and read in his "Kraft and Stoff" as follows:

"Matter is the origin of all that exists: all mental and natural forces are inherent in it."—Buchner.

This is materialism, pure and simple. In one particular, at least, it tallies exactly with the quoted utterances of Mr. Huxley, for it consists wholly of assumptions, bold and bald, unsupported by proof and unsusceptible of it. We used to read of the 'modesty of true science,' but modesty is evidently not a virtue with the "New School of Philosophy." Brass, highly polished, almost passes for gold, and it is vastly easier to acquire and to display the former than the latter.

We next turn to Haeckel and read to this effect:

"All the natural bodies, with which we are acquainted, are equally living—the distinction which has been held as existing between the living and the dead, being unfounded."—Haeckel.

According to this doctrine there is no difference between a dead ass and a living lion; between a mass of rock and a wriggling tad-pole; between a fossilized mummy and a Materialistic Philosopher. But all our senses unite in proclaiming that, with the exception of the objects last compared, there is the greatest difference imaginable.

Let us listen again to this illustrious oracle of the School.

"The Monera," he says, "consisting of protoplasm only, bridges over the deep chasm between organic and inorganic nature, and shows us, how the simplest and oldest organisms must have originated from inorganic compounds."—Haeckel.

To which we most reply, that the Monera, which is held by our Scientists to be the simplest organism in existence, 'bridges over' nothing. A bridge to be useful, indeed to be anything but wood and iron, crosses from side to side a stream or chasm; but this *Dodge* of our Materialistic Philosophers is all on one side, namely on that of 'Organic Nature.' If life begins with the Monera, it begins with the abutment on the living side of the stream, consequently there is no bridge but an abutment. The chasm between organic and inorganic nature, between living and dead matter, is unfathomably deep and broad; but is neither deep enough, nor broad enough, as we see, to be recognizable by agnosticism and unbelief.

We will now revisit the Islands of wise men and of fools. Let us sit again at the feet of Prof Tyndall. He says:

"The question is *How* were living things introduced into the earth? The conclusion of Science, which recognizes unbroken causal connection between the past and the present would undoubtedly be, that the molten earth contained within itself the elements of life, which grouped themselves into their present forms, as the planet cooled. The difficulty and reluctance encountered by this conception arise solely from the fact that the theologic conception obtained a prior footing in the human mind. If man's origin was not implicated, we could accept without a murmur the derivation of animal and vegetable life from what we call inorganic matter. The conclusion of pure intellect (!) points this way

and no other."—Tyndall.

Here again is assumption upon assumption. So thoroughly indeed are the writings of these would-be philosophers permeated by this unphilosophical property, that the conclusion might properly be denominated, "The School of Assumptions," as developed by "pure intellect." A small modicum of presumption on the other side, would prompt the reply, that "Science does not recognize unbroken causal connection between the past and the present," for there are many breaks in the chain of life; and of the imagined links vast numbers never existed; that the "elements of life" must have been of marvelous quality to have endured unimpaired the inconceivably intense heat of the "molten earth;" and finally that it is not the fact that man's implicated origin from the Monera and the elemental atoms furnish the difficulty to a belief in the doctrines of Materialism. Common sense counts for something and has far more to do, than any 'theologic conception,' with causing man to derive his origin from the direct act of the Creator, rather than to trace his descent—ascend—through the obstructed and muddy channels traced for him by demented Scientists.

To be continued.

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