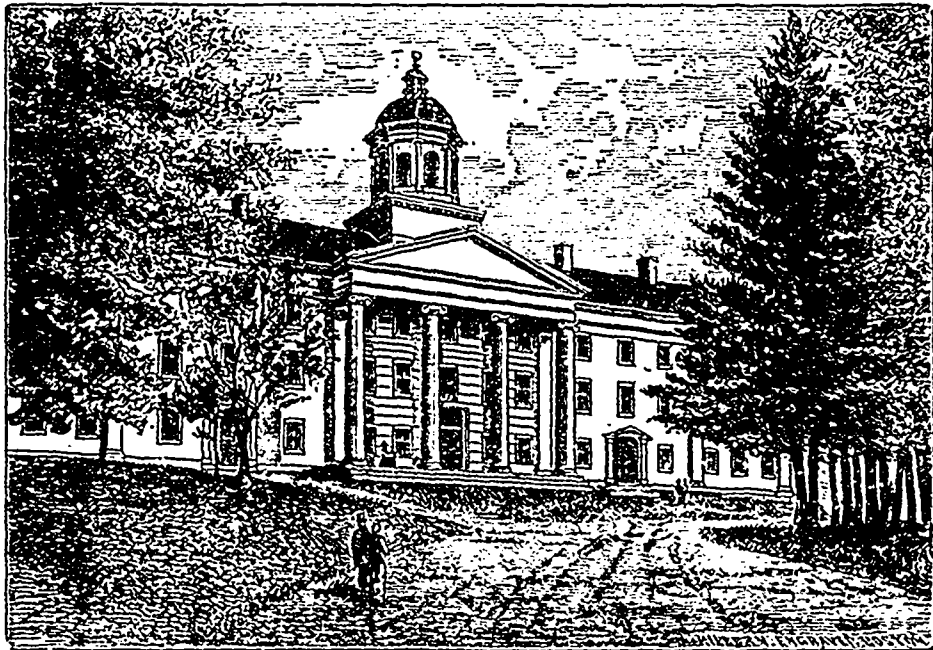


Albert Caldwell

March, 1878.

Vol. IV. 7 No. 5.

The Acadia Athenaeum.



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THE ACADIA ATHENÆUM.

VOL. 4.

WOLFVILLE, N. S., MARCH, 1878

No. 5.

A Thanksgiving.

For the wealth of pathless forests,
Whereon no axe may fall;
For the winds that haunt the branches;
The young bird's timid call;
For the red leaves dropped like rubies
Upon the dark green sod;
For the waving of the forests,
I thank thee, O my God!

For the sound of waters gushing
In bubbling beads of light;
For the fleets of snow-white lilies
Firm-anchored out of sight;
For the reeds among the eddies,
The crystal on the clod;
For the flowing of the rivers,
I thank thee, O my God!

For the rosebud's break of beauty -
Along the toiler's way;
For the violet's eye that opens
To bless the new-born day;
For the bare twigs that in summer
Bloom like the prophet's rod;
For the blossoming of flowers,
I thank thee, O my God!

For the lifting up of mountains,
In brightness and in dread;
For the peaks where snow and sunshine
Alone have dared to tread;
For the dark of silent gorges,
Whence mighty cedars nod;
For the majesty of mountains,
I thank thee, O my God!

For the splendor of the sunsets,
Vast mirrored on the sea;
For the gold-fringed clouds, that captivate
Heaven's inner mystery;
For the molten bars of twilight,
Where thought leans, glad, yet awed;
For the glory of the sunsets,
I thank thee, O my God!

For the earth and all its beauty,
The sky and all its light;
For the dim and soothing shadows
That rest the dazzled sight;
For unfading fields and prairies,
Where sense in vain has trod;
For the world's exhaustless beauty,
I thank thee, O my God!

For an eye of inward seeing;
A soul to know and love;
For these common aspirations,
That our high heirship prove;
For the hearts that bless each other
Beneath thy smile, thy rod;
For the amaranth saved from Eden,
I thank thee, O my God!

For the hidden scroll o'er-written,
With one dear name, adored;
For the heavenly in the human,
The spirit in the word;
For the tokens of Thy presence,
Within, above, abroad,
For thine own great gift of being,
I thank thee, O my God!

Lucy Larcom.

Hero-Worship.

"Great truly is the actual; is the thing that has rescued itself from the bottomless deeps of theory and possibility, and stands there as definite, indisputable fact," says Carlyle. Here is the key of hero-worship; here the principle which precludes submission; here the watchword of Conservatism. Which, then, is greater, the Actual, or the Ideal. We do homage to a great man, not so much for his intrinsic greatness, absolutely considered, as for his success. We do not stop to consider the means—the eye is dazzled by the triumph. The elevation accomplished, we are apt to think little about the accidents of the way; the vicissitudes which favored the mishaps which depressed. We all dote on famous men—or have a tendency that way. We feel honored by their slightest notice; we are proud to feté and caress them, and we don't trouble our heads overmuch about their antecedents or sundry private failings. Men are not perfect. Poor Byron! we say; he had a proud sensitive soul, and was brutally treated. His virtues were his own—his failings belonged to untoward circumstances. Of course one would

deny having a servile reverence for anything—the equality of manhood asserts itself sometimes. Then again, there is the fume of envy—the ebullition of conceit, which depreciates without judging. Veneration, even if it be somewhat unreasonably, is much superior to it. “Those men are made too much of;” “A veritable ranter!” are the only words of praise which some of our brothers give to men who by some means or other stand so high above them.

Mr. Carlyle admires the Russian character. It is a standing lesson of submission to authority; it is a wonderful example of obedience, wherein Faith occupies a prominent place. His Czarship is certainly a conspicuous Actuality, and has no objections to becoming a demi-god, perhaps. But others will qualify their admiration for Russian character. “God and the Czar are angry with me,” said a Russ on being mercilessly whipped for a small offence, as he coolly put on his coat. An Englishman would have left God out of the question, and uttered an imprecation on the high-priest of the Law. When millions of men are willing to hurl themselves on hostile bayonets at the nod of a single man, without asking why, it indicates to us a very abnormal state of society. Of course every one is first a child, and submission belongs to childhood; but we admire the youngster whose spirit manifests itself in occasional rebellion and looks at the justice of things with a sceptical disposition. The military spirit encourages the tendency to hero-worship. Subordination is its *sine qua non*. It is inculcated as the primal virtue. A soldier should never think, but move with the precision of a machine at the word of command. The idolatry of the legions of the Cæsar and Napoleon is by no means unnatural, but is it healthy? Now, the English are not a nation of soldiers. There is an absence of the spirit of subordination; a want of blind submission to rank and throne. The feelings with which a Kaiser William is regarded by the mass of his kinder—his children as he affectionately calls them—is vastly different from the love a Briton bestows on Victoria. The former is patriarchal and primitive; the latter may be an appreciation of personal excellence or a respect for the representative of the Monarchy.

In either case the latter has its foundation chiefly in the understanding—the former in the emotions. In proportion as a man’s nature becomes “republicanized” does he become incapable of hero-worship. So it is with nations. Russia, Germany, England and the United States show the different gradations of the Democratic feeling and the corresponding stages of hero-worship. Our age and our side of the water are certainly iconoclastic. The big gods and little gods we used to worship are being broken up, and we are in danger of becoming faithless and creedless.

Liberty and Fraternity are great levellers, and they are almost peculiar to the last two centuries. The French not only destroyed reverence in society and politics, to rank, but cut away the old intellectual landmarks. They ridiculed the traditional superiority of the Greek writers. They asserted the superiority of the Moderns over the Ancients, but in this case, as in most others, they only relinquished one deity to set up another. Instead of Homer they crowned Voltaire with the Epic wreath; instead of Eschylus and Sophocles, they bowed before Voltaire still. The Encyclopedists spoke with as much authority as the divine voice of Delphi, and were heard with as much credulity as ever a Christian of the early ages gave to the inspired Sibylline oracles proclaiming the downfall of a Pagan Empire. So too, when they ceased to respect Faith, they unduly exalted Reason. They degraded the symbols of Religion but adored a beautiful woman as a symbol of reason.

There is doubtless a medium of wisdom where greatness is neither servilely worshipped nor blindly depreciated. While different ages, displaying different types of culture, different standards of excellence, and different modes of thought, oscillate now to this extreme and now to that, nature preserves itself through considerable periods of time, in an equipoise approximately just. As Reason works forth into proper supremacy and assumes the mastery over passion, as men emerge from the swaddling bands of infancy, and the self-reliant spirit takes the place of the old feeling of dependency, reverence, though by no means extinct, will be tinged less with the emotions, more with the un-

derstanding. Things will be weighed in more nicely balanced scales. The homage paid to the great man will be the homage of knowledge, not of ignorance, and hence, more enduring.

It will be seen how comparatively little the world owes to the individual; that the sweep and tendency of life, and of nations, are not determined by the heroes of any epoch, but by invisible forces that are forever at work beneath the surface of things.

Inspectors and Inspectorships.

It is taken for granted that all who receive the ACADIA ATHENÆUM are interested in educational affairs. It is also assumed that the students of Acadia are, by no means, indifferent to the educational progress of the Maritime Provinces. Hence, an apology for the presentation of a few thoughts on inspectors and inspectorships of Nova Scotia, is not necessary.

These thoughts are not presented by the writer because he has any personal animosity against any of the inspectors. He believes that the majority of them are doing as much as could be reasonably expected from any other men in similar circumstances. The motive for the presentation of this article is a sincere desire to advance the educational interests of this Province, and to see justice done to one of the noblest professions—a profession which, although its members may be stigmatized by such an execrable and uncalled-for epithet as pedagogue, is, nevertheless, conferring myriad blessings upon the millions of earth.

1st—*The present mode of appointment is unjust.* With very few exceptions, indeed, all the inspectors are appointed from other professions. The truly deserving teachers, who are fully competent to discharge the duties of an inspector, are not appointed, but passed by. Surely, every man of public spirit must readily admit that the inspectorships belong to the teaching profession and to no other. Preferments in the teaching profession rightly belong to the teacher. If not, to whom? Who would think of elevating a teacher to the Bench, or conferring on him the office of a bishop, or appointing him the president of a medical association? Yet doctors,

lawyers, ministers, etc., are inspectors of our schools. But it may be urged that these gentlemen are well educated, and thus fully qualified to be inspectors, but that the teacher has not the professional education necessary to be a judge or a bishop. The answer to this argument is simple. Neither has the doctor, or the minister, or the lawyer the requisite professional education for an inspector. Neither is this argument to be laughed at. There is a professional training and knowledge which can be gained only in the school-room, and these by careful observation and experience. Answer these questions. Why does the experienced teacher receive a higher salary than the novice holding the same grade of license? Are the people sensible or foolish in giving a higher salary to an experienced teacher? Why has government founded and why does it support a Normal College? Why are examination papers given on "School Management" and "Teaching?"

If, then, such are the facts to which your attention has been called, and facts should speak loudly, and if skill is remunerated and our higher schools seek for trained teachers, is it not reasonable to expect that the men who fill the higher and more important office, should possess some professional training? This training is valued in the lower grades, and increases in value as you ascend the grades of license; but in the inspectorship—an office of vital importance to the well-working of the school system—professional knowledge is considered of not much value.

Again, the legal fraternity receive all the preferments in their profession. The talented minister receives his preferment, and the clever lawyer his. But, alas! the teacher ascends nearly to the top of the ladder of his profession and there he is compelled to stop. Other men receive, not only the preferments of their own profession, but also the higher offices, which belong to the teachers. Surely they have the lion's share. If the inspectorship be given to a talented man in any other profession he does not require it, and if to an unsuccessful man, the inspectorship does not want him.

Again; if virtue, and valor, and skilled labor, and benefit conferred, should be rewarded, then pains-taking and successful teacher should be.

Will one way of rewarding him be by not appointing him to the higher offices in his profession? Will it inflame an unholy ambition if inspectorships are given to teachers? Does not the non-appointment rather tend to discourage? That man who never strives to advance from a lower grade of license to a higher is not generally considered the beau-ideal teacher, nor will he awake to intellectual life many of his pupils. It is a blessing to humanity that all men are not satisfied to remain stationary; but if all means of advancement be removed, then apathy follows. No effectual efforts seem to be made to retain the services of our best teachers. Even the pitiable bonus of \$30 per year to Grade B teachers is no longer given.

If it is said that the present pay of inspectors is insufficient to reward a teacher for his whole time, that point will be considered subsequently. In the name of justice, fairness and encouragement to the teacher, let the higher office of the teaching profession be given to the rightful recipients.

A.

The Study of Humanity.

HUMAN nature furnishes an attractive and useful field for inquiry and thought. It is a subject for the study of all. The book of human nature is open before our eyes continually, and its pages are passing under our notice and revealing to us new phases of humanity. and he who runs may read, although he may not always understand. There are anomalies in the human character that will never cease to excite doubt and wonder; there are problems in reference to the results seen to be accomplished by human agency and the purpose and desire of the doer that defy solution, even when studied by the most penetrating and comprehensive minds. This is a subject too that requires earnest and persistent study; for, sometimes when vantage ground seems to have been gained, and some accurate knowledge of men arrived at, it happens that something is done that seems to teach the existence of principles in human nature diametrically opposed to principles that have been deduced from previous study of men, and the student of human nature is ready to exclaim: Truly, man is deceitful above all things. Then

it requires perseverance and persistency to continue the study to a reasonable and satisfactory issue, and a willingness to yield and to grant to a certain extent the inexplicable in this department of investigation as well as in those departments discussing phenomena more easily apprehended. Moreover, it is fit for man to study humanity. One of the wise men of the past has said that, "The proper study of mankind is man." And so it is. In the present stage of the world's history, in the present advanced condition of cultivation, when the relations of man to man and of society to man and to society, have become so intricate and important; when mutual influence is exerted, and mutual aid is demanded in all the relations of life, it is desirable that the knowledge of human nature should be accurate and general. Such knowledge is highly important and useful to all engaged in the business transactions of life. A man of business will be more likely to succeed if he has an accurate knowledge of humanity—other things being equal than one who has not such a knowledge. So, too, in the case of those who are leaders of men, who seek the good of their country and countrymen by engaging in patriotic and philanthropic work: those who seek to influence the minds of men, and to excite the better feelings of their nature, and to incite them in the case of degradation and degeneracy, to reform and a new life; and in the case of narrowness of mind, contraction of sympathy and restraint of the springs of benevolence and good will, to the widening of sympathy and the cherishing of benevolence and good-will. This knowledge seems especially necessary to teachers of children and youth. They should first understand the general principles of man's nature, and be guided by these in the ordinary cases of governing, instructing, and influencing, and then study as far as possible the peculiarities of individual characters, and govern, instruct and influence in the light of the results of their study.

This knowledge, however, is of great and momentous importance to all classes and conditions of men when it is made an intensely personal matter.

For a man to know what he is in the endless scale of being—that he is a being midway between nothing and the Deity, a thing immortal, a worm, a god,—his relations and duties to and his dependence upon his fellows, and to under-

stand the relations that exist between his Maker and himself—methinks it is a part, and a very important part of the highest human knowledge. The animal kingdom and many of the forces of nature are under the control of man, but the most difficult subject of creation for him to control is himself, and a chief cause of this is attributable to criminal self-ignorance. How can a mechanic work a machine with which he is not acquainted, with profit and safety. In like manner it is not in the power of the ignorant to direct their steps aright. In reference to this extensive and important subject more truly than in reference to many others, may it be said that knowledge is power.

English Colleges.

(Continued from our last.)

The *Hall*, designed by Sir Christopher Wren, is a room of fine proportions. The portraits of benefactors adorn the walls. There are some peculiar customs, in connection with Queen's, which it may be worth while to mention. The Provost, Fellows and Students have never abandoned the ancient mode of dining. The Fellows and Students occupy the two sides respectively, and the Provost holds the centre. The blast of a trumpet always summons them to dinner. The name of the official who summons them to dinner is a *Taberdar*. The name is derived from the dress formerly worn—*taberdum*—a sleeveless gown, open at the sides, and winged as to the shoulders. There is a statute existing (it is said) which makes it obligatory on the *Taberdars* "to tuck the Provost up in bed, should their services be required." It may be presumed that the services of these worthies are not often required for this particular end.

It is in the *Hall* that the celebration of the "Boar's Head" takes place. Christmas Day, at 5 o'clock, P. M., is the invariable time for the ceremony. The custom is said to have had its origin in this wise: a Student while walking in *Shotter Forest* near by, while absorbed in the study of Aristotle was suddenly and wantonly attacked by a wild boar. The Student, seeing no means of escape, and destitute of any other weapon of defense, save the Philosopher's work he held in his hand, with great presence of mind rammed the volume into the throat of the beast as he rushed on with open mouth. The result was that the Student delivered himself from impending death, and the savage was choked. It is also said on good authority that the Student remarked to the boar as he was thrusting in the volume, "Graecum est, Graecum est."

The Library of Queen's contains above 60,000 volumes. It is 123 feet in length, 35 broad and 55 in height. Bishop Barlow, who died in 1691, made provision in his will for the purchase of books to adorn its shelves, and Dr. Maxon, an alumnus of the College, left the sum of £30,000 for the purchase of additional books. "In consequence of this the cloister underneath the former library has been enclosed and fitted up in a most tasteful manner, and furnished with a stock of the most useful works of the best authors, so as to render it one of the best private Libraries of Oxford."

The *Buttery* possesses a great curiosity—a *drinking cup* in the shape of a horn—the gift of Philippa, five hundred years ago. Its capacity is two quarts. It is gilt with silver, and written on several places is the Saxon word, "Waceycl"—Health. Here is to be seen also the trumpet which gives the signal for dinner—and there it has been since the days of the founder.

The income of Queen's is about £15,000; Provost's income £887; Fellows, of whom there are 18, £4000; Tutorships £396; Scholarships £75. It owns 10,530 acres of land, yielding about £10,000. It has in its gift thirty-one benefices; Undergraduates, 120; Members on books, 430.

Some of Queen's noted men are—King Henry the Fifth; Edward, the Black Prince; John Wycliffe, the Reformer; Rev. R. Cecil; Addison, the Poet (also connected with *Magdalen*); Dr. John Mill, &c.

Cross the street and you stand before *University College*, which has a frontage of some 200 feet. Some say it was founded by Alfred the Great in 872; but this account of its origin is now believed by many to be fabulous. Men speak of its restoration by William of Durham in 1229, who contributed a sum of money towards its endowment. The statutes date no further back than 1280. The College, as it now stands, is not much over two centuries old. Its splendid tower-gateway is one of the greatest objects of interest on High Street. The statues over the entrance are those of Queens Anne and Mary; the one in the interior is that of James II. "Entering the large Quadrangle we mention a very ancient and curious custom observed on Easter Sunday, the real origin of which cannot be traced. It is called *Chopping at the Tree*. The representation of a tree, dressed up with evergreens and flowers, is placed on the turf, close to the *Buttery*, and each resident member, as he leaves the Hall after Dinner, chops at the tree with a cleaver. The cook stands by with a plate for contributions, the Master giving 10s. 6d.; each Fellow 5s.; and Members 2s. 6d. each." But more about University College again.

Acadia Athenæum.

WOLFVILLE, N. S., MARCH 1878.

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THE first lecture of the present term was delivered before the Athenæum on Friday evening, March 15th, by the Rev. Joseph Coffin, before a large and select audience. Mr. Coffin, who is the pastor of the Methodist Church of this town, treated his subject: "William the Silent," in a manner not unworthy of his well-known reputation as a lecturer.

We do not attempt to give even a synopsis of the matter comprised in the fitly chosen selections from the history of that eminent man, a history identical with that of the Rise of the Dutch Republic. We presume the events of that crisis of the world's history to be well known to the majority of our readers, and merely take this opportunity of expressing our lively admiration of the noble effort made by the speaker, and our pleasure in listening to his stirring and eloquent sentences.

The lecturer regretted that the numerous duties of a large church made a thorough

preparation impossible at that particular time, yet we feel assured that all who heard him were impressed not only with the life-like descriptions; the just and vivid lessons drawn throughout, the warmth and energy, with which Truth was advocated, but also with the scope and grasp of the subject displayed in the choice and grouping of the most signal events. We thus publicly extend our thanks to the Rev. gentleman.

Liberal Development.

DEVELOPMENT may be effected in man chiefly in three ways: his physical constitution, by means of nourishing food and reasonable exercise, may be rendered strong, healthy, and vigorous; his faculties of mind, by timely and wisely directed culture, may be brought entirely under his control, and rendered potent in grasp, comprehension and subtlety of thought; and his emotional nature, by judicious restraint and culture, by reverence for and observance of truth and honesty, by supreme regard for the person and revelations of God, and by the operation of divinity in him, may become assimilated to the likeness of the deity.

In so far as any individual attains to the harmonious development of these three chief constituents of his being, he reaches the condition of true manhood. He who develops one of his faculties, without any regard to the capacity and demand of others for development, does it to his own detriment.

He who paints a picture must give careful attention to outline and physical form, to the blending and arranging of color, light, and shade: to the expression, the sense, of each individual object; and to the harmonious arrangement of all these and their appropriateness. In so far as the painter neglects to do this, must his picture be defective.

Now, the faculties that constitute the personality of each individual form a *living* picture; and when the man is but partially developed, the picture lacks some of its important parts: it is less or more ill-proportioned. If there is symmetrical physical development, and no development of mind and soul, the man is incomplete: it is as if the picture consisted of mere outlines, and the forms of objects; it lacks coloring and expression.

So, too, if there is symmetry and vigor of body, with culture of mind, but no growth and development of soul, the picture has now indeed, outlines, forms, and colouring, but still lacks expression—that which alone can impart vitality and attractiveness to all the previous skill and taste of the artist. Thus we see that if the development of any of a man's faculties is neglected, his manhood becomes dwarfed.

The human faculties have an importance dependent upon their relation to each other; and it is the duty of men to examine, as far as possible, these relations, and from this examination to determine their relative importance, and their respective claims for development. Every person owes it to himself to make such an examination into the conditions of his being, so as to conduct his efforts for self-development wisely and effectively.

If this is a necessity, then a full knowledge of the life of man becomes a science, and life itself a rare art.

The necessity for the development of true manhood, as it has been called, is apparent from the fact that man possesses these distinct faculties, and that they are capable of development. There is an economy in nature which shows that the author of all being has made nothing that is useless; neither has he created an unnecessary amount or quantity of anything. We cannot conceive of the all-wise Creator giving existence to that which he knew would not be needed, and hence not serve for the accomplishment of any of His designs.

He has not given to any of His creatures faculties that they do not need in performing the functions of their existence. Hence, if a man possesses the above-named capacities for development, he can by no means perform the functions of his existence according to the purpose of his Creator, until those capacities are developed. The necessity for development is universal and continuous. It is universal, because in man the capacity for development is universal; it is continuous, because this capacity for development extends into the infinite—it has no known limit.

But all this, however sound in theory, is not the actual condition of men; their actual condition has not resulted from the observance of the theory of the harmonious development of all human capacities, but is

opposed in many ways to that result; opposed to the theory of human life. It is important, however, to observe, that opposition to theory does not lessen the importance of theory, nor prove theory erroneous.

One of the most pernicious evils prevalent among educationists and philanthropists, so called, is that of seeking, contrary to reason and liberality, the partial and dwarfed development of humanity. Some men of distinction and learning advocate utilitarian systems of education, which are opposed to broad and liberal culture of mind. Others confine their systems of development to the physical and mental powers of man, and omit all consideration of his moral development—that which is of the highest importance. This being so much the case among leaders in human development, those who are seeking the development of certain of their faculties, acquire the development they seek, through the abuse and neglect of other important faculties.

Truly, no grander work could be assigned to man than that of living—of developing all his capacities, physical, mental and moral, according to their relative importance, and in so far as the opportunities and circumstances of each individual permits.

Horton Academy Jubilee.

THE state of education in this Province fifty years ago was far from reputable. The schools were insufficient in number, and their management was anything but respectable and generous. Old soldiers, who, having pensions from Government, were content with small salaries, were frequently chosen as masters, and they carried with them into the schools their military notions and habits, flogging included, as well as love of the bottle, so that the children suffered much and learned little. Reform had been long desired by the lovers of knowledge, who for many years lamented evils and abuses, which they were unable to remove: but their wishes were at length gratified by the establishment of the excellent school system now happily in operation.

The Province is largely indebted to Mr. Dawson, (now Principal Dawson, of McGill College, Montreal), and the Rev. Dr. Forrester, by whose zealous exertions great

improvements were effected in the Educational Department.

Before their time, however, important enterprises had been set on foot, the results of which have proved highly beneficial. Pictou Academy, founded in 1816, has administered wholesome training to large numbers. The Baptists followed in 1828, and this is their Jubilee year.

In a religious movement which took place at Halifax, many persons were converted, some of whom joined the Baptists, and attended the annual meeting of the Nova Scotia Baptist Association, held at Horton, June 23, 1828. At that meeting a "Prospectus of a Literary and Theological Seminary," to be established at Horton, was presented and discussed, and it was unanimously resolved to establish "The Nova Scotia Baptist Education Society," the officers of which were appointed, viz.:—President, Rev. Edward Manning; Vice-Presidents, Rev. Charles Tupper, (now Dr. Tupper), and J. W. Nutting, Esq.; Treasurer, Simon Fitch, Esq.; Secretaries, E. A. Crawley, (now the Rev. E. Crawley, D.D.), and W. Chipman, Esq., (afterwards, the Rev. W. Chipman, of Cornwall's); Managing Committee, Dr. Lewis Johnson, Esq., Mr. W. Johnson, E. A. Crawley, Esq., Simon Fitch, Esq., W. Chipman,

We quote some passages from the Prospectus:—

"It is universally admitted that education has a powerful influence in the interests of religion, and the well-being of individuals and society. In this Province a wide field is open for exertion, with reference to this object; and the Baptists, as forming a very large portion of the population, are called on to engage in this good work, with the energy proportioned to the advantages in prospect, and earnestly to seek the Divine Blessing upon an undertaking bearing a close relation to the most important instincts of men.

"Two leading objects are to be regarded:—the primary one, in a religious point of view, is the providing suitable instruction, within the reach of young men who feel themselves called to the ministry of the gospel: such young men, raised up from time to time among us, sigh for the means of mental improvement, and thus powerfully claim the attention of all friends of the gospel in favour of this object, as one to which Providence seems to direct their labours.

"The second object, of vast importance in itself, and in the present state of the country important to the attainment of the first, is to establish a good Seminary for the general instruction of youth, so situated as to afford as much facility of communication with the various sections of the Province, as possible; and wherein the course of instruction, and the expenses of boarding and tuition shall be adapted to the state of society and the condition of the people in general; that thus the advantages of education may not, as has hitherto been too often the case, confined to the wealthy, nor the time of the youth occupied with pursuits but little calculated to fit them for the stations of life which they have the prospect of filling."

It was resolved, "that the Seminary be open to children and persons of any religious denomination."

At the next meeting of the Association held at Yarmouth, June 22, 1829, the Board of Directors reported that contributions had been promised to the amount of about £1100; that they had purchased for the Society a farm at Horton, containing good premises and sixty-four acres of land; that the Academy had been opened, under the presidency of the Rev. Asapel Chapin, from Amherst College, Mass.; and that about fifty young persons were receiving instruction.

Higher Education of Women in Great Britain.

A measure has just been adopted by the University of London, which clothes with interest the history of the struggle begun at Edinburgh eight years ago. It is now generally believed that the movement for bettering the education for women arose from their desire to enter the medical profession. With the impression of that desire in 1869 let us begin.

In March, 1869, the Dean of the Medical Faculty of the University of Edinburgh was asked to admit Miss Jen. Blake to the Medical Classes with a view to graduation. The request, after due deliberation, was granted. But some of the Professors, being opposed to the step petitioned against this temporary arrangement in the interest of one lady. Accordingly four other ladies came forward and joined with Miss Jen. Blake in an appli-

cation for *separate* classes. This proposal was adopted and the ladies began their course with the regular matriculation.

But now new difficulties arise. Dissentients hitherto silent found a voice. "Professors refused to teach the ladies; medical students mobbed them," says a writer in the *Nineteenth Century*, and University authorities sought escape from the honorable obligations under which they had voluntarily placed themselves, by the suggestion that they exceeded their powers. Adjudication followed; the ladies were worsted, but they appealed to Parliament through the Temple-Gurney Bill of 1874, "to remove doubts as to the powers of the Universities of Scotland to admit women as students and to grant degrees to women." This bill, owing to the opposition of the University of Edinburgh, was thrown out. But who can drive back the *zeit-geist*? In July, 1876, all disabilities were removed, and the road lay open for the ladies who had fought so valiantly—nay, by their energy, for all ladies who chose to enter the profession. The first fruits of the bill are several M. D.'s among the once-oppressed sex; and now you can read of Dr. Elizabeth Hoggan, Dr. Louisa Atkins, Dr. Sophia Jen. Blake and others.

However, these degrees came from Irish or foreign Universities. The Scotch and English Universities declined availing themselves of the advantages of the new law till the University of London resolved to admit women to their medical examinations for degrees. This measure was violently opposed in convocation, not because it was too radical, but because it was only a half-measure. Why admit women to medical examinations and exclude them from the other departments—from Literature, from Science, from Law? Thus reasoned a large number of the graduates, and so strong became their party that the Senate was no longer able to oppose them with any hope of success. Their prayer was granted, and *all* the Examinations and Degrees in the University of London have just been thrown open to women.

An important consideration now is the training and culture of women for these examinations. And the outlook is certainly not cheerless. A few years ago you could scarcely find one Ladies' College, deserving of the name, in Great Britain; but under the glowing breath of controversy they have

sprung up in large numbers. In London their number is legion; Cambridge has its Girton College within sight of the old and venerable foundations; Edinburgh Professors deliver lectures in the Hall of the Royal Society of Arts as regularly as in the University. With due circumspection, as you will see, in all these cases the sexes are kept separate. I have yet to speak of a bold experiment.

University College, London, admitted ladies, some years ago, to separate classes. The hours were such as never to bring the ladies and gentlemen together in the College Halls. Conservative as this measure seemed, it yet contained the germ of something radically new. Ladies were instructed in the same rooms by the same Professors, why not, it began to be asked, at the *same time*? Why should not both sexes hear the same lectures at the same time? Such questioning led to tentative process of co-education. At first the classes in political Economy, Botany, and Geology were thrown open to both sexes alike; next followed the classes in Psychology, Logic and Mathematics. The experiment has been tried with the greatest caution and extended only when the success was manifest. No better authority on such matters could well be found than the London *Athenæum*, and last Summer it pronounced, in the course of a somewhat lengthy article, the experiment decidedly successful.

It must also be noticed that the ladies show a great readiness to enter the College, and not unfrequently carry off the class honors. The Hume Scholarship in Jurisprudence—value £60—was won two years ago by a Miss Orme. The first prize in Political Economy in 1876 was taken by Miss Bigg. The £40 prize and gold medal in the highest class in Mathematics was won last year by Miss Watson, whose paper was pronounced by Prof. Clifford the most remarkable he had reviewed, and whose success was noted by a leading article in the *Times*. Such results must be quite astounding to the *a priori* dogmatizers on women's sphere, limited by them to the household, or to the brain-weighers who demonstrate woman's comparative incapacity for study.

These facts have a practical bearing on the work of education in Canada—in Wolfville. In a College where the class rooms are not over-crowded, why should not ladies be found?

Is it economical to have one Professor lecturing on Logic to Sophomores, and below him, on the first floor, another lecturing on the same subject to ladies? Must there be two sets of scientific apparatus? In short, would it not be more advantageous for the senior classes in the Ladies' Seminary to hear the College Professors on Classics, Mathematics, Science, Philosophy, &c., than to have these subjects with another set of teachers. Of course it may be necessary to exercise the very greatest caution, or it may not—that just depends on the character of the Students which, in Wolfville, is above rather than under the average. Well, then, what has been a success in England, is it not certain will be a success with you?

One word yet. I have watched this system for two or three years. I have been in classes with ladies, and at the same table in examinations, and it is my deliberately formed opinion that this joint education of the sexes; more than anything else, will develop the true manhood that lies too often mournfully hidden in every rustic block of humanity; awaken therein a truer regard and deeper reverence for the gentler sex which, in turn, shall learn to recognise man at his true value and rivaling him in the domain of literature, shall yet comprehend, and all the more by their daily contrast—the eternal difference which Nature has made between man and woman. Thus shall both with knowledge, with earnestness, with reverence, proceed at the call of duty to the work of life.

Acadianus.

Edinburgh University, Jan., 1878.

Things Around Home.

FICKLE Freshmen, Sober Sophomores, Jolly Juniors, Solid Seniors.

THE Acadia String Band are now practising on the "Blue Danube."

AND now they say that she can't have a "feller" for three Sem-days,

THE Refugees haven't had that rumored Reception yet. Their motto at present is "Sem. or die."

THE question of Compulsory Education was discussed in last open Athenæum. Majority for.

THE Governors have been here. Solemn conclaves have been held. The work of building will be pushed forward.

EXPEDITIONS are the order of the day. Horton Bluff was the attraction of the last day off. A little party of five were the actors. March 9th was the time. Specimens, clams and a sick Sophomore were the results.

ON DIT that one of the Refugees has become so popular among the demoiselles of the village, that they call at the "Asylum" in the evening, and invite him to go for a walk. It can't be any trouble for that chap to "speak first."

JOKE by a Freshman. The day after the Junior expedition to Long Island, reports were rife among the good people of that place that the first gang of railroad navvies deputed to work on the proposed line to the Island had arrived. Juniors will please take notice and govern themselves accordingly.

How things change. Only the other day he was a well-meaning, serious-minded freshman, who wouldn't lift his eyes toward the Seminary. And now he is a Jolly Junior and wears a beard, and buys one cent stamps by the hundred.

About the beginning of last term a certain or, according to some insinuations, a very uncertain, Junior, called upon a young lady of this place, and with remarkable presence of mind left his cane behind him; so every little while he has found it necessary to go up after that cane. The other day, in a fit of absentmindedness, he brought it home. And there is one troubled looking Junior about town.

St. George's Lodge made a new and pleasant departure a few nights ago, which was nothing less than inviting their lady friends and a few others, to join them in a Sociable at the "Hall." An exceedingly pleasant evening was passed in an exceedingly pleasant place. The Hall, neatly and tastefully furnished, looked more like an enlarged edition of a gentleman's drawing-room than like our ordinary places of gathering. The entertainment, which consisted of essays, readings, and speeches, interspersed with choice, well-rendered music, and agreeably

sandwiched with a bountiful supply of refreshments, was very enjoyable and much enjoyed by all present.

BASE BALL is agitating the minds of the students at present. The "Arcta" B. B. C. is in a good condition to commence operation, as regards implements, and the members hope to be able to compete with some good clubs before the season is ended.

Last autumn this club received from their ex-captain, H. S. Chase, Esq., of Hopkinton, New Hampshire, a present of a dozen bats, four balls and nine sets of shoe spikes. They were received too late to be of much service last autumn, but they are immensely appreciated now. Shortly after the receipt of the implements, a meeting of the club was held, and a hearty vote of thanks tendered to Mr. Chase for his magnanimous gift.

At the first meeting of the club, held March 9th, the following officers were elected:—

President—E. R. Curry.

Vice do.—J. B. Bogart.

Secretary—Chipman Parker.

Treasurer—W. F. Parker.

Captain—F. A. Hobart.

A SCHOONER, loaded with potatoes, was wrecked off Mud Creek, and potatoes, in a slightly damaged condition, have since been selling at the wharf for ten cents per bushel. The other afternoon as one of the refugees was returning from a tour of inspection, he was somewhat alarmed to meet two of the prettiest Sems., with determination flashing from their eyes, and high resolve written on every forehead, posting headlong along College Avenue, toward the wharf. Backing up against a post, and looking around with a dazed expression on his countenance, he exclaimed: "Can it be possible that ones so young and fair are seeking a watery grave?" He felt somewhat reassured, however, when he heard in a sweet whisper as they passed him: "I guess we'll have something to eat now. Gus, where's that fifty-cent piece? Ten into fifty is—is—is five, isn't it? Get us five bushels, won't it, Gus?"

DATE, March 8th. Scene, grounds west of Academy. Time, 8.40 A. M. Great excitement in all directions. Heads, brown, black, tawny, and reddish, poked cagerly

from the windows above. Crowds of Academicians clustered about the doors. Collegians scattered around. Fair female faces flashing from far. Cause of the tumult an innocent band of Juniors, armed to the teeth with garden forks, geological hammers and clam baskets, preparing to fall into line. The object in view, an expedition to Long Island, there to gaze on the remains of an anciently submerged forest, to study a fine specimen of wind-drift structure, and to practically investigate the construction of that species of Molluscs which is most prevalent in these parts. The class happened to be engaged on Molluscs at the time. As the 8.48 bell rang the captain stepped to the front, hoisted the ensign, improvised out of a fish-pole and a voluptuous looking pocket-hankerchief, and arranged the ranks. "Forward! March!" and with slow and stately step they moved on, dressed *à la mudflat*, with forks shining, baskets swinging, hammers firmly grasped, while over the line there flew

"A banner with the strange device,"
"K-L-A-M-B-S,"

while from the assembled spectators there arose an ill-suppressed murmur of admiration. Before the Sem. the line halted and gave the military salute; then amid a shower of smiles and tintinabulation of many little belles, held on its way. Oh! happy Juniors, off for a day on the shore, while the sober Sophomore and the solid Senior alike stare vacantly at the blank walls of the new College, and sigh for a fork and a mudflat. A little latter two teams might have been seen toiling along Main Street in the direction of Long Island. Nine Juniors occupied one, the Scientific Professor and two more Juniors the others. Splash, squash, fizz, went the groaning wains through the mud, while the deeper the wheels sank the higher the spirits of the Juniors rise. Joy beamed from every eye, glistened on every cheek, laughed in every voice, shouted in every song. For as soon as the houses of the village took up a position in the rear, the whole crowd burst in full cry, and from "The Land where Ella lies" to "The Noble Duke of York," and back again to "Sweet Nellie Gray," sang through the whole gamut of sentiment. The wind blew fresh from the west, the kerchief fluttered, the mud flew along the soft bottoms of Grand Pre. Meanwhile the tide was

gaining swiftly and steadily on the Long Island mud-flats. One by one the trunk of the submerged forest sank beneath the waves, till nothing could be seen but a stretch of turbid waters, and then, foot by foot, the ruthless sea stole up the clam-flats and drove the Long Island spades higher and higher up the beach. And still the wheels plash the mud and the songs fill the air, and still the startled Long Islanders throng their northern windows. At length the shore was reached and the state of things ascertained, and with a sigh for the "forest" and a "do or die" ejaculation about the clams, all hands were in the mud. The forks flashed, the mud heaved, the tide rose, step by step the Juniors retreated, while at every hoist a new stratum of clams weighed down the baskets. When a sufficient quantity of these modest molluscs had been obtained, the class fell into marching order, and after a pleasant walk of about a mile along the shore found itself face to face with the celebrated wind-drift. After feasting their eyes on this great natural curiosity for a short time, they turned their attention to feasting of a different, tho' not less pleasing kind. The clams and the grub had been brought along in the wagons, and in a few minutes a selected spot was chosen in the woods by the shore, a fire kindled and a pot of clams hung jauntily above it, Gypsy fashion, and presently every Junior was spread out on the ground with a hunk of boarding-house grub in one hand and a steaming clam in the other. The fire cracked, the clams sputtered, the bread-baskets circulated; the Jolly Junior took on a broader grin and look of still deeper content. Dinner over, the waggens were packed, the flag unfurled, and with song and jest the caravan splashed across the dykes, and soon the wheels whirled around the corner of the Sem. and drew up at the Boarding House door. Mud-besprinkled Juniors disperse.

ONE thing that we try to do is to hold no extreme views of life—College-life included. We like to see a student neither a book-worm nor a prize gymnast, a recluse nor a society butterfly. Our ideal graduate is our ideal man, a being with a well-developed physique, a cultivated intellect, a well-balanced and sensitive social and moral nature, and withal, a soul. We have no sympathy with the man who dreams mathematics, and talks classics, and makes science his meat and drink,

as if his mind were a blackboard, and his social nature a "Prize Composition-Arnold," and his soul a jar of alcohol for "specimens." No more do we extend the right hand of fellowship to the individual who makes the sports of the campus the sole subject of his meditations. But we do believe in a judicious combination of mental advancement with physical development. Now, we have to study—ergo, our chief concern must be in regard to the physical. We believe that a proportion, at least, of our students are too often in a state of incapacity, either for mental improvement or for enjoyment, based on a censurable neglect of times and means of recreation. The listlessness and abhorrence of work which sometimes falls like a cloud over the minds of the most faithful and diligent students, would be utterly annihilated if from some set and generous portion of the day all brain-work was rigorously excluded, and some spirited, breezy recreation substituted. If a student has an easy day's work, he may afford to pore all day over it, but if he has much to do, it is better not to stick too closely to the study table. The hour with the foot-ball may be the most productive hour of the whole day. The cricket-bat and the base-ball circuit may be as good friends to the student as Hadley's Greek grammar or Olney's Algebra. We all feel this, and with the return of Spring comes an agitation for a revival of the old Clubs. Our Cricket implements, being destroyed by the fire, we take this occasion of appealing to the graduates and lovers of this game for donation in behalf of the Club.

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