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## The Unknown;

A POEM DELIVERED AT THE ANNIVERSARY OF THE MOUNT ALLISON ACADEMY. BY DAVID ALLEN, JR.

Deep in the mind of man,  
That wondrous transcript of the Eternal Mind,  
Which fills its vast infinitude with light,  
There ever lives, with ceaseless longing fraught,  
The restless genius of enraptured soul,  
The vast unknown, with all its mystic forms  
Of present darkness and of distant light,  
In the wide circle of its starry course,  
Where glows with suns unnumbered the blue vault.

Of heaven, it eager turns its asking eye  
And looks its pinions in celestial flight.  
Behold its pinions in drapery sublime  
The radiance of the things that are,  
It hovers with delight, and would assume  
The grand prerogative of Deity itself;  
No power beneath can ever daunt  
The burning iris of its flaming eye.

And leave the unimprisoned spirit free,  
When all of earth and all of time shall die;  
Yet may we live—may live with those who  
find  
Locating rapture round the throne of God,  
May trace through epochs of eternal joy  
The records of the power of Him who gives  
Immortality. The soul yet lives;  
And cradles the dim forebodings of  
Its earlier hours, it ever lives to act.  
The swelling music of a distant world  
Unnumbered echoes warble in its ear,  
And scenes that startle heavens more grand,  
The brightening visions of its sleepless hours.

Behold the Unknown whose elon walls  
Like like the pillars of eternal night,  
Whose vast circumference no eye can trace  
Nor scan the summit of its shaded form.  
Yet thou standest, illustrious, dark,  
The mighty herald of unnumbered toils,  
To know thy mystery—explore thy night—  
People thy gloom—and with its restless way  
The dimmest shades of all-grasping gloom,  
These are the noblest efforts of the mind,  
And task exchanged intellect itself.

As ages rolled away  
Since in Time's early dawn mankind stood  
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Traced in garments of unrolled light,  
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May we but catch the strains which ever sweep  
Its viewless strings. It is a God like him  
To solve the mysteries of the dark Unknown,  
Which rises yet, with all the vastness of  
Infinity. The ragged path may lead  
O'er mountains of eternal snow, where freeze  
The tender thoughts of an immortal soul;  
Yet may it tend, in progress infinite,  
To endless blessing, to Heaven, to God.  
It hath been trod by all the great, the wise,  
The good—by all who live forever  
In the hearts of men—an arduous, sunlit path,  
Shades of the mighty! Ye who ever rest  
On victor couches, or in laurel tombs!  
The bright insights of the robes ye wear,  
These are the gleamings of your sure reward.  
Thought rules the world. Its empire is the  
vast  
Domain of all created things. It rises high  
On angel wings, and then with rapture dwells  
Amid the grandeur of an unseen sphere.  
It poured the streams of splendor wild, that  
bathed  
The sunny Orient in living light.  
It tracks the rolling surface of the deep,  
And reveals in its disembowelled depths,  
It marks the courses of the shining spheres—  
Those radiant forms of symbolized harmony.  
It climbs the mountain's crest, and rudely tears  
His proud regalia from the King of Night;  
While the clear brow, with regal glory stamped,  
Bows in submission to its god-like sway.

Divine thought! be thy glad triumph ours;  
Triumph that never fade, that never die;  
Which like the spirit-spirit, shall remain  
Forever living, and forever cure.  
There is a world  
Of uncreated light, where ever dwell  
The spirits of the just. No night obscures  
The noonday radiance of that brighter sphere.  
No sickness drops the benighted pinions of  
The eager soul. No intervening cloud  
Dims the bright vision of a scene so fair  
To spirit grace. Beside the crystal streams  
That freely course the plains of blessedness,  
They quaff the waters of eternal youth;  
Before the throne of Him whose presence fills  
Angelic hosts with ecstasy supreme,  
They learn the song of immortality.  
Eternity their home, their ceaseless praise  
Their lotter anthem to the King of Light,  
As they behold, in Heaven's unclouded Sun,  
The vanished mysteries of forgotten time.  
Urge on your course! the path's forever free,  
The road to triumph and the way to God!  
The spirits of the blessed still find delight  
In all the wondrous sciences of Heaven,  
And seraphs burning from their thrones of gold,  
View bright unveilings of Omnipotence.  
Why do you pause? The spirit's summons hear,  
That bids you leave the dreary realms of sense.  
Awake! awake! Your innate right assert,  
To sound the wonders of the world of thought,  
The grandeur of the vast Unknown.

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## Religious and other Dancing.

In the middle ages the public mysteries were usually interspersed with dancing, which seems then, as now, to have been a very serious affair. And in the directions for a grand cathedral service at the Church of La Valliere in Rome, the official mandate says: "This service may be finished with or without a dance"—which indeed may be said of anything else—"if the dance be preferred, it shall come immediately after the Sanctus. And while the hymn to the higher powers is being sung, the four principal dancers shall regularly perform a ballet, accompanied with caprioles and entrechats, and so after each stanza till the benediction." Strange as this seems to us, we should recollect that even in our own country the common people were at one time played out of church at the end of the sermon by a fiddle, when they formed a dance in the pews, and the minister demanded the services of truth. Indeed to such an extent in the truth of these remarks taking hold on the minds of serious men, that they regard orders of office and of testimony as too often a solemn mockery, courts of justice a farce, and office-holders mere forgers on public revenues.

The heaven-daring qualities of this sin will be seen more clearly when we look at the solemn admonitions of the Bible touching it. It has a singular prominence in the Decalogue. The prohibition stands in the first table, among our duties to God: "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain." When the great Teacher would transfer to the new dispensation the moral sanctions of that which was soon to disappear, he said to the multitudes who thronged him, "Swear not at all." The significance of the injunction was not so much to prohibit the qualification of witnesses, by a formal oath, as to interdict utterly all use of the name of God in a profane way; in a word, he designed to re-assert the commandment.

Whether, then, we consider the nature of this sin; its utter uselessness as to purposes even of sinful pleasure; its unwholly unbecoming to the sacredness of the name of God; and the fact that the law forbids it to individuals; for, in 1573, a set of fanatics arose at Aix-la-Chapelle, whose creed consisted mainly in dancing, and who, after committing a number of crimes were overpowered and slain by the Elector; and thus, says Prynne, "we went down to dance with frisking sautes."

The records of the Jumpers and dancing Derwishes furnish similar instances of fanaticism. While we are talking of barbarous and fanatical people, it is curious to observe that the lower any race is in the scale of humanity, the more enamored are they of this amusement. Gallias says, that if one savage upon the desert refrain from dancing, he also dance in large numbers to the sound of wooden drums. The Japanese dance one of their party with fifth before commencing a difficult dance, and place him where it requires much address to avoid a disagreeable spit upon the party when the music strikes up.—*Paralytic Papers.*

Profanity.  
An irreverent use of sacred names—particularly of the names of the Godhead—is a crime of no questionable grade, and is to be ranked among the most malignant exhibitions of human depravity. All sin is malignant; but this is so in a peculiar degree, when we reach the presence of the usual incidents to sin. It is, apparently, the surplus rancor of a corrupt nature struggling for escape from a heart overflowing with bitter enmity to God. The heart profanes the name of God—the tongue is the instrument; "out of the abundance of the heart the mouth speaketh," especially in blasphemy.

The commandments of God disturb the selfishness and pleasure-seeking nature of man, and the violator of most of them can plead, in extenuation of his guilt some present advantage, such as it is, for his indulgence—the Sabbath-breaker, the covetous, the drunkard, the fornicator, the swearer—what can he plead? Not even the disgustingly paltry gratification which even sin, in ordinary cases, offers to its votaries.

Believe us, reader, it will not pay. Does it add to a man's respectability? Is it profane? Nay, nothing is more disruptive of respectability than profanity. So far from being honorable, it is tolerated even only by the most abandoned of our race. The intelligent, not to say pious, shrink from the atmosphere of profanity as fish shrink from death. One is disposed to press the question at every step, why do men swear? The answer is, that when we are angry, we are angry in our own minds, and when we are angry in our own minds, we are angry in our own minds, and when we are angry in our own minds, we are angry in our own minds.

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will prove vital seeds, which, finding a lodgment in human hearts, will spring up with a fatal celerity—yielding thirty, sixty or a hundred fold. This practice sweeps away all tenderness from the public conscience, and reduces to zero the moral sensibility of society. Nor is this all. Viewing the present state as in part retributive, we cannot forget the declaration of the Scriptures, "Because of swearing the land mourneth," "Mourne, not only because of positive intentions which may follow from the Divine hand, but also by reason of the many social evils which are introduced or encouraged by it. Perjuries are multiplied by this vice. Not that every swearer would commit capital perjury for doubleless many of them would hold this crime; still there are others of less moral stamina, who, accustomed to the most awful tridings with the solemnities of an oath, find at last but little in its moral obligations to restrain them from legal perjury through passion, or prejudice, demands the sacrifice of truth. Indeed to such an extent in the truth of these remarks taking hold on the minds of serious men, that they regard orders of office and of testimony as too often a solemn mockery, courts of justice a farce, and office-holders mere forgers on public revenues.

The heaven-daring qualities of this sin will be seen more clearly when we look at the solemn admonitions of the Bible touching it. It has a singular prominence in the Decalogue. The prohibition stands in the first table, among our duties to God: "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain." When the great Teacher would transfer to the new dispensation the moral sanctions of that which was soon to disappear, he said to the multitudes who thronged him, "Swear not at all." The significance of the injunction was not so much to prohibit the qualification of witnesses, by a formal oath, as to interdict utterly all use of the name of God in a profane way; in a word, he designed to re-assert the commandment.

Whether, then, we consider the nature of this sin; its utter uselessness as to purposes even of sinful pleasure; its unwholly unbecoming to the sacredness of the name of God; and the fact that the law forbids it to individuals; for, in 1573, a set of fanatics arose at Aix-la-Chapelle, whose creed consisted mainly in dancing, and who, after committing a number of crimes were overpowered and slain by the Elector; and thus, says Prynne, "we went down to dance with frisking sautes."

The records of the Jumpers and dancing Derwishes furnish similar instances of fanaticism. While we are talking of barbarous and fanatical people, it is curious to observe that the lower any race is in the scale of humanity, the more enamored are they of this amusement. Gallias says, that if one savage upon the desert refrain from dancing, he also dance in large numbers to the sound of wooden drums. The Japanese dance one of their party with fifth before commencing a difficult dance, and place him where it requires much address to avoid a disagreeable spit upon the party when the music strikes up.—*Paralytic Papers.*

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Poetry. A Plea for our Physical Life.

We do our nature wrong Neglecting over long The bodily joys that help to make us wise...

Domestic Recipes. Strawberries.

How to Preserve Them.—Some of our readers who have a surplus of this excellent short-lived fruit, may profit by the annexed receipts...

Miscellaneous. The Comet Family.

Writing more than a quarter of a century ago, Mrs. Somerville said, "One hundred and forty comets have appeared within the Earth's orbit, during the last century..."

Year before Christ 480, and therefore, according to superstition, must have had something to do with the Persian invasion of Greece...

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English and American Shoe Store.

Are you opening your Summer Stock of Boots and Shoes, Gentlemen's Boots and Shoes, Ladies' Boots...

Langley's Antibilious Aperient Pills.

This great regularly acquired by these Pills during the last year has been ordered for sale in this country...

Edward Jost's Steam Biscuit Bakery.

No. 92 Upper Water Street, Opposite Cunard's Wharf, Halifax, N. S.

Go-Partnership Notice.

The subscribers having this day entered into a partnership, with future effect, under the name of McMillan & Co.

House and Estate Agency.

60 Hollis Street, Halifax, N. S. This office negotiates for the sale or purchase of real estate...

"STAR" LIFE ASSURANCE SOCIETY.

THE Society is chiefly, but not exclusively, devoted to the insurance of lives of members of the Society...

Russell, the traveller, writing from Cairo, in November, 1825, said:—"The Egyptians think that the comet actually visible in the sky has fallen here on the 11th of August..."

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J. RUSSELL SPALDING'S ROSE HAIR.

This great and popular preparation is decidedly one of the most and best in the world for the hair.

Morse's Indian Root Pills.

ROSE presents you with a likeness of DR. MORSE'S Indian Root Pills, which he has used for many years...

Edwards' Camomile Pills.

Many persons have had the difficulty in procuring a healthy vegetable pill that relieves the bowels...

ABBOTT'S BITTERS.

At once beneficially on the Liver, the stomach and bowels, and in connection with long continued use...

SMITH'S ESSENCE OF COFFEE.

SMITH'S ESSENCE OF COFFEE produces the most delicious coffee, combining the richness and strength of the best Java...

CURE YOUR KIDNEY!

DR. McLELLAN'S Kidney pills are the best and most reliable for the cure of all kidney diseases...

ADDER'S HEALING EMISSION.

It is superior in quality, conforms to application, and is the best and most reliable for the cure of all skin diseases...

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THE FOLLOWING TABLE GIVES THE SCALE OF BONDS ALLOCATED TO THE HOLDERS OF POLICIES OF TEN YEARS' DURATION.

Table with columns: Age at issue, Sum assured, Bonus added, Total amount payable at maturity.

HAIR.

It imparts a richness and brilliancy, cleans, ornaments, improves, embelishes, restores, and preserves the hair, and prevents the falling out of the hair with such success...

DR. MORSE'S INDIAN ROOT PILLS.

ROSE presents you with a likeness of DR. MORSE'S Indian Root Pills, which he has used for many years...

EDWARDS' CAMOMILE PILLS.

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A MARVELLOUS REMEDY! FOR A MARVELOUS AGE!

THEY! TRY IT! TRY IT! TRY IT! G. W. STONE'S LIQUID CATHARTIC AND FAMILY PHYSIC.

THE GRANVEX OINTMENT.

By the aid of a microscope we see millions of little organisms on the surface of our bodies...

FILES AND FISTULAS.

These and other ailments can be cured by the use of the GRANVEX OINTMENT...

R. R. R. THE QUICKEST TIME ON RECORD.

WE have a horse and wagon and proved that our horses have and will stop and care the same...

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Dr. McLANE'S CELEBRATED VERMIFUGE AND LIVER PILLS.

They are not recommended as Universal Cure-alls, but simply for what their name purports.

THE LIVER PILLS, for the cure of LIVER COMPLAINT, all BILIOUS DISORDERS, SICK HEADACHE, &c.

Purchasers will please be particular to ask for Dr. C. McLane's Celebrated Vermifuge and Liver Pills, prepared by Fleming Bros.

THE GENUINE McLANE'S Vermifuge and Liver Pills can now be had at all respectable Drug Stores.

FLEMING BROS., 60 WOOD ST., PITTSBURGH, PA. Sole Proprietors. REDDING'S RUSSIA SALVE Vegetable Ointment.

REDDING'S RUSSIA SALVE Vegetable Ointment.

It is all plain, contains no poisonous or dangerous ingredients, and is perfectly safe in all cases...

English Pickles.

Just received per Steamer ABERDEEN, 40 cases of English Pickles, of various kinds...

Bonnets! Bonnets!

600 BONNETS in various styles, colors, and materials, at a low price...

MATTHEW H. RICHEY, Barrister and Attorney at Law.

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