

# ACADIA ATHENÆUM.

TROS TYRIUSQUE MIHI NULLO DISCRIMINE AGETUR.

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## Original Poetry.

### TRUST.

“The night is mother of the day,  
The winter of the spring,  
And ever upon old decay  
The greenest mosses cling.  
Behind the clouds the starlight lurks,  
Through showers the sunbeams fall  
For God who loveth all his works  
Has left his work with all.”

Not the flaming star of passion,  
With its cold uncertain light,  
Not the lurid warrior planet  
Gleaming through the azure night,  
But a star of milder radiance  
Brightly shining from afar,  
That which once arose o'er Bethlehem  
Is life's pilot star.

Fear not though the storms may gather,  
Falter not though joys depart,  
Though the hopes the heart has cherished  
Find a grave within the heart;  
For God's mercy underlieth  
What we evil call,  
And his star of grace is ever  
Shining brightly over all.

Joy is not the only blessing,  
Nor is sorrow always ill,  
But the coming hours are ever  
Moulded by unerring skill,  
And the Father's star of promise  
Clouds can never dim,  
Evermore serenely shineth  
Pointing us to Him.

Unto him in hours of sorrow  
When life sinks beneath its load,  
Unto him when life is fullest  
With the blessings he bestowed,  
In the darkest hours of trial  
When bowed down by woe,  
We may bear to him the burden  
Only he can know.

Fear not though the day returning  
Bears a burden for the day,  
Falter not though faith may shudder  
At the perils of the way,  
By the hand that fits the burden,  
Strength to bear it will be given,  
And upon the path he points us  
Shines the star of heaven.

Let us from the fleeting pleasures  
And the follies that employ  
Turn to bear life's daily burden  
With a humble grateful joy,  
For God's mercy underlieth  
What we evil call,  
And his star of grace is ever  
Shining brightly over all.

And as orbs that once shone brightly  
One by one shall fade away,  
As the night of life is wearing  
Toward the dawning of the day,  
Then that star which shone serenely  
Through life's night afar,  
Shall arise with fairest lustre,  
Heaven's morning star.

### ADVERSITY.

THE world may be considered a great school governed by certain fixed laws, which if properly obeyed will not fail to produce the most satisfactory results in the formation of character and correct principles. Many of these laws are directly opposed to the natural inclination of men, and so long as they are not expressly binding all goes well; but when there is a direct enforcement of them the human will rebels. This is the point of obedience or disobedience, and just in proportion as there is a full and unqualified submission to just claims, in that proportion are the lives of some glorious with success; as beacons the light of their noble example streams through the night of ages. The men whose names are enrolled in the scroll of fame have earned that noble distinction only by passing through difficulty and by severe toil—by overcoming the most determined opposition and deep seated prejudice. The course of honor and eminence is from adversity to prosperity, from insignificance to fame. The most gigantic results of scientific investigations and the greatest advancement in all useful knowledge have been made by men from the humbler walks of life. True greatness is often the result of stern discipline. The Spartans were famous for their endurance and bravery. They laughed at what made other men tremble; but their sublime courage and invincible fortitude were the effects of the most severe course of discipline to which men have ever been subjected. Taken at the age of seven, for years they were forced to suffer privations, endure hardships and bear, without a murmur, the pains of the lash as they were scourged around the temple of Artemis. If we study the history of the nations of Europe we will find that those who now are foremost in civilization and

Christianity, are those whose history has been one of continued conflict with influences adverse to advancement. Those nations whose chastisement has been severe are now those whose glory is great. France is now, we trust, in the struggles of exorcism; the demon of bigotry and oppression will be cast out. Her sufferings may be great, but prosperity, liberty, and praise will soon heal her bleeding wounds, and she shall rise to an equality among the sisterhood of nations. If this is abundantly exemplified in the case of nations individual examples are still more numerous.

The lives of the great men who have lived and died must inspire even the humblest, with the hope that they also

“Can make their lives sublime,  
And, departing, leave behind them  
Footprints on the sands of time.”

Such men were not dandled on the lap of luxury, but trained in the school of adversity. Burns, Scotland's immortal bard, was the son of a poor farmer. His early life was a continued scene of toil and privation. He says of himself, “This kind of life—the cheerless gloom of a hermit, and the unceasing toil of a galley slave—brought me to my sixteenth year.” It was a hard lot; yet we cannot suppose that such poetry, so dear to every son of Caledonia, could ever have been written even by a Burns who never knew the true import of the words toil and want.

Luther was the son of a poor miner. By becoming a monk he was disowned by his father; by renouncing the errors of Popery he placed himself in direct antagonism to nearly the whole world. The Reformation, the first light of that day which was about to break on the night of the Dark Ages, was the result of his bravery and inflexible adherence to truth. Had the threats and dire anathemas of the great Anti-Christ daunted him, we tremble at what might have been the consequence.

As in diseased oysters are found the beautiful pearls, so, in certain phases of suffering the mind produces works of unusual force and beauty. Great and noble qualities may lie slumbering in the human mind amid the pleasures and carelessness of prosperity, but when comes adversity

they are stirred up; and exalted genius, great worth, and the nobility of true manhood are asserted. The gem may lie hidden in the filth and mud, but the rushing stream washes it out to glitter beneath its limpid waters.

The poor prisoner of Bedford Jail could not see how his incarceration could bring aught but disaster to the cause he upheld. But that imprisonment resulted in a work that next to the Bible shall be loved and prized till the end of time.

Let us not then complain when troubles and dark disasters crowd thick upon us, but remember:—

“We see but dimly through the mists and vapors,  
Amid these earthly damps—  
What seem to us but sad funeral tapers,  
May be Heaven’s distant lamps.”

### OUR INSTITUTIONS OF LEARNING.

THE condition and prospects of these at the present time are quite encouraging. It may be doubted if, at any time during their history, so deep and wide-spread an interest has centred in them. The Baptists of these Provinces have come fully to see that there is no incompatibility between true learning, and true piety—that their religious enterprises are bound up with the College, and so far from being hindered, must be greatly helped by its increased efficiency and growth.

This was foreseen by the fathers fifty years ago, and they prayed and wrought accordingly. The seed they planted was indeed of the mustard type, but it has already become a stately tree, and not a few have profited from the fruit it has yielded. The benefit the denomination has received from the College would many times repay all the money and sacrifice its sustentation has demanded. Our ministers, with few exceptions, were educated here—receiving a training which has fitted them to compare favorably with graduates from the best American Institutions. And how many, who have distinguished themselves in the legal and medical professions, in science and politics, both in our own and other countries, could testify to the worth of their Alma Mater. But other benefits than those which are direct and visible flow from every good Institution, and in yielding these it might be shown that *Acadia* fills no secondary place among the Institutions of the Provinces.

The location of the College is confessedly very fine, few spots under the sun could better serve the three-fold purpose of health to the body, pleasure to the eye, and inspiration to the soul. The objects coming into view from the College hill are of a kind and grouping to make the scene perfect. Nestling at

your feet you have first the neat village of Wolfville; then beyond, the Grand Pre, the Basin of Minas, and the Cornwallis valley; and in the distance, crowning the whole, old Blomidon. And if yet an additional charm were sought, it might be found in the rich historic associations which Longfellow has enshrined in his immortal verse.

The additions lately made to the staff of Professors show that the Governors are alive to the educational demands of the time and quite disposed to meet them. There are now seven Professors, good men and true, giving instruction in the College proper, so that every branch, properly included in the curriculum, receives its appropriate share of attention. True, the chair of Modern Languages has not yet been formally filled, yet for those desiring it, instruction will be given in French and German. The magnificent course in History, by Prof. Tufts, would of itself repay a sojourn in Wolfville, for the sake of passing over it. The Natural Science department is represented by Prof. Kennedy, who enters enthusiastically into his work. Professors Higgins and Jones are respectively devoted to Mathematics and Classics, for their proficiency in which and skill in communicating, they have long since been distinguished. The staff of Theological instructors has been lately enlarged by the appointment of Prof. Welton, whose lectures in Theology and Homiletics have already demonstrated the wisdom of the appointment. Dr. Crawley, the venerable Principal of this department, gives lectures in Hebrew and New Testament Exegesis. His power to hold and fascinate the learner seems as great as ever. Christian evidences are taught by the esteemed President of the College, Dr. Sawyer, whose successful oversight of the Institution shows him to be the right man in the right place.

The Academical Department was never in a more flourishing condition. About one hundred pupils, male and female, are now in attendance, and still they come. To meet the great demand for larger boarding accommodation the Committee having the matter in charge, are vigorously pushing forward the new Academy building. The frame will probably be raised by the time this appears in print. The building will be 40x80 and four stories high, with French roof, and an L. 30x40 in the rear. In the lower story will be a dining hall 40x40, in which it is proposed to introduce the club system of boarding, by which it is believed the price of board will be reduced to one dollar and a half per week. By the completion of this building additional boarding accommodation will be provided for seventy-five students, and judging from present appearances, it will not be long in filling

when thrown open. The careful and kindly oversight of the pupils by the Principal, may well warrant parents in entrusting their sons and daughters to his care. Thus on the whole the outlook is encouraging. As Education cannot be forced into sectional or sectarian grooves, as those who provide the best instruction for the youth of the country will have the most of them to teach, the friends of our Institutions are resolved to make them, if possible, the best in the Provinces. In this way the question of a Provincial university, which some are endeavoring to settle by legislation, they will settle by merit.

### ELOQUENCE.

There is, perhaps, no word in the entire vocabulary of our language which has been so variously defined, and which has given lexicographers and critics so much trouble to define with exactness and precision, as the word eloquence. Among the many different interpretations of this word which have been rendered, we incline to the opinion, that we could scarcely do better than adopt that given by Campbell in his *Philosophy of Rhetoric*, which is: “that art or talent by which a discourse is adapted to an end.” The speaker, in addressing an audience, must have either one of the four ends in view, to enlighten the understanding, to please the imagination, to move the passions, or to influence the will. And, so long as either one of these points is gained, we are aware of no just reason for refusing to predicate eloquence of any piece of composition, whether it be written or spoken, by which an author is enabled to gain it. It may be but a simple and perspicuous narrative of facts—an unimpassioned but convincing argument in proof of a controverted proposition in any department of moral knowledge—or a harangue, which, convincing our understanding of what is, or what seems to be an important truth, summoning before our fancy vivid images of its consequences, and kindling into flame the most powerful emotions of our nature, hurries us irresistibly to resolution and action; each of these exertions of the intellect may in its own sphere be deserving of the appellation eloquent, from the very fact that each may possess within itself all the essential qualities which fit it for producing its end.

We must, however, admit that, though this definition, so far as it goes, is quite correct, yet after all it gives but a vague idea of what true eloquence is. There seems to be a something in connection with the higher grade of oratory, which is, at least to a very great degree, inexplicable, and which, although we can comparatively easily detect the counterfeit or

distinguish between the real and the spurious in listening to a speaker, yet we cannot in all cases exactly tell why it is that one carries us along with him, apparently without our knowing it, while another, who may be in many respects a more polished speaker, fails to make any lasting impression upon our minds.

The grand essential element in oratory is the information or conviction of the understanding. This, we think, lies at the very foundation of all eloquence, and no composition, however elegant and faultless in other respects, can be considered as eloquent which does not effect this end.

Perhaps a more concise though less comprehensive, definition of eloquence is this; "Eloquence is force." He who speaks in such a manner as to draw persons within the scope of his powers and force them to immediate and determinate action, speaks eloquently. There is, however, a certain class of speakers who repudiate such a definition, and would maintain that elaborate sentences, brilliant flights of imagination, beautiful flowers of fancy, and such like, constitute the only true eloquence. But if this be eloquence, then the great masters of the past and present have sadly mistaken it, and consequently have lamentably failed in reaching it. They never aimed at this mere finery. They aspired after the achieving quality; the soul bracing drastic element. They were not content with merely pleasing the fancy of those to whom they spoke, but on the contrary they wished to make them believe, resolve, and act. But there are also those who go to the other extreme and would take away from eloquence all the external trappings and dress which they believe to be but pedantic and puerile, and calculated rather to weaken than to enhance the effect. This we think is quite as fatal an error as to imagine that oratory consists in a proper observance of externals, for while speakers of the latter class, fail to make any lasting impression on our minds, with their hollow declamation except it be that of disgust, those of the former, although their matter may be the productions of master minds, will fail to gain our attention, or to enlist our sympathies in the subject upon which they speak. How often have we seen an otherwise powerful address ruthlessly mangled, and robbed of the greater part of its force from the want of proper attention being given to language and delivery.

The successful orator belongs to neither of these classes. He aims for the middle ground between those two extremes. In preparing to stand before his audience he takes care that his speech contains such thoughts as they can, and will appreciate. Nor is he insensible to the fact that lofty

thought requires to be expressed in lofty language, and that its force can be very much enhanced by appropriate gesture, and a becoming attention to elocution. In listening to such a speaker we soon find ourselves drawn irresistibly within the circle of his power, the whole force of his sublime thought, his language, his gesture, his countenance, his eye, seems concentrated upon us. He moves us deeply, and we see definitely why we are moved. He implants within us some vital sentiments which we cannot dislodge, and sends us away thinking, feeling, resolving. The impression made upon our minds, is not like "the morning cloud or the early dew" soon gone, but is implanted within us, from which we can find no relief but in generous, decisive action.

Such, we believe, is true eloquence. It consists in the proper adaptation of languages and gesture to thought, and he who happily possesses that faculty, with the power to think, has nothing to prevent his becoming an orator.

The closing idea of the preceding sentence suggests to our mind the question: Is oratory an art that can be acquired by any one of ordinary powers of mind who is willing to labor for it? Taking oratory in its restricted sense, we think not. We are of the opinion that in order to attain to the higher grades of oratory man must be gifted by nature with a peculiar genius, adapting him to succeed in that highest and most ennobling of arts: and yet, notwithstanding it may not be in the power of all to attain the position among first rank, we think that the attainment of it is within the reach of more than even realize it. Almost all the great orators who have lived, in all ages of the world's history, have acquired their power in speaking after years of close application to study and practice, and we do not hesitate to affirm, that any person of ordinary capacity, can by persistent self-denial and patient toil, raise himself to a good degree of preeminence in public speaking. All his faculties are capable of improvement by cultivation. His mind becomes strengthened by culture, and brought more into subjection to his will, so that he is better able to grapple with a subject, and draw from it thoughts that shall be interesting and instructive to his audience. His vocabulary of words is greatly enlarged by the study of the ancient classics, the British authors, or in the use of his own pen. His gesture becomes natural by practice, and his elocution improves by constant attention and exercise. And as the great orators of ancient and modern times, whose names are held by us in the highest esteem amounting almost to adoration, have all, or almost all, had to undergo long years of culture and practice, so

may any one now cultivate the faculties that Nature has conferred upon him, and they secure no small share of that noble power which is even more needed in the world to-day than at any previous period in its history.

### OUR NAME.

In selecting a name for our College paper we thought we could not do better than bestow upon it the name of our Literary and Debating Society which is composed of all the students of our Alma Mater, and from which society our paper emanates. We would in so doing, cherish the hope that former students of the College, both graduates and under graduates, of whom there are quite a number scattered throughout the Provinces and the neighboring Republic that have attended the Institution in by-gone years, will, as they see this name and by it are led to reflect upon their connection with the society it represents, allow their sympathies to be enlisted in behalf of the paper.

It is, and we hope it shall be our aim and desire to make the paper worthy of their support and assistance, and feeling confident that every graduate of *Acadia* is still interested in her welfare, we think we may safely hope that they will aid us in this undertaking.

We shall always be happy to publish communications from any of our former students should they feel disposed to favor us in that line.

THE more thorough a man's education is the more he yearns for and is pushed forward to new achievement. The better a man is in this world, the better he is compelled to be. That bold youth who climbed up the Natural Bridge, in Virginia, and carved his name higher than any other, found when he had done so, that it was impossible for him to descend, and that his only alternative was to go on, and scale the height, and find safety at the top. Thus it is with all climbing in this life. There is no going down. It is climbing or falling. Every upward step makes another needful; and so we must go on until we reach heaven, the summit of the aspirations of time.—*Life Thoughts*.

WE look down at our fellows as the eagle looks over the edge of the cliff at the mice which crawl so far below him. This is the selfishness of the moral nature. Our gifts and attainments are not only to be light and warmth in our own dwellings, but are as well to shine through the window, into the dark night, to guide and cheer bewildered travellers upon the road.

How many hopes have quivered for us in the past years—have flashed like harmless lightnings in Summer nights.

# Acadia Athenæum.

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As is already known, this, the first number of the ACADIA ATHENÆUM, was promised in our Prospectus at the middle of November. Acting upon this notice, a number of our friends forwarded their names with the amount of their subscriptions. Delay, however, in the arrival of the type and other necessary appendages of our intended publisher, hindered the progress of the work; and when five hundred copies at last appeared, their not proving satisfactory either in the quality of the paper used, or the mechanical execution of the work, rendered necessary a republication of the whole.

Having accordingly changed our publishers, and employed the NOVA SCOTIA PRINTING COMPANY, we anticipate no such failure in the future.

THE successive steps in the course of study are the reception of truth, the certain perception and vivid appreciation of it when received, and the employment of all acquisitions in making new explorations and discoveries in the vast fields of research, thus manifesting one's individuality, securing independence of action, and, in the end, attaining to completeness of conception.

The inventor furnishes us with good illustrations of this process in the mechanical products which he is continually giving to the world. First there is the conception of the machine, then the embodiment

of that conception in pulleys, wheels, cords, and the various appendages belonging thereto; but it is only when the different parts are in full operation before the eyes that improvements are suggested which aid much in the harmonious adjustment of the whole, or entirely new creations disclose themselves. We have also an exemplification of this in the laws laid down for regulating the conduct of life. The original transcript is certainly better than disorder; but it is only in the cancellation of much that is old, in the creation of much that is new, by frequent suggestions and keen observation, that a product is obtained suited to the stern demands of society. We have an illustration, too, in the theories which educationists have given and are still giving to the world in great abundance in order to so adapt instruction to the mind as best to develop the faculties, and raise man to a higher plane of thought and feeling. No doubt the simplicity of ideas on the subject aids in reaching completeness of result, but the ratio of progress depends upon the continuation of effort to grasp the perfect idea, and thus we almost insensibly pass from particulars to generalities. Progress in its onward march is subjecting to impartial sifting the researches of past generations. Thus many old theories have been exploded, opening up the way for more perfect degrees of thought. The darling idol of the soul is torn away from its pedestal for the enthronement of a new divinity. The belief of to-day becomes the doubt of to-morrow. New creations are continually disclosing themselves admitting of new modifications—of more perfect ideas respecting them. The tide of faith succeeds the influx of error. The very face of Heaven and earth changes as man approximates towards the absolute, the unchanging realization.

In reference to the reception of truth we maintain that the health and development of the mind must depend upon the character of the knowledge received; that the *first* shaping and moulding must largely determine the future usefulness and success of those that are under the fostering hand. We believe this. Expressions embodying it meet you with sufficient frequency. "Just as the twig is bent the tree's inclined." "Youth is

the seed-time of life." "The child is father of the man." Looking at this in the light of reason, we see that it must be so. The mind in its passivity is open to impressions. These impressions and the mind mutually affect each other. This contact of the one with the other—this reciprocity—begets a vital union which incorporates the individual existences. The one lives in and through and vitalizes the other, as a foreign branch becomes part and parcel of the tree into which it is grafted, and the same life-blood permeates both, so the love, mingling with that which is received, is assimilated with it. There is, then, but one fountain of life, and the value of either necessarily comprehend that of both. We learn the nature of the study from the thought; and the thought is the key to the particular cast of mind. The true and thorough interpretation of the one must of necessity involve the logical exegesis of the other. Thus each new product reveals the successive developments of years. The man vitalizes his creations, and the creations reflect the man in all the stages; yet the character of the manifestations is traceable to the first perceptions of truth—to the first years of mutual discipline. The great thing is, that all the future unfoldings are wrapped in the form of the present.

Now a curriculum of study, beginning at the fountain-head where the bubblings and nature of the ground determine the everlasting course of the river, is most manifestly adapted to start into life the slumbering energies of the soul and secure broad and sound development. As Spring causes to bloom with richness and beauty those things which possessed all the conditions of life, yet lacked the warm and genial breath to vitalize them, so the soul blooms like an Eden at the influences of the life-giving breezes of thought and application. There is a general waking up, an intense and longing desire to know how growth can be secured, a glimmering creates a longing for the free and glorious sunlight: a drop begets a thirsting for the waters of truth: at the mention of liberty there is the strong cry for the release of the captive. And the measure of the benefit received is precisely the measure of the intensity of the aspirations begotten. Strong praiseworthy desire tells of whole-

some fermentation. Just so far as there has been light thrown upon the great problem of existence, and in proportion to the comprehensiveness of the view we obtain of the wondrous adaptation of knowledge to the wants of the understanding, has there been desirable and specific result. Appreciation clear and vivid is the antecedent of progress, and we grow with the increasing consciousness that we have the nourishment we need. The first legitimate effects of study, then, are to ascertain just where we stand, to stimulate into a lively and healthy activity our faculties which have too strong a tendency to sleep—to constantly have an eye to the foundation of all subsequent culture and action and point out the ground on which the superstructure may be reared. Study to be effective must touch, suggest, quicken, develop, and elevate. It must teach us what our Capital is, and the intimate relation of that capital to the future, and its bearing upon the great work of life. Only when we have a distinct and adequate idea of the imitableness of the means to the end are we justified in taking further action.

We will not say whether the process passed through by students in laying a foundation for subsequent culture is or is not just what it ought to be, nor will we discuss the question whether it is obligatory or otherwise to spend double the time generally given in preparation; but as it is the mastery—the perfect mastery—of the ground passed over is not attained. The mind, continually on the strain, has neither the time nor the desire to go on stage after stage using its conceptions so as to have a full and complete idea of them, but from the general waking up of which we have spoken there is the assurance that ultimately the full benefit will be received. From the nature of the course generally pursued there is placed in the mind a large number of tropical images needing the breath of review and after-thought to stir them into life. They are not placed there at once instinct with vital existence. It may be rather the idea of bones and muscles than of living animated being, we do not say there are not flashes of electrical thought simultaneous with the reception of truth,—for this is necessary to strong and wealthy activity,—but the grand intimation, the

springing up of mighty truth, await the power of consequent reflection. During the whole process, oftentimes doubts arise; but honest doubts are indeed the exponents of wisdom, and there is large hope for him who despairs to be wise. But upon the whole there is a strong underlying faith, an implicit confidence in ultimate development. There is a firmly-rooted consciousness of gathering strength. There is an unstanding how it is that any actual knowledge in the present must from the necessity of the case presuppose a transition into this state, and consequently speaks in unmistakable tones of an advance of positive progress. It is plain that there must be preparation before there is power to execute. This idea is very finely encouraged by the fact that it is the long brooding tempest that is most dreaded; that it is the thundercloud which is longest gathering in blackness and power that produces the mightiest results; that all nature seems hushed in the stillness of a great yet noiseless preparation. Ideas of hot-beds crowd into the mind in the contemplation of premature ripeness; and it is seen that the products which are of slow growth, which do not exhibit precociousness, are the only ones which insure personal freshness and guarantee a rich and ripe old age. Thus it is seen that all the time a great preparation is going on giving encouragement to the plodder, granting to the soul an earnest of after-richness, and promising a full and glorious harvest. There has been growth which speaks loudly of future development.

(To be Continued.)

#### ALL NECESSARY INFORMATION.

THAT the time has arrived when Acadia College should have a paper, and that such she shall henceforth possess, are two facts equally manifest, and so patent to all that they need no demonstration. The lack of such an organ has long been felt. Various suggestions and discussions have from time to time arisen, but nothing was ever accomplished, save that the subject could not be forgotten.

We now offer to our friends and the public generally the first printed gazette ever issued by the students of Acadia,

and conscious, as we are, of its imperfections, we, nevertheless trust that it will be found readable and worthy of support. It is just to suppose that experience will improve us in journalism. However that may be, the ACADIA ATHENÆUM, is now a reality. We are not experimenting; the promises of support received from our friends warrant us in undertaking its permanent publication.

We have no dead heads on our subscription list. We deem it necessary to write this because many of those to whom we send this copy, being friends of the Institution, might erroneously suppose that they should receive the paper, free. Let every one who receives this sheet, and wishes to become a subscriber, forward his address with fifty cents immediately. Those who do not wish to take our paper will remember the Newspaper law, and return this copy. In either case please act promptly. We indulge the hope that every individual to whom we have sent a specimen copy will remit us fifty cents with his address.

A word to our Graduates in conclusion. We have special claims on them, and we look to them for strong support literary and pecuniary. They are scattered over the Dominion and the United States, and their contributions to our columns would possess great interest and be thankfully received. At their earliest convenience, let them forward the articles. *At once*, let them and all others, who see this sheet send us their addresses and fifty cents.

All communications should be addressed to G. E. Good, Corresponding Secretary, Wolfville, N. S.

#### CHARACTER OF A GENTLEMAN.

It is just possible that one may have a correct conception of the character of a gentleman, and yet be unable to enter into a detailed analysis of it. We may, however, safely affirm at the outset that courtesy and simplicity are its leading features. Those who have soared highest in the intellectual atmosphere, have been notably devoid of self-conceit; while the world's pedants have been men of inferior mental powers. Chesterfield embodies the constituents of character under consideration in the term "politeness," which he defines as "a benevolence in trifles, or a preference of

others to ourselves in the ordinary occurrences of life." Gentleness, its fundamental quality, implies a reserved power, and is to be carefully distinguished from weakness, as well as from a passive tameness of spirit, an unreasonable compliance with the dictates or will of others. No impending frowns can compel it to renounce a just claim,—no insidious flattery can wrest from it a treasured truth. Another prominent characteristic is consideration, which may be said to comprise delicacy in the use of power—physical, moral and social. Forbearance and wisdom in the exercise of this power mark the gentleman. Bashfulness in the sense of a modest reserve, is by no means inconsistent with the character; and it is indeed surprising that so rare a quality is not more highly and universally appreciated. The thoughts and feelings of the unassuming in disposition are not necessarily less refined than those of the voluble conversationalist or the garrulous bore, even though they may not be expressed with the fascinating gracefulness of the former or the precipitate impetuosity of the latter.

The assumption of the character of a gentleman is frequently but a simulation of the more agreeable habits of society, and is rather the veneer which conceals depraved tastes and vulgar minds, than an evidence of the possession of those truly noble sentiments which prompt pleasing manners and benignant acts. Persons donning this garb say that they can be gentlemen when they please; but true gentlemen never please to be otherwise, and never, by any accident, deviate from this standard. They rise superior to despicable action, and maintain with calm dignity their vantage ground. They do not stab in the dark. Bolts and bars, bonds and securities are, in reference to them, superfluous. They are consistent observers of the "New Commandment;" and, whatever is by them esteemed honorable they practice toward all.

Probably it was because of Thackeray's keensightedness to detect, and his readiness to expose and pillory the *Snob*, that he could so graphically describe the *gentleman*. He says:—"Perhaps a gentleman is a rarer personage than some of us think. Which of us can point out many such in his circle.—Men whose aims are generous, whose truth is constant, whose want of meanness makes them simple, who can look the world honestly in the face with an equal manly sympathy for the great and the small? We all know a hundred whose coats are well-made, and a score who have excellent manners, and one or two happy beings who are in what they call the inner circles, and have shot into the very centre and bull's-eye of fashion; but of gentlemen how many? Let us

take a little scrap of paper and each make out his list."

*Needs a very small scrap here.*

#### LITERARY.

OUR Collegiate Debating Society requested the members of the Seminary and Academy to meet with us on Friday evening last. The invitation was cordially and unanimously accepted; whereupon, in view of the prospective attendance, it was deemed expedient to hold the Session in the Academy Hall, a far more commodious and appropriate room than that in which our eloquent *Pitts* are usually *pitted*. The audience was large and in prompt attendance. After the despatch of the usual routine of business, a critique upon the proceedings of the previous meeting, was read by D. H. Simpson.

The writer presented some thoroughly practical thoughts respecting the art of oratory, followed by a few keen thrusts at inappropriate attitude, unseemly gesture and indistinct enunciation.

An Essay upon "Nascent English" was then delivered by Jacob Schurman. This elaborate paper evinced a maturity and depth of thought, a vigor and impressiveness of style, and a perspicuity and chastity of expression, which did great credit to the author, and elicited frequent plaudits. We must waive any attempt to summarize the production in the present article. Suffice it to say that, in his treatment of the subject, he entered with steady step that mysterious borderland in which the Saxon and Norman germs combine, and, having explored its ample mines and subjected its apparently antagonistic elements to the test of the philologic crucible, he shewed their unmistakable affinity, and then emerged from the shadowy vale, on the hither side, into the resplendent light of our resultant English.

The following subject was next discussed:—"Is the English Language likely to become universal?"

The appellant, B. Rand, took the floor and, with considerable volubility and force, adduced arguments in support of the affirmative position. It was manifest that popular feeling dropped willingly into his "line of march," and that his opponent would have firmly intrenched opinions, if not strong prejudices, to combat throughout his replication. His speech covered a broad field, yet his ideas were put forth in good order, and dressed in well chosen expressions. His opponent, W. G. Parsons, then rose to reply, in a very calm and deliberate manner; and, after a few happily selected introductory remarks, commenced dealing a series of well-directed and effectual blows at the position held by the other party. He evidently possessed a

very clear conception of the subject, and, with his wonted ease of expression, brought all available points to bear upon it. His earnestness combined with his promising elocutionary powers rendered the speech doubly interesting and persuasive.

Addresses upon the subject were afterwards delivered by G. E. Good, D. H. Simpson and B. Lockhart, all of which were well received. Mr. Simpson particularly, in a purely extemporaneous effort drew forth hearty cheers by his eloquent appeals and quaint humor.

These addresses concluded the evening's entertainment. All parties appeared to be fully satisfied with it; and, we doubt not, that such meetings will be efficacious in generating and perpetuating a kindly feeling and community of interests among the members of the several institutions.

#### CLAIMS OF THE YOUTH.

In this advanced age when so much is said about education it seems almost unnecessary to say anything about the claims of the youth in these Provinces in this respect, yet a few words may not be out of place.

It is an almost universally established fact that the civil authorities of every land are responsible for the education of the youth under their jurisdiction to a certain degree of advancement, but beyond this the state does not venture to assume interference.

Now every careful observer must see that the day is not far distant, but at hand, when the education thus obtained will not suffice. The time has come when the farmer must be a practical chemist, the preacher a man of tongues, and the merchant a mathematician of the higher grade, and, indeed, when every man who would compete successfully with his fellow must know more than what is known as the rudiments of an English education.

With these demands staring us in the face, what must be done to induce the youth to procure an education to meet them as well as provide such for them?

In order to induce them to undertake long years of toil in this department there must first be impressed upon their minds the indispensable need of such—needs both as to their success in life, as well as to the obligations they owe to the world—and that when acquired it will bring the results sought. As to the provision there can and ought to be much said and done. Let us view these matters in their true bearing. Are the youth of these Provinces forcibly impressed with the necessity of such an education? Let us look around us for a reply. Go to the institutions of learning in the Provinces,