

ACADIA ATHENÆUM.

TROS TYRIUSQUE MIHI NULLO DISCRIMINE AGETUR

VOL. 1.

WOLFFVILLE, N. S., APRIL, 1875.

No. 6.

Acadia Athenæum.

WOLFFVILLE, N. S., APRIL, 1875.

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Thankful for the prompt remittances on the part of so many of our subscribers, we would respectfully call the attention of others to the fact that the end of the College year is speedily approaching. The amount of their subscriptions will be thankfully received and duly acknowledged.

A good deal has been said and written of late on denominational colleges, so called, and an attempt has been made to assign to them an inferior place as compared with those supported by the state and under state control.

In our judgment this question is not so clearly defined in the public mind as it might be, and hence some of the unwarrantable conclusions which have been drawn.

In the first place the error is committed of supposing that denominational colleges must be devoted largely to the work of teaching the religious sentiments of the bodies respectively sustaining them. But

this is not the case. On the contrary they are given up as exclusively to the teaching of purely scientific and literary branches as those which draw their support from the public treasury. Besides, the religious opinions of the students are never interfered with. They are as free in this respect as they could be in any state or Provincial University.

To those understanding the true import of the term "denominational" as applied to colleges, another idea altogether is conveyed.

For the want of a better word, or to avoid a circumlocution, this term is used to designate those colleges which are supported on the *voluntary* principle, as distinguished from those drawing their sustenance from the *state*. It might therefore be well for some persons to learn the true meaning of words, or the meaning intended to be conveyed by them, before rushing to the conclusion that the course of study pursued in colleges supported by the voluntary contributions of any religious persuasion or persuasions must necessarily be a "theologico arts' one. Immediately connected with the error just specified is that of supposing that the instruction given in denominational colleges must be inferior to that which may be obtained in state or Provincial Universities. But why so? Not surely because in the former it is paid for by private individuals, and in the latter from the public chest. Not surely because in the former the instructors are chosen by Governors, nominated by some religious body, and in the latter by Governors appointed by the state. It is probable that the acknowledged inability of many single denominations to compete with the state in the work of endowing and equipping institutions of learning has helped to strengthen the impression that those institutions which are denomina-

tionally supported and controlled, are inferior to those supported and controlled on the other plan. And so they would be if the instruction provided in them were of a poorer quality, and of a more limited range. But we are supposing that it is equal in every respect, and we maintain that there is no reason why it should not be equal, when the same amount of means is possessed to make it such.

Indeed in the United States where the two plans of working institutions are illustrated on a large scale, there are not a few denominational colleges which are regarded by competent judges as quite equal in point of efficiency, to say nothing of other commendable features, to those which are of a purely state character. And it is worthy of remark as showing the drift and tendency of public sentiment, that in that country as a whole, the great majority of students, perhaps ten to one of the other, are in attendance at institutions under denominational control. In fact the majority of the best educationalists of the nation have pronounced in their favor; and recent discussions have shown that the agitations of a few for a national university are destined to end in failure.

On these two points then we beg distinctly and emphatically to say that denominational colleges, properly so called, do *not* turn aside from regular college work to teach religion, nor, with the same means at their command, do they perform regular college work less efficiently than it is performed in State or Provincial institutions.

Now consider these statements in their application respectively to Acadia and Dalhousie. Acadia College is called a denominational institution. We have no objection to the designation. Properly understood it carries no stigma, implies

no inferiority. The Baptists of the maritime Provinces have voluntarily assumed the work of sustaining it, and they are determined that it shall be second to none in the same field.

But is not Dalhousie a denominational college also? If we abide by the cool assumptions and assertions of the *Dalhousie Gazette*, we must conclude not. Says that journal,—“The Presbyterians have no college of their own, but send their sons to the Provincial University.” “In Nova Scotia, besides Dalhousie, the Provincial University, there are five denominational colleges.” Again, the system of higher education pursued in these five colleges “is unfair to the Provincial University.” We can well afford to let the *Gazette* indulge in these assumptions. Their groundlessness is equalled only by their impertinence. But if the Presbyterians have no college, who looks after Dalhousie? What denomination has taken possession of it, and founded chairs therein, and assumed the responsibility of its entire control, if the Presbyterians have not done so? Who does not know that if the Presbyterians withdraw from the support and management of Dalhousie it would not stand as a college six months?

A comparison of the charter of Dalhousie with that of Acadia reveals nothing to show that the former is not as much denominational as the latter, or the latter as much provincial as the former,—for these charters are indeed very similar. The framers of the Dalhousie Charter, who seem to have copied word for word in many points that of Acadia, have chosen to omit the proviso touching the character of the teachers. The Acadia Charter permits the appointment of “competent persons of any religious persuasion whatever” as professors, “*provided such persons be of moral and religious character.*” But this proviso is not found in the Dalhousie Charter. Accordingly it permits, and the *Gazette* seems to glory in it, the appointment of persons as professors who may have no moral and religious character at all. A leading Presbyterian minister asks in the public press, “what difference does it make what a professor’s theological opinions are so long as he is highly qualified to teach the branch or branches entrusted to him?” In fact

there is nothing in the Dalhousie Charter to prevent a rationalist or a universalist from being made a Professor, and nothing to authorize his dismissal if he were such. It remains to see whether Presbyterians will continue to relish this kind of liberty.

On the other point to which we have alluded, namely, that of *efficiency*, we need not say much. If the Baptists continue the policy which they have adopted of securing the best teachers and plenty of them, they need not fear that Acadia will suffer in respect of efficiency from a comparison with Dalhousie, even though the friends of the latter continue to affirm concerning it what is not true, namely, that it is a Provincial University. Indeed a glance at the standard of matriculation as set up in the Dalhousie Calendar, joined to the fact that the regular course of study after matriculation extends over only four terms of six months each, rather favors the conclusion of *inefficiency*. And this conclusion the *Gazette* confirms. It says, “our present standard of matriculation is too low.” As a consequence the first year “is packed with general students who ought to be learning the elements of Latin Grammar and Geometry.” As these general students are not prepared to go on with the regular ones, the latter are obliged to wait for them; or, as the *Gazette* puts it, to be “lowered enough to deprive them of much of the benefit that should occur from the teaching of the year,”—a rather anomalous and discreditable state of things in an institution putting on such airs as does Dalhousie. Now this state of things would not be tolerated an hour in Acadia. In this institution the standard of matriculation is considerably higher than it is at Dalhousie, and it is rigidly adhered to. Then the regular course in Acadia extends over four terms of nine months each, allowing thus twelve months of solid study more than is put in at Dalhousie. In the light of these facts the people can judge which institution is the more efficient. We can hardly help pitying the supreme ridiculousness of a college calling itself by pretentious names, when really these names are only a shelter of inward weakness;—resorting to intrigue, endeavouring to manipulate the Government with a view to the overthrow of other institu-

tions, when it is apparent to all that such college must greatly advance before it can reach even the position of equality with them. Poor Dalhousie!!

THE sentiments of the students at Dalhousie, as voiced in their organ—the *Gazette*—show clearly that they are not a little vexed at the rapidly increasing prosperity of the “denominational colleges;” and that they hesitate not to flaunt their sheet before the public gaze, pregnant with scurrilous epithets and calumnious assertions respecting these various institutions. The first effervescence of their spleen showed itself in *Gazette* No. 4, of the current collegiate year. No man can read the third paragraph of the leading editorial of that issue and fail to recognize the cynical spirit that prompted its production. In its closing sentences, even our members of parliament are arraigned before Dalhousie’s judgment seat, and, in view of their granting governmental support to other colleges as well as to Dalhousie, are pronounced guilty of the grave charge of inconsistency.

The gratuitous affirmations and aspersive insinuations of that article were fully examined and answered in the editorial of *ATHENÆUM* No. 4, which, in turn, elicited a replication from our opponents (*Gazette* No. 8,) that is doubtless considered by them a *poser*. With much pleasure we now meet their averments and give some information for which they are seeking.

The denunciation of our editorial, above referred to, as “coarse and violent” is quite unnecessary and really out of place; inasmuch as said editorial contained merely a plain statement of facts, free from any abusive or slanderous sentences. It is, however, wonderful that persons so eager for the proof of things, so desirous of consistency, as the *Gazette* editors profess to be, should not make some attempt at least, to extract from that article a few examples of the “coarse and violent” style, and hold them up to public contempt. A wise regard for the economization of energy has probably precluded them from the effort.

We are next informed that “the *ATHENÆUM* confounds the students of Dalhousie with the Board of Governors.” Not so. We have a clear apprehension that they are two distinct classes of individuals. By reference to our editorial we find that but *one* allusion is made to the Dalhousie Governors. The *Gazette*, in reference to the refusal of Acadia and Mount Allison to confer with Dalhousie for the purpose of establishing a central Provincial University, had said, “of course any other reply to the invitation was not to be hoped for.” Now we

had no such thought as that one of their Governors wrote this line; but, inasmuch as students generally have some pretty correct ideas respecting the official views of the college officers; and since the sentence is thrown out with such an authoritative air, and as indicative of a prevailing opinion, we deemed it fair to consider it expressive of the sentiments of their Governors when they saw their "forlorn hope" overthrown. Hence it was that we said,—“It is not a little surprising that the Governors of Dalhousie asked for a conference which they did not expect to obtain.” The point, at most is of trifling importance.

The *Gazette* then proceeds to assure us that no professor writes for that paper,—that it is conducted entirely by students. Such an assurance is quite unnecessary. We never even suspected anything to the contrary. We will not readily surrender our high estimate of the literary abilities of the Dalhousie professors.

Upon our affirming that years ago, in less prosperous times, Acadia would have been glad to unite with the other denominations of the province in establishing a central university, the *Gazette* puts the puerile question,—“Why have its feelings changed?” Our answer is contained in the very next sentence; yet our reviewers, manifesting no very enviable eclectic skill, have garbled the *first part* of our reply merely, holding it out as an object of ridicule, and have wholly ignored the *latter* portion of the sentence, in which our real answer is contained. Such contemptible culling “deserves only to be mentioned that it may be despised.” Here is the answer we gave,—“... in view of the progress they (Acadia and others) have made on the line of a *broader and more liberal policy*—a policy which other colleges have since been pleased to adopt, and sometimes with an air of boasting which would seek to confirm the impression that it is *original* with them—in view of *this* it is doubtful if ever again they will be in a position to consider this question.” Our institution evidences growth in every respect at present, and gives indications of continually increasing prosperity as regards funds, attendance and in fact in every particular. Its officers, cognizant of this fact, have no desire to unite with a college financially crippled,—nothing to gain from such an union. They prefer to hold for Acadia the position which she has worthily and honestly attained.

We come now to the “*religious tests*,” in reference to which the *Gazette* displays some logic (!) scarcely Aristotelian. We had said that our Governors would doubtless refuse to employ as a teacher, a man of known heterodox views. Our charitable critic, in quoting these words, adds:—“In other words, a man who is not a

Baptist!” A man is not a Baptist, *ergo* he is *heterodox*, is the view which is hereby implicitly attributed to our officers. In this we recognize another pitiable and pusillanimous attempt to cast a slur upon the management of our College. Up to this point we had some faith in the *Gazette's* pretended love of fair dealing; but its despicable effort to thrust such trash as the above upon our countrymen as matter of weight, destroys irreparably every trace of our confidence in its imposing professions of integrity.

The *Gazette* continues:—“If *this* is not a religious test, there is no such thing as a religious test in this world.” Undoubtedly,—if such test *existed* in connection with our institution. But we have both *precept* and *example* for the utter refutation of this gross implication. In the *first* place, section 8 of the “Act for incorporating the Queen's College (Acadia)” reads as follows:—“Be it further enacted, that *no Religious Tests* or subscriptions shall be required of the Professors, Fellows, Scholars, Graduates, Students or Officers of said College; but that all the privileges and advantages thereof, shall be open and free to all and every Person and Persons whomsoever, without regard to Religious Persuasion; and that it shall and may be lawful for the Trustees and Governors of the said College, to select as Professors and other Teachers or officers competent persons of any Religious Persuasion whatever, provided that such Person or Persons shall be of moral and religious character.” The several emendations of the Act which have since been made, have not affected this clause in any respect: it still remains the unshaken basis upon which our Governors take their stand against the assaults of those who rush upon them with the abortive cry, “You require religious tests.” In the *second* place, not long ago a Presbyterian occupied one of our professorial chairs, discharging his duties with great ability and to the satisfaction of all parties; and at the present time we have a professor who is not a Baptist, yet we can assure the *Gazette* that his services are esteemed none the less on that account.

Our support of the statement that Dalhousie is “simply a Presbyterian College” will be found in another column. The “Theologico-arts” cry we also attend to elsewhere; nevertheless, one question raised by “the opposition” may as well be answered here. We are asked “to explain how young men come out preachers and settle down in different parts of the country immediately after taking their Arts' degree at Acadia.” The answer is simply this:—They “settle down” as pastors of churches without having taken a regular theological course at all, just as several young men have

done, we are sorry to say, without having first taken even an *Arts'* course. Students who feel able to do some *extra* work may take studies in Theology: so also may those pursue “extras” who are not theologically inclined; but in neither case do these extra studies cancel a *single requirement* of the regular Arts' course. The asseveration, therefore, that “students pass in *both courses*” in the space of four years, is a bold mis-statement of facts.

The money question we couple with the consideration of the “Presbyterian College.”

The *Gazette*, eager to evince its perspicacity, next professes to discover enormous discrepancies between our course as laid down in the Calendar, and as carried out in practice. First, as to the length of our course of study. If it had been stated that some of our students have not always returned to the college at the beginning of the year, the remark would have been quite true. Not content with this, however, it flings at us the charge that “many have obtained a degree (at Acadia), whose yearly attendance has not amounted to four months.” This is a deliberate untruth; and we challenge the *Gazette* to produce *one single instance* of the kind. Secondly, as to our matriculation standard. Now inasmuch as candidates for matriculation at Acadia are thoroughly examined in all the branches laid down in the Calendar as necessary for entrance, and since we are ready to admit that the same is true of Dalhousie, we hold that the fair method of ascertaining which examination is the more difficult, is to compare the respective printed requirements of the two Institutions. Reference to these shows at once that in the various branches of Mathematics and in the Classics their demands upon matriculants are far inferior to ours, and a comparison in the other departments is also unfavorable to Dalhousie. Nevertheless, since the *Gazette* claims to prove much by stating that a person who had matriculated at Acadia failed to “pass muster,” as one of their entered “Medicals,” and that such examination is about on a par with that for their Arts' course, we shall briefly refer to the alleged instance, and mention some further examples. The fact is that the man to whom allusion is made failed to pass a satisfactory examination at *our* board; and if, after taking a *general* or *partial* course here for a year, he did not succeed in entering the medical department at Dalhousie, nothing whatever is proven by the event, except failure in both instances. Two years ago another person was unable to gain admission to our collegiate course, who has since attended the medical school in connection with Dalhousie. Of *his* success there we know nothing. Our opponents have thus miserably failed in establishing

anything by examples. We may add, however, that a Dalhousie freshman who subsequently entered our College pronounced our examination far more searching and severe than that of the Institution left; and further, an "Acadian" who has pursued his medical studies at Dalhousie corroborates the statement.

In another editorial of the *Gazette*, these words occur: "When the other colleges print examination papers, it will then be time for them to criticize our standard of scholarship." Again, "What our degrees are worth can be told from an inspection of the examination papers at the end of our Calendar." To this we reply that, in the first place, we fail to recognize anything strikingly remarkable in the character of said papers. They are of average difficulty and nothing more. Secondly, it is not easy to see the force of printing the test papers placed before the students, when the *answers* to them never come to light. Under the present condition of things, we have a nice example of the ability of their professors to put searching *questions*, but no evidence whatever of the ability of the students to give thorough *answers*. That the young men must make a certain *average* on their work, we, of course, admit; but the very publication of the questions, without a similar publication of the replies, puts a false gloss on the work done at the examinations.

We have thus reviewed the various statements of the *Gazette* that bear particularly upon us; and though our reply is unusually long, reference to all the points at issue has necessitated it. We cheerfully place this before the public side by side with the articles of the *Gazette*, and yield a ready acquiescence to public decision. Our countrymen, with both sides presented to their view, are now in a position to judge whether, as the *Gazette* states, we have "quibbled," and "prevaricated," and "told deliberate falsehoods," or whether it is *that* astute sheet *itself* that has defied the principles of "common sense" and "common honesty."

"PATENT THEOLOGICO ARTS" is the derisive neologism with which the *Gazette* is pleased to stigmatize the curriculum at Acadia. We have since forwarded to its editors a conspectus (published on another page) of the studies pursued at our institution during the present year. This was accompanied by a short note which *Gazette* No. 9, is pleased to designate as "a unique production of touching simplicity." For the benefit of our readers we insert the note *in toto* :—

EDITORS DALHOUSIE GAZETTE.

Gentlemen,

In the last issue of your paper a statement occurs to this effect: "We do not insinuate that the course of study at Acadia is a patent theologico arts' one; but affirm the fact unreservedly." In order now that you may see that you have given publicity to a glaring falsehood in the coarsest manner, we enclose to you a conspectus of our studies for the present year. This conspectus is carried out to the very letter. Point out, if you can, the theological element in it or else retract your statement. You have now before you the undoubtedly pleasant task of relieving yourselves from the charge either of malicious traducers or of incautious and heedless assertors. The public will be informed in our next issue that this paper has been forwarded to you. We had no particular desire for entering the lists; but, having been drawn thither by your misrepresentations, we shall by no means shrink from the duty of defending ourselves.

The above is the "unique production."

Now for their reply. They state that the epithet which heads this article was applied to our curriculum "because of the undeniable fact that students attend both courses and pass in both in four years."

This assertion we have most positively controverted in the preceding editorial.

Next, having our conspectus before them, they shift their ground of attack, and attempt to show that theological studies are *intermingled with our regular course* and form an essential part of it. If they succeed in establishing *this* idea, a point is gained; but if not, their sneering appellation is most unwarranted, and their cause falls to the ground. Let us see what measure of good fortune attends their endeavor. With much avidity *three* studies of our course are seized upon as the very evidences they have been seeking. First, the history of the Middle Ages. "This is a favorite subject with church historians," we are told; "yet" continues the *Gazette* "the subject *may* be treated without touching upon theology." So *we* think; and for the edification of our contemporary we affirm that the *political* history of France and Germany during the mediæval era is the cause on which it has, unhappily for itself, alighted. Secondly, the Evidences of Christianity. The very first remark of the *Gazette* on this study is,—"*This subject is not necessarily theological.*" Here, again we agree. In every college in New England in which christianity is recognized as a supernatural fact, the Evidences of Christianity form an essential part of the regular arts' course, just as is the case with us. In Harvard the study forms a portion of the work of the Freshman year. Is Dalhousie pleased to call *Harvard* a sectarian and denominational institution with a "*patent theologico arts' curriculum?*" Lastly Hebrew. Now any one at all conversant with the work performed in American colleges, knows perfectly well, that, in many of them, Hebrew is studied on account of its

philological value. In Acadia a similar provision is made for those who may wish to acquire some knowledge of the language. Students who do not intend to enter the ministry, as well as those who do, frequently elect this interesting branch of philology. The three subjects, then, triumphantly selected by the *Gazette* and summoned into court on its behalf as evidences of the infusion of theologic teaching into our course of study, fail to yield the slightest proof in support of that paper's assertion.

The *Gazette* having throughout the article manifested a sense of inability to manipulate the above mentioned studies to advantage, makes a *final grab* for something tangible in the declaration that, "if these three subjects were not taught in the arts' course at Acadia, they would have to be taught in the theological department." Astonishing revelation! The same might be said of Greek, of Moral Philosophy, or of other regular studies of the arts' curriculum. Yet we scarcely think that any intelligent Faculty or Board of Governors would exclude these from the course in arts simply because they might be subsequently utilized in a theological course.

The *Gazette* then proceeds to draw a conclusion with as much seriousness as if it had *really* been *arguing* :—"Such facts as these show that our epithet (patent theologico arts') was not applicable." In view of the facts in the case it is plain its scornful epithet is flagrantly unjust, and is not upheld by even a single line of reason, or a gossamer thread of truth.

Is Dalhousie the Provincial University?

We have very little space for discussing the question in the present article, nevertheless we will briefly state some reasons for answering decidedly in the negative. In order that any college may rightfully claim such an appellation, three points at least must be clearly established :—

First, the Provincial Legislature must have publicly recognized such college as the Provincial University. This has never been done in Nova Scotia respecting *any* institution, nor is there any likelihood of Dalhousie, or any other college being so recognized.

Secondly, a Provincial University must be under direct governmental control. Such is by no means the case with Dalhousie; inasmuch as no vacancy in its Board of Governors can be filled by the Governor in Council, except upon recommendation of the remaining Governors of the college; and no governor can be removed by the Governor in Council except at the instance of the Board of Governors. (See Dalhousie's Charter, Division I.) This portion of their charter reposes all real power in the hands of Dalhousie's own Governors.

Thirdly, a Provincial University must be supported by Provincial funds. Reference to the statements of Dalhousie's income for 1873, shows that out of a revenue of \$10,900, but \$3,950 are derived from Provincial sources. The remainder, between *six* and *seven* thousand dollars, arises from fees and contributions, (chiefly the latter). Dalhousie is therefore partially and *only* partially sustained by the Government, just as are the other colleges of the Province. For some years previous to 1863, that institution was closed. Since that date it has principally depended on the various Presbyterian bodies of the Province for its sustentation. Let the \$3600 which these denominations yearly contribute to its support, be withdrawn, and Dalhousie, braggadocio and all, *would go under*. There are indications of this. For while the Baptists, throughout the Maritime Provinces, have worked zealously for Acadia, and have succeeded in augmenting her invested funds to *seventy thousand dollars*; the Presbyterians have, of late especially, been less active in behalf their college,—have raised its invested capital to but *forty-seven thousand dollars*, and are now endeavoring to shirk the burden of the maintenance of Dalhousie by casting it upon the shoulders of the Province.

Such are a few points to which we deem it expedient to call attention in this paper. The *Gazette's* reply will probably call for a more exhaustive article in our next.

The whole field of controversy between the *Gazette* and the *Athenæum* has now been traversed by us in the present issue, in order that the former paper may have ample chance for reply in its next and last publication for the current year.

To have withheld any of the main points until next month would have been unfair to the *Gazette*.

Friday evening, April 2, opened the third and last term of the ATHENÆUM, for the present collegiate year.

The following officers were elected for the ensuing term ;—

I. M. LONGLEY, *President*
D. H. SIMPSON, *Vice Pres.*
G. A. SMITH, *Cor. Sec.*
S. A. BURNABY, *Rec. Sec.*
H. BARSS, *Treasurer*
B. W. LOCKHART, *Critic*

The animated and interesting discussion of the following evening may be taken as a sure proof that the interest in the society is still staid and firm; and that the same success which has attended its meetings heretofore is still vouchsafed to it on the part of its members.

ACADIA COLLEGE.

CONSPECTUS OF STUDIES FOR THE YEAR 1874-75.

FIRST SESSION.

	MONDAY.	TUESDAY.	WEDNESDAY.	THURSDAY.	FRIDAY.
FRESHMAN CLASS.....	Latin or Greek. Geometry. Physics.	Latin or Greek. Geometry. History. B.C. 31—A.D. 800	Latin or Greek. English Literature Essays & Eloc't'n	Latin or Greek. Geometry. History. B.C. 31—A.D. 800	Latin or Greek. Geometry. Physics.
SOPHOMORE CLASS.....	Trigonometry or Anal. Geometry. Latin or Greek. Rhetoric.	Trigonometry or Anal. Geometry. Latin or Greek. Rhetoric.	Astronomical Lecture. Ethics. Essays & Eloc't'n	Trigonometry or Anal. Geometry. Latin or Greek. Rhetoric.	Trigonometry or Anal. Geometry. Latin or Greek. Rhetoric.
JUNIOR CLASS.....	Latin or Greek. Surveying, Navigation and Mensuration. Political Economy	Latin or Greek. Surveying, Navigation and Mensuration. Political Economy	History, (Middle Ages.) Rhetoric.	Latin or Greek. Surveying, Navigation and Mensuration. Political Economy	Latin or Greek. Surveying, Navigation and Mensuration. History, (Middle Ages.)
SENIOR CLASS.....	Intellectual Philosophy. Evidences of Christianity. *Greek or Latin.	Intellectual Philosophy. Evidences of Christianity. Greek or Latin.	Rhetoric. History, (Middle Ages.)	Intellectual Philosophy. Evidences of Christianity. Greek or Latin.	Intellectual Philosophy. History, (Middle Ages.)

* Hebrew may be substituted.

SECOND SESSION.

FRESHMAN CLASS.....	Latin or Greek. Algebra. Physics.	Latin or Greek. Algebra. History.	Latin or Greek. English Literature Essays & Eloc't'n	Latin or Greek. Algebra. History.	Latin or Greek. Algebra. Physics.
SOPHOMORE CLASS.....	Calculus. Latin or Greek. Logic.	Calculus. Latin or Greek. Logic.	Astronomical Lecture. Ethics. Essays & Eloc't'n	Calculus. Latin or Greek. Logic.	Calculus. Latin or Greek. Logic.
JUNIOR CLASS.....	Latin or Greek. Mechanics and Optics. Geology.	Latin or Greek. Mechanics and Optics. Geology.	History, (First Centuries.) Rhetoric.	Latin or Greek. Mechanics and Optics. Geology.	Latin or Greek. Mechanics and Optics. History, 1st Cen.
SENIOR CLASS.....	Moral Philosophy Reviews or *Equivalents.	Moral Philosophy Reviews or *Equivalents.	Classics. History, (Middle Ages.)	Moral Philosophy Reviews or *Equivalents.	Moral Philosophy History, (Middle Ages.) Classics.

* A portion of the class are taking a course in Mineralogy—the rest study German.

Original Poetry.

MORNING.

Have you ever watch'd the dawning
Of the silvery morning light,
As it casts its beauteous radiance
O'er the world obscur'd by night?

Have you mark'd the golden sun-beams
Enter on their upward way,
Wide proclaiming o'er all nature,
The glad coming of the day?

Have you gaz'd upon the rising
Of the Sun in all his glee;
As a joyous bride-groom issuing
From his chamber, fresh and free?

Marching forth, he runs right gladly
On his heavenward course so fair,
Mantling with his robes of splendor
All that move in earth or air.

Stream and fountain feel his influence,
Joyous birds his advent sing;
Vale and hillside, land and ocean,
Into light and gladness spring.

Have you marked his dazzling brightness,
As he still pursues his way;
Hasting with majestic footstep
To the zenith,—perfect day?

Thus when man's sad night is gilded
By the rays of light divine;
Sin's dark shadows are all scattered
When the "Morning Light" doth shine.

Jesus in the soul diffuseth
Life, and hope, and peace serene,
And the ransom'd sinner deemeth
Heavenly glories on him gleam.

Oh, Thou Prince of Light celestial!
Beam upon us from the skies;
Fill our hearts with Thy effulgence;
Sun of Righteousness, arise!

MENTAL CULTURE.

There are possibly but few words in our language which in their signification have been so generally misunderstood as the common word education. The idea conveyed to the minds of a large majority of the community by this term is that of cramming the intellect with an immense amount of facts gleaned from all departments of knowledge; and in their way of thinking the man who possesses the largest collection of such isolated facts who has spent his time in conning the pages of multitudinous books in every branch of literature, is the educated man.

This so far from being the true idea of the word education, is precisely the opposite to it. Not that the acquirement of knowledge, or a mind stored with useful facts, is in any way incompatible with education. They must go, hand in hand, for the one must ever be deficient without the other; yet whilst education is the process by which the faculties of the mental organism are drawn out, strengthened and matured, reading, on the other hand, is that by which they are filled

with an amount of information which will be useful or merely useless lumber in proportion as the individual has used the opportunities for mental training within his reach.

The importance of a sound and thorough mental training cannot be overestimated. It is by far the noblest acquirement open to our competition. It is the developing of those god-like faculties, the germs of which have been placed within us by the all-wise Creator, and from the very fact that those faculties are capable of improvement by cultivation, we may safely draw the conclusion that it is imperative on man to cultivate them so far as he has opportunity. We know of no avocation, no sphere of labor, in which men engage where they will not reap benefit from having undergone a course of mental culture, and we consider it a lamentable state of things that so few outside of the learned professions avail themselves of the opportunities that are now within the reach of all to secure this desirable end.

Some considerable agitation is being made of late with regard to the best means of securing a thorough mental training. A tendency is displaying itself in some of our American institutions of learning, and also though to a less degree in some European colleges, to depart a little from the old well-beaten path in which students have been compelled to walk for some centuries back. This shows itself in the elective element, which to some extent is allowed in the curricula of those colleges. We are, however, of opinion that the underlying cause of this departure is rather expediency than prosperity. The present is an eminently practical age, and in some respects men greatly err by attempting to carry too much of the practical spirit of business life into the domain of education. Students cannot, in many instances, see why it is not more to their advantage to pursue such branches of study, as they may in after life turn to practical use than to spend their time over the dead languages, or the higher mathematics; and it may be that a mere desire for popularity has, in some cases, been an inducement to colleges to introduce this element. But notwithstanding the contaminating influence of the present practical age may, to some extent, be visible in a few of our centres of learning, yet as a means of mental culture there is but little or no disposition among the literati to abandon the old efficient agency—the classics and mathematics. Whilst it is education that colleges are designed to carry on, those studies, although of but little practical benefit in after life, must ever constitute a very large part of the work to be accomplished, during a course of collegiate training, for the experience of centuries has already proven that in all the vast

field of literature there can be found no adequate substitute for this part of our curricula.

LIFE.

"We shape ourselves the joy, or fear,
Of which the coming life is made;
And fill our future's atmosphere
With sunshine or with shade."

"The tissue of the life to be
We weave with colors all our own;
And in the field of destiny,
We reap as we have sown."

Should a summary of the forces within each soul be made they could be properly reduced to three. Hope, Memory, and Conscience. While hope is the guiding star to each individual life, memory and conscience are the working powers in our natures which make our lives miserable or happy.

At first there is nothing by which memory is particularly called into exercise; but as we grow older, leaving the fairy land of youth, and merging into the broader fields of manhood and womanhood, the seeds of the future harvest are sown. Each act, each thought, each desire, is then pre-eminently a link in the great chain of our existence. If these be strong and true all the surges of after life can only teach us the sweet experience that our anchor is cast within the veil, and the cable is strong. As time rolls on memory reviews each individual life, turning and over-turning. Conscience holds the light by which all the dark recesses are explored and the hidden things brought to light. Within each soul is the tribunal going on. Sweet scenes of the long ago arise but they are now estimated by a standard different from before. Blindness, as to the future, arising from the expectancy of youth, or the ardor and ambition of early manhood has now departed, and the weary pilgrim of "three score and ten" looks upon life as something past. What *shall* be? cannot now be the question that comes to his mind; but what *has* been and what *is*? and still he looks into the future and asks what *shall* be?

"What is the gift of life?
To him who reads with heaven-instructed eye
'Tis the first dawning of eternity;
The future heaven just bursting into sight,
The glimmering of a still increasing light;
Its cheering scenes forstake of heavenly joy;
Its storms and tempests sent to purify;
Then, truly then is life a glorious thing."

INDIVIDUALITY.

The endless variety of feature observable in different individuals of the same species, is scarcely less wonderful than the countless number of different species of organized beings which exist upon the earth. The Divine Architect manifests

an inexhaustible originality in the details of his handiwork in every department of nature. While conforming to the law of the species, He gives to each individual certain marks which distinguish it from all others. No two are formed exactly alike. No two need be mistaken for each other. Though each corresponds to the specific type, it nevertheless possesses peculiarities which give to it an individuality of its own.

In no department of the realm of life do we notice greater or more striking diversity of individual character than in the human family. Men differ widely in their native endowments, and these inherited differences often become more marked by cultivation. While the specific resemblances of men are such as to indicate their descent from a common parentage, and their brotherhood as a race, the variations of mental constitution are as numerous as the individuals, stamping each with his own distinct personality.

There is doubtless a beneficent purpose underlying this endless diversity of natural character, and the consideration of such purpose may suggest a lesson which is not perhaps without importance. What, then, is the purpose of the numberless differences of feature which distinguish individuals from each other? Does it not seem that the Author of nature intended, by a variety of individual forms within specific limits, to invest His skill and power with a charm which they could not otherwise possess?

Uniformity, however beautiful the type, soon becomes dull and tiresome. If all landscapes were exactly alike the traveller would soon become weary of viewing them. If every flower, or shrub, or tree were precisely similar to every other individual of the same class, nature would lose half its attraction to the tourist and the poet. If all human minds bore a perfect resemblance to each other, a large amount of the enjoyment of life, as it is, would be utterly impossible. The law of individuality seems to be necessary to the happiness of man, and this may, perhaps, in some measure, account for the fact that it is found operating so universally in the world about him and in his own nature.

We may hence infer that individuality of character is not an unnatural or undesirable excrescence, which ought to be pruned away, or suppressed; but rather an advantage which nature has conferred upon every one, and which, as such ought to be retained and utilized. While eccentricity should never be effected, it need not be disowned, or under-rated; but may, if wisely used, prove of great service. Though comparatively few possess the element of eccentricity, yet every man has traits of character which may distinguish his life-work from that

of every other, and give to it a special interest and importance. Let each individual perform his own work in his own way, and the general results will have greater value than if all sought to imitate a common model, and maintain a general uniformity. Every man has a special aptness for some kind of work. There is some department of labor which he may make a speciality, and in which he may succeed, if not excel. To discover the position which thus properly belongs to him, to fit himself for it; then to secure and worthily occupy the same should constitute the chief purpose of his life. While it is always proper to recognize and acknowledge merit in others, and to treat with respect and deference those whose intellectual and literary standing is superior to our own, it is well, nevertheless to do our own thinking, and follow our own methods. Each individual may regard himself as an integral part of the realm of intellectual being, and as essential, in some way, to the completeness of the whole. A particular kind of work is adapted to his capacities which cannot be so well performed by another. Nor can he adequately discharge the duties which belong to others. By following out the special line of effort for which his peculiar organization has fitted him. Each may work without interfering with his neighbour, and may best accomplish the design of his existence.

THE origin of the term "foolscap," as applied to paper, is as follows:—Charles I., of England, granted numerous monopolies for the support of the government. Among others was the manufacture of paper. The water-mark of the finest sort was the Royal Arms of England. The consumption of this article being at this time great, large fortunes were made by those who held the exclusive right to vend it. This monopoly was set aside by the Parliament that brought Charles I. to the scaffold; and, by way of showing their contempt for the King, they ordered the Royal Arms to be taken from the paper, and a fool with his cap and bells to be substituted. Though the fools-cap bells have been removed, still the paper of the size which the Rump Parliament ordered for their journals bears the name of the water-mark as an indignity to Charles I.

Items.

A courageous Divinity Student inhabiting the attic, has issued the dire proclamation, that if any unnecessary noise is heard upon the lower flat, he, with his reserves, will descend instantaneously, and maintain his authority by clearing the rooms of such intolerable disturbers of the peace.

THE depressing influence of the atmosphere at the opening of spring invariably causes mental sluggishness. To illustrate.—One of our students who had promised to contribute largely to our column of Items has been laboring with untiring energy for *three whole days at one joke*, which however has as yet refused to come forth. This accounts for our column of items not being so full as might be desired.

ACKNOWLEDGMENTS.

We have received amount of subscription from the following persons:—

T. H. B. Witter, A. R. Quinn, Mrs. C. D. Randall, G. T. Wickwire, Rev. C. DeWolfe, D. D., Rev. W. Hartze, G. V. Rand, C. Fritze, H. B. Witter, Chipman Chisholm, Alfred A. Barss, W. M. Wallace, G. H. Wallace, Rev. J. Jones, Dr. Payzant, Dr. Mulloney, Rev. S. W. DeBlois, Miss Maggie Thomas, Rev. J. Chase, J. W. Hamilton, Augustus Freeman, Miss Brodie, Ed. Johnson, Dennis O'Brien, Charles Fitch, Mrs. Blair, Mrs. Edwin DeWolfe, Dr. Bowles, Dr. J. R. Hea, Rev. J. M. Cramp, D. D., Samuel Manzer, George Williamson, Ed. Gillmor, Hampden Gillmor, Henry Rand, Mrs. David Gow, Mrs. David Stewart, Robert Johnson, Laura F. Rand, Rev. David Freeman, Chipman Parker, Geo. Lawrence, Chas. Skinner, Eli Boehner, Isaac Shaw, Miss Ellen Vidito, Andrew Chipman, Mortimer Smith, E. D. King, H. N. Paint, \$2.00, per sub., Hon. Dr. Parker, W. Graham, Mrs. Wm. Moir, Geo. Fielding, R. L. Weatherby, H. H. Read, M. D., J. F. L. Parsons, W. N. Wickwire, M. D., Rev. A. S. Hunt, \$1.00, Mrs. Wm. Reid, B. H. Eaton, R. N. Beckwith, J. E. Irish, C. B. Steel, Joseph Bent, T. M. Davidson, Rev. J. F. Avery, Miss M. DeWolfe, J. M. DeWolfe, F. H. Doull, Miss Maria Rand, Frank West, D. Price, "G. M. C.," Rev. G. W. Thomas, V. H. Knight, Geo. Davis, John Scott, D. Ferguson, P. W. Gordon, Neil McLeod, F. E. Good, H. Smith, R. Hannah, Rev. H. A. Charlton, T. H. Rand, D. C. L., Richard Philips, Rev. C. Spurdin, D. D., Mark Curry, Mrs. M. Curry, V. E. Harris, N. A. Dimock, J. Barss, Eleazer Ellis, T. S. Harding, G. P. Payzant, D. K. Hobart, J. N. Armstrong, C. Jost, N. H. Dobson, Rev. J. B. McDonald, J. P. Chipman, Miss Fowler.

The remainder received will appear in the next issue.

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