

Acadia Athenæum.

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DOUBTLESS all who read this college sheet feel interested in "Acadia." As in the fabled story, the lode-stone mountain looming darkly on the edge of the sea, exerted its subtle influence on ships far out of direct vision. So our Institution awakens thought and feeling in the minds of many who have never gazed upon its material structure.

The suggestions we have to offer in this brief article come with pertinence to all our readers. In our last issue we referred to our College library and to the priceless advantages of careful, judicious reading. Our library is quite large and in several respects excellent. It has, however, marked deficiencies. We look in vain for the names of Dr. Johnson, Jeremy Taylor, Oliver Goldsmith, George Crabbe, Leigh Hunt, Mrs. Browning, Anthony Froude, Nathaniel Hawthorne, Hallick Whittier, Bryant, Lowell. These and other deeply felt defects could be easily remedied if every friend of the College would send to the librarian some instructive book or set of books. But says one: "Is

there not a fund for this purpose." Partly, yes. Partly, no. The fund at disposal is inadequate to meet the demands. Without exposing ourselves to the odious charge of egotism we think we may fairly claim no mean honor for having drawn attention to this much neglected, if not totally forgotten channel of benevolence.

The notion so long and so widely prevalent among men, that money is the summum bonum, is a monstrous delusion—an evil that is as old as the race and as tenacious of life as the Lernean hydra. It is strange that such a patent fraud, such a preposterous chimera should be able to tangle in its web even the non compos mentis much less the shrewdness and foresight of a highly developed intelligence. But its debasing, domineering sway is now being vigorously disputed by truly noble principles. Men everywhere are slowly rising to a juster appreciation of mental and moral good. To thrust the arm up to the elbow into golden coin, and call the glittering mass our own, can only furnish a joy that is base and sensual compared with the pleasures that sit at the feet of intellectual and religious culture.

Wealth is a means not only of getting but of giving; a disbursement of material possessions may bring back immaterial gain. When George Peabody invested large sums in charitable enterprises there came back to him on the tide of reflex influence argosies, that enriched his manhood and shed new lustre upon his life. This elevated example has a voice that rings in animating tones around the globe. Its appeals are not in vain. Princely gifts are cast into the treasury of social and educational reform. Those who cannot bestow thousands give hundreds. Nor are the donors impoverished. "There is that scattereth and yet increaseth." Suppose a case on a small scale. A person presents a set of standard works to some College library. He aids in moulding the character of the students who peruse those books, and he becomes a sharer in what they accomplish in after life. A single book comes from some obscure source, falls into the hands of a talented youth, and becomes within him the germ of proud resolves, grand endeavours, and noble triumphs. Our allotted sphere may be the farm or shop, but we can take shares in lives that will move on more extended planes.