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*Wm. Howard S. Griffin*  
*Seals Bay Cornwall N.S.*

# ACADIA ATHENÆUM.

TROS TYRIUSQUE MIHI NULLO DISCRIMINE AGETUR.

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## Original Poetry.

### FUTURITY.

Deep are thy mysteries! and all unknown  
To mortals are thy paths: none ever hath  
Thy caverns yet explored, or ever div'd  
Into thy depths to bring from them a sound  
Of what of joy, or sorrow hidden lies  
Beneath thy mystic wave; thy tow'ring heights  
None ever climbed, or from Time's snowy hills  
E'er caught a glimpse of thine untrodden plain.  
And is man left in darkness thus to grope,  
Without one ray of light to cheer his path  
Into Futurity's unknown abyss?  
When fear and dread and sorrow fill his soul,  
And universal nature droops her head  
Beneath the dead'ning touch of Winter's cold,  
Does no bright prospect cast a distant smile  
Upon man's dull and wearisome career?  
Oh yes! for lo! from Heav'n there shines a light  
More glorious far than yon celestial orb  
Could e'er afford when shining in his strength;  
Pours down a golden beam upon thy depths,  
And lights the darkest cavern with a smile.  
And with the light there comes a "still small  
voice,"  
And in a gentle whisper bids him "Hope;"  
Directs him to a scene of endless joy,  
A home of peace, of everlasting rest;  
Calls forth his faith to view the unseen world,  
And makes the joys it views his aim to grasp,  
Forget his sorrows here and dry his tears,  
And, looking forward to his dying hour,  
Welcome the voice that calls his spirit home  
To learn thy heights and depths in endless bliss.

### THE SOCIAL PENDULUM.

CONSERVATISM and Liberalism, or Toryism and Radicalism, are political names for certain moral elements or forces that are not only political but social, that respect not only government, but more general conduct. They seem sometimes to be in conflict or opposition; but on closer observation, are found to be designed for mutual and general good. The conflict or opposition ascribed to them arises from mental near-sightedness, or a narrowness of view, that cannot conceive how opposite forces may be resolved into

another and different force, new and needful. Conservatism and Liberalism are the two opposite movements of the social pendulum, which, like those of the natural pendulum, appear directly counter to one another, and yet result in one and the same issue; in the natural pendulum they may unite in dividing time; in the social pendulum they may unite in harmonizing, securing, and beautifying human lives.

The right understanding and assurance of this, will, let us hope, some day do away with harsh and bitter antagonism, even in politics, wherein now, men war violently, not only because they do not understand how two opposite forces may be resolved into, or unite, in another or different force better than either; but because the infirmity of human nature, in the strife of party, too often riots in their ignorance, or in the selfishness of private ends.

There is a pride of rank and a pride of freedom, either of which is very harmful, and yet God doubtless designed rank and freedom for good; and accordingly it is possible that these two may be resolved into a harmony issuing in the happiest and most perfect state of society; a state that cannot exist without the two opposites of the social pendulum working in united action. Alone, that is to say all high rank, or all no rank, would be like all heat without moisture, or all winter without summer; or all force without adjustments or appliances; for God tempers the most opposite things into a beautiful mixture. The whole of nature is such an adjustment, and man's rude hands, disturbing and altering His plan, would be pain and ruin. So pain and ruin may be often seen in political and social systems, just because too much of man's rude hand is in them; let that hand be in its proper place, let it be obedient to the law of adjustment in the case rank and freedom working beautifully together, each cherishing the rights of the other;—and we shall then see God tempering the social system as he tempers the physical, or as he wields the

stars in harmony with their two opposite forces in right angular antagonism.

It is God, then, who has made differences among men; degrees of rank on one side, and a common level on the other. All men are not of one and the same rank, though all are in many things on a common level. Kings and the Great are a higher rank socially, and yet, in other respects, they and all are alike before God, all alike, for instance, in weakness, in dependence, in spiritual need; alike too, in their right to justice, to national protection, to aid in distress; and in all the essential elements of human nature; and in these things, too, there is no difference; these constitute a ground of universal likeness; and all these are elements growing out of things that God has made, blurred and injured indeed, but not obliterated by sin.

Do you ask what proof have we that God has made differences of rank? The proof is various, the most obvious, perhaps, is seen in the difference of brain. A powerful brain, rightly used, will be a power among and over men. Feeble brains must, in the long run, bow to the might of the stronger. A quick and ingenious brain, rightly used, will win success; and success, with other things in harmony, will confer rank.

In these and many other respects then, rank is a national growth from seeds God sows among men, and accordingly, Jesus Christ, God's pattern on the earth, Himself of no social rank, one of the people, "the Carpenter's Son," though in his unseen relations, God's son—He recognizes and honors rank. "Give unto Cæsar," says He, "the things that are Cæsar's," as well as "unto God the things that are God's," "tribute to whom tribute is due, honor to whom honor."

Now, it is true, that we can hardly contend too strenuously for the rights of our common humanity, inasmuch as *ill-used* rank makes a great strain against them. It becomes us to hold fast to the principle that rank, and superiority, and power, must respect common rights, such as freedom, justice, kindness, all those proper social claims which belong to the men who claim no rank as well as to all others; must use their influence to secure these, so far as they have ability, to all

men without respect of rank, and without fail or faint.

It would be treason against the kingdom of our common humanity; and treason against God who is at its head; to resist or overlook those common rights that lie on one side of the pendulum. But it would be also an offense against God's government to neglect, or oppose the just claims of rank, "honor to whom honor;" for these lie on the other side of the social pendulum, which is essential to the highest good as well as the first.

There has been, in the past, so long a season of offense against justice and equality, that men are quick to notice such errors, and are often blind to offenses on the other side; but let us repeat, both are from God's hand; both exist as powers on the earth; both are necessary elements in the best toned state of society.

We want honest, earnest, intelligent men of equal rank; many of them; men whose bosoms swell with a noble sense of mankind and independence; but we want too, in any perfect social system, that such men shall respect higher rank, shall know and be ready to acknowledge the good it is capable of doing; for, to say nothing of the superiority of mind, which is of itself a rank, one of the noblest, there is needed the benefit of all ranks; the rank of office for instance; we must have magistrates and rulers. But we need also the factitious ranks of "position," as it is called, and of wealth; for these, however ignoble when abused, are capable of and intended for good. A kindly modest bearing towards those beneath him, in a man of distinction, is a form of virtue of great value and sweetness; and possesses great influence over the happiness of others; and so also a just need of respect paid to rank, though accompanied with a just though modest sense of independence, is another form of virtue of a great amiability and power over human happiness. The grace too of mind and manner, which it is the tendency of wealth and rank to produce, may circulate throughout the social system with exquisite benefit. It may resemble that indescribable charm we sometimes observe in outward nature, and in certain forms of feature, and of character.

This sketch is necessarily limited; we close, therefore, somewhat abruptly, by saying that, on this side of the Atlantic, the pendulum is for the most part on the swing of equality; and consequently, the claims and benefits of rank are in danger, possibly, of being ignored, more than those of independence and of common right. Look well then, every body, to the valuable social elements in danger. Don't let us scatter diamonds or pearls on the ground, because they are few, or because they do not happen to be treasured in each one's own private cabinet.

### THE PAST.

The past we can never for a moment reinstate. It lies buried in the grave of oblivion to await the great resurrection. Only a dim, shadowy, undefined phantom haunts the realms of dreamland, or is summoned forth from the silent regions of forgetfulness, by memory's magician wand. We may recollect scenes long since transpired, words that have echoed for years in some inner chamber of our heart, we, in fact, may call up the vast panorama of departed years, but we can never again feel the same emotions of love, joy, hope, or fear, that have been connected with any past scene in our lives.

"We cannot bring ourselves to the same key, Of the remembered harmony."

We can look back upon the years of our childhood, but we feel a powerlessness to bring ourselves again into the thoughts and feelings of a child. We are ever pressing on to a mysterious and unknown future, while over our pathway is flung the shadow of that which in by-gone years was the substance, a pleasant, cooling shade, if that past be not one of shame, a haunting, terrifying phantom, if those acted years be only the record of a misspent life.

### THE CHILD OF PROVIDENCE.

The Institution at Wolfville has long been known by this expressive name, bequeathed to it by one of the Fathers of our Denomination. And one has only to read its history, and mark its desperate conflicts with the forces which sought to crush it out of existence, to be convinced that the name is not a misnomer. He who preserved inviolate the Ark of Israel has piloted our College over billowy deeps, where, under human guidance alone, it must, inevitably, have been engulfed.

But, as in all the other works of Providence, this result has been brought about by human instrumentality. Not only did the founders of our Institutions pray, but they worked and gave of their substance, looking for the promised blessing upon the use of these means. Amid the toils and contributions, then, as well as the prayers of the Fathers, was Acadia founded. What they thus performed was well done, and we glory in their work. But just as the scythe of thirty years ago is superseded by the "Buck-eye," the coach by the car, the courier by the wiry veins, so must their work, which answered well in its day, be not superseded, but supplemented by something which shall be an honor to the influential body to whom Acadia belongs.

Our last Convention accordingly voted that a new building should be erected, at

Wolfville, for the two-fold purpose of affording boarding accommodations to the students at both College and Academy, and lodgings to the latter. The exact dimensions of this splendid five-story building have already been given in our first issue, to which we direct the attention of the reader. Already is the body of the house boarded in, and the roof shingled. The members of the Committee—hard-working, energetic, faithful men—are straining every nerve to have it completed by August next. For this, money is needed, and, as their outlay has already exceeded their receipts, money must come. We offer a few suggestions on financial matters to which we invite the attention of every Baptist and of every lover of education.

The building is needed. High as is our opinion of Principal Tufts' executive ability, it is simply impossible for him to make provision for two hundred, while there are accommodations for half that number only. Hence, applications received from all quarters of the Dominion, and from the Eastern States, are daily rejected. Now, what is the result of this? The two thousand dollars or more arising from tuition fees, which might thus be turned into the Academy funds, without any increase of Instructors, or any other additional outlay, is wholly lost to the Institution. This is palpably evident. And not only so, but as the Academy is the feeder of the College, the attendance in the latter is cut down to one-half of what it might be. If fifty students, at the Academy, give us fourteen matriculates, one hundred, twenty-eight, &c., it is patent to every one that our narrow accommodations, by limiting to one-half the attendance at the Academy, limits also in the same ratio the number of matriculates. A new building, therefore, is indispensable; and it will pay, because it increases so disproportionately to its own cost the number of students at both Institutions.

There is money enough in the Denomination to build it. We have men who might do for us just what Molson has done for McGill, or Trevor for Rochester; who might give, with very little sacrifice, \$1000 to this object. Now is the golden opportunity for the exercise of their beneficence. Then, let our wealthy merchants, our independent farmers, our well-to-do mechanics, in a word, let all classes in our Denomination give as the Lord has prospered them, and there shall be no lack for money.

This investment is one which produces an eternal interest. Long after your descendants have squandered your hard-earned fortune, shall your investment in this building bear its fruit, in training the minds of the youth and developing those God-like powers which the Creator

has given them. Remember the words of Danici Webster, and apply them to this subject of money: "If we work upon marble, it will perish; if we work upon brass, time will efface it; if we rear temples, they will crumble into dust; but if we work upon immortal mind.—if we imbue them with right principles, with the fear of God, and the love of their fellowmen—we engrave on those tablets something that will brighten through all eternity." Such is the object to which this new building is consecrated, who will assist in such a praiseworthy enterprise?

Finally, we have confidence in the piety, love, and patriotism of the denomination. We believe they will perform the work they have undertaken. The late Governor of this Province once said in Parliament, "Attempt to put down the Institutions at Wolfville; you cannot. Every Baptist woman in these Provinces would knit stockings to support them. The thing is impossible." The denomination is the same, and, we believe that in the affair of the new building, they will not allow their former prestige to be sullied.

Either Principal J. F. Tufts, or Rev. D. M. Welton, of Wolfville, will gladly receive and acknowledge contributions.

### GUIZOT.

No greater man has fallen, during the past year, than Francois Pierre Guillaume Guizot. Without doubt, he was one of the most remarkable men of our age, whether we regard him as a statesman or historian. In him, France mourns one of the greatest names in that galaxy of illustrious men who have made her literature famous, and one of the most honorable, high-principled, and conscientious statesmen that have ever administered the affairs of the Empire.

Four months have passed since his death, and it is not now our purpose to present our readers with a sketch of his life, or scarcely even with an estimate of his character, since with both his life and character, the press has already made them familiar.

As a statesman he must ever be regarded as rigidly honest. Ignorant of the arts by which politicians wheedle the multitude, he never made himself popular. He was too high-souled for such contemptible jugglery. Nor were his principles, to which he strictly adhered, calculated to make him the idol of the people. His views of the royal prerogative were worthy of the court of Charles I. of England; and the philosophers of the 16th century were not slower to discern the needs and aspirations of humanity. Yet, amid this darkness, he did what he thought

best for the people, and his failures may be attributed to that ideal of the past, which he so assiduously followed, but to which modern society refused to conform.

With different feelings do we turn to Guizot, the historian. For this work he was eminently fitted. An accomplished scholar, a close student, a judicious critic, a keen observer, possessing a breadth of view and depth of erudition unequalled by any contemporary, he was well prepared to enter the realm of history. His success in this department is commensurate with the talents which he brought to bear upon the execution of his work. He became the chief of that school, in which history is regarded, not as a mere medley of events, without any coherence or unity, but as a concatenation of causes and effects, an evolution of phenomena from antecedents, a great drama, where the unities are observed, and the episodes, although at first sight apparently digressions, contribute to the one common end. His history of France, and of the revolution in England, his history of civilization in France, and in Europe generally, are works which "the world will not willingly let die."

The life of Guizot is another striking example of the effects of hard work. Of low birth, and slender means, he raised himself by his own untiring toil to that lofty eminence before which all Europe adoringly bowed. Nor did he, like some, when greatness smiled upon him, relinquish that which had been the means of his ascent. He still ceased not to plod, and in the hour of misfortune, that activity continued to be his consolation.

Our object, in beginning this article, was to translate from a Paris paper the account of an incident, not generally known, in the early life of Guizot.

The character of any man is inadequately understood, if an estimate is formed with his public acts alone as the basis. The glamour which is thrown around these be-dazzles and deceives the observer. In the temple of fame, the proudest niches are not generally assigned to those whose hearts possessed the most noble qualities, or whose souls overflowed with sympathy. The very adytum may be occupied by one great intellectually, but morally, void of all that is ennobling—having no fear for the oppressed, no help for the fallen, no solace for the bereaved. Not such a man was Guizot. In him the mental and the moral were happily blended, as the following glimpse of his social life will show:

"In one of the illustrious circles, where he was universally admired, he made the acquaintance of Mlle. de Meulan, a lady of considerable attainments, but somewhat straitened in circumstances. For five years she had been a weekly contributor to the *Publiciste*, a journal established by Suard, the early friend and

patron of Guizot; and from this source arose her entire income. In 1807 came a change. She was no longer to be seen in her accustomed place among the Empire's elite. The watchful Guizot soon learned that she was ill, and that the only stay of subsistence for herself and mother was gone. The case seemed hopeless for the two ladies; poverty and misery stood at the door ready to invade their hearth, when, one morning, a package arrived from an unknown quarter, containing that week's contribution for the *Publiciste*, written in a style and manner closely resembling Mlle. de Meulan's. Weekly came a similar package, weekly was it sent to the journal, and not till long after the lady's recovery, was it discovered that the thoughtful, the generous, the great Guizot, had practised the gallant plagiarism."

### Correspondence.

WE are sorry to inform the A. B., who sent us an account of the felicitous appearance of his first-born, that we do not publish notices of births. We congratulate him, however, on his incipient family. "Happy is the man that hath his quiver full of them," says a very high authority; but, with Lamb, we must add, "don't let him discharge his quiver upon us that are weaponless, let them be arrows, but not to gall and stick us."

WE wish to tender our thanks to W. A. Spinney, A. B., for the words of sympathy contained in his letter to the Editors of the *Athenæum*. Nothing is more gratifying to us than the pleasure with which our friends in general, and our graduates in particular, hail the appearance of our paper. By their support we shall still labour to build up the Institution so dear to us all.

SOMEbody has returned us a paper, without sending his name and address. Now, as we issue one thousand copies, it is evidently impossible for us to know who the individual is. We shall, therefore, be compelled, much against our wish, to send him a copy of this issue. Let those who do not wish to become our subscribers take warning from this, and when they return their papers, see that they send their names and addresses; otherwise, the paper must besent as before.

We also take this opportunity of thanking our friends, that so few papers have been returned. We need their support, and heartily thank them for it.

A. Darkey Rev., to whom we sent the *Acadia Athenæum*, has indignantly returned it. No sah!

## Acadia Athenæum.

### EDITORS.

W. G. PARSONS, J. G. SCHURMAN,  
P. W. CAMPBELL, M. K. TUTTLE.

### MANAGING COMMITTEE.

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H. FOSHAY, SIDNEY WELLS,  
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The "Acadia Athenæum" is sent to subscribers at the exceedingly low price of fifty cents per year, *in advance, postage prepaid*. All new subscribers are furnished with back numbers.

THE first regular meeting of the "Athenæum," for the present Term, was held on January 9th. The President's Hall was as lively as ever, and the Students all in their places according to the *rule* not the *exception*. No Debating Society can flourish, when the interest is so small that but few attend, and these few lukewarm in their attachment, and consequently not to be depended upon. We can say with pleasure that we are troubled with no such supineness on the part of the members of the "Athenæum," as preys upon the peace and prosperity of some Debating Societies, with which we are acquainted. They all believe the discipline of such societies to be good and act upon that belief. Refreshed and invigorated, they have returned to enter upon their work with renewed enthusiasm, and, if they bring that spirit into our weekly meeting, we predict for our society a successful and useful Term's work. Appearances are every way favorable, and we hope the Students will make good use of the privileges thus afforded them, so that five months hence

each member may show that opportunities have not been neglected.

The following officers were elected for the ensuing term:—

B. Rand, *President*; W. H. Robinson, *Vice-President*; J. M. Longley, *Corresponding Sec'y*; P. W. Campbell, *Recording Sec'y*; J. O. Reddin, *Treasurer*; and W. G. Parsons, *Critic*.

### "THERE'S IN HIM STUFF THAT PUTS HIM TO THESE ENDS."

The study of human nature has always been pleasing. We love to note the various peculiarities of men and their different shades of character; but perhaps no better field for observation could be found than an institution of learning. Here, we meet with all kinds of persons, those from the humbler walks of life, those who never made the acquaintance of poverty and her sister, toil. On a common platform they take their stand, and here begin our observations. A young man comes to the institution determined to get an education, and filled with such a noble scheme, he presently begins to feel himself a person of consequence. This is a natural result.

He is now fully impressed with the idea that the intellectual status of the future is in some measure intrusted to him. A noble resolve always produces a feeling of this sort. We look at him as he perambulates the streets with head erect; why not? he is under the influence of an exalted impulse. It is but natural he should eye the stars, for *sic via ad astra*. His arms also play an important part in the act of ambulation. They swing with a sort of majestic movement, as if they would call attention of every passer by: "You see here a man of genius, *Ecce homo!*" You meet him on the street. Of course you do not know him. How he pities your ignorance; but he looks up into your face, with a pleasant and confidential smile, as much as to say, "How do you do sir, happy to meet you," or perhaps, in his magnanimity and condescension, he bows. Of course, he bows his best, and his hat is touched by the most graceful of movements, so *he* thinks, and then passes on with the full assurance that he is some-

body. And so he is. He is just the stuff of which men are made.

In a few years these exuberances are toned down by the discipline of an educational course, and he goes forth into the world well prepared to begin life's noble work.

## ACADIA COLLEGE.

### HISTORICAL MEMORANDA.

ACADIA COLLEGE was founded in 1838. Horton Academy having been about ten years in operation, with very encouraging success, it was judged that the time had come for the establishment of a higher Institution. A Provincial Charter was obtained for the purpose, and the first Matriculating Class, consisting of 19 students, commenced their College work in January, 1839. The Rev. John Pryor, A. M., now Dr. Pryor, was appointed Professor of the Greek and Latin Classics; and the Rev. E. A. Crawley, A. M., now Dr. Crawley, Professor of Moral Philosophy, Logic and Rhetoric. They were joined, in 1840, by Isaac Chipman, A. M., as Professor of Mathematics and Natural Philosophy. There was at first no President.

Dr. Crawley resigned his connection with the College in 1847, and Dr. Pryor was constituted President. He left in 1850, and was succeeded, in 1851, by the Rev. J. M. Cramp, D. D., who had been some years President of the Baptist College, Montreal.

A great calamity befel the College in 1852. On the 7th of June in that year, Professor Chipman and four of the students, W. H. King of Onslow, Benj. Rand of Cornwallis, Anthony E. Phalen of Rawdon, and W. E. Grant of Sydney, C. B., were drowned in the Basin of Minas, while returning from a Geological excursion to Cape Blomidon. That sad event seemed to shake the College to its very foundation.

A change took place in 1853, when the Institution was divided into two parts; the *College*, of which Dr. Crawley became President, and the *Theological Institute*, Dr. Cramp being the Principal. That arrangement did not last long, as Dr. Crawley left the Province in 1855. On his resignation, in 1856, Dr. Cramp took

charge of the Institution, and was reinstated in the Presidency in 1860.

The services of Professor A. P. S. Stewart, in the Mathematical and Scientific Department, were secured in 1853. His departure, in March, 1858, was much regretted.

The Rev. A. W. Sawyer, A. M., (now Dr. Sawyer,) became Professor of Greek and Latin Classics in 1855. His resignation of the office, in 1860, was reluctantly accepted. He was succeeded, in 1861, by James DeMille, A. M., who left in 1865, and accepted a Professorship in Dalhousie College.

By invitation from the Convention of the Maritime Provinces, Dr. Crawley returned from the United States, and reassumed a Professorship in the College, in January, 1866. He became Principal of the Theological Department in 1869.

On Dr. Cramp's resignation, in 1869, Dr. Sawyer was unanimously invited to the Presidency.

The following list is taken from the Baptist Year Book for 1874:—

### University of Acadia College.

#### FACULTY.

##### Department of Arts.

REV. A. W. SAWYER, D. D.,  
President, and Professor of Moral Philosophy and the  
Evidences of Christianity.

REV. J. M. CRAMP, D. D.,  
Professor Emeritus.

REV. E. A. CRAWLEY, D. D.,  
Professor of Mental Philosophy and Political Economy.

D. F. HIGGINS, A. M.,  
Professor of Mathematics. (Appointed in 1854)

R. V. JONES, A. M.,  
Professor of the Greek and Latin Languages. (Appointed  
in 1864.)

REV. D. M. WELTON, A. M.,  
Professor of Rhetoric and Logic.

J. F. TUFTS, A. M.,  
Professor of History.

G. T. KENNEDY, A. M.,  
Instructor in Natural Science.

##### Department of Theology.

REV. E. A. CRAWLEY, D. D.,  
Principal, and Professor of Hebrew, New Testament,  
Greek, and Exegesis.

REV. A. W. SAWYER, D. D.,  
Professor of Evidences of Christianity.

REV. D. M. WELTON, A. M.,  
Professor of Christian Doctrines and Pastoral Duties.

The number of matriculants has amounted to upwards of three hundred. Of these, 143 have taken the degree of A. B., and 51 have proceeded to A. M., in course.

Twenty-one of the Graduates have studied Law; twelve, Medicine; and fifty have entered the Christian Ministry. Many are employed in Tuition. Two are Superintendents of Education, (in Nova Scotia and in New Brunswick.)

### WRONG INCENTIVES TO STUDY.

The principle expressed in Caesar's celebrated aphorism, "That he would rather be the first man in a certain Alpine village, than the second man at Rome," has been the cause of a great deal of evil. In the history of nations, war and bloodshed have followed its workings, while in every department its application has been productive of much harm—and in none more surely than in the department of education.

An earnest desire to excel, is not only right, but highly commendable. If one, with the talents his Maker has conferred upon him, can qualify himself to fill the first place, let him occupy it; if, however, he is unable to do this, let him labor diligently and contentedly in the position his abilities fit him to fill.

We will endeavor to point out the effects this motive has a tendency to produce, when brought to bear upon the student by what we may call extreme cases. If a student, actuated wholly by this principle, possess the ability and courage of a Caesar, and is obliged to contend with powerful rivals, one purpose takes possession of his mind, and spurs him on to action. He lives upon the sharp edge of a perpetual fear. The dread of being outstripped, like an evil genius, continually haunts him. When he applies himself to his tasks, his mind, feverish and excited, is divided between the work before him, and thoughts of his rivals. It performs no real, healthy work, and receives but little true culture. He studies, not so much for the sake of knowing as of *seeming* to know. The same anxious dread follows him to his recitations, cuts short his much needed exercise, and drives him back, unrefreshed, to his books. A nervous system, constantly excited, affords no real invigorating sleep. If it were possible, under circumstances like these, to pass through a course of study without injury to both mind and body, still the grand end of education has been missed.

Another, perhaps, with less ability or less perseverance, becomes discouraged, gives himself up to indolence and sloth, and excuses and consoles himself by a false but common saying, "that many of the most distinguished men were poor students in College." Thus he allows the most precious portion of his life to run to waste.

The student should approach the work

of each day with a mind, free from any external fear, and capable of bringing all its powers to bear upon the work in hand. The beautiful and sublime sentiments of the classics, the precision and conclusiveness of mathematical reasonings, and the wonderful and instructive truths of the other sciences, should be well studied and digested, and allowed to exert, upon the mind the refining and disciplining effects they are well calculated to produce. One of the grand results of an education is to form the habit of doing the work of each day promptly and well.

Thus, if while reaping the full benefits of a course of study, and not neglecting other duties, he is able to surpass his fellows, he should take his true place; if not, let him work perseveringly in the place he is able to fill, remembering that all classifications are but superficial tests, and that in the life work the race is not always to the swift, nor the battle to the strong.

### POETRY.

CLOSELY allied to all that is grand and ennobling in the human mind is poetry. It is the voice which falls upon the ear in gentle accents to quell the troubled soul and awaken within the breast aspirations for the true and the holy. It is the spontaneous outburst of a nature imbued with a sense of the sublimity of the subject with which it has to do—the power which fires another with the same inspiration which itself feels, and which it claims as its birth-right.

It is not the senseless utterance of high-sounding words to please the ear. If not profuse in syllogistic forms, arrayed in their natural garb, its very cadence profits but to please. The simple narrative, touched by its sacred wand, becomes the subject of admiration, as, in undulating tones, it falls upon the ear in accents soft and sweet. The poet, like the orator, is one of deep thought and emotion, fine sentiment, and lofty imagination. His words, guided by reason, not by impulse, lead the thoughts of others along the same channel as that in which his own are directed. Thus he becomes the pioneer of joy amidst the surrounding gloom, as truly as the morning dawn heralds the approach of the genial sunlight.

True poetry walks forth in all the majesty which adorns true greatness. Despising the streams which would woo its presence, it seeks the fountain of Truth at which to resort, there to catch the inspiration of its waters. Like the eagle, it soars above the clouds which would darken its prospects, to enjoy the sunshine of unbroken day. It mounts the craggy cliff only to breathe an atmosphere purer and more serene, in which it loves to dwell.

Seeking thus the light and truth proves its origin divine.

In the earliest writings now extant the impress of its hand is seen. Penned by the leader of an ancient people, their words portray the loftiness and grandeur of the mind which gave them birth. The shepherd boy of Israel, too, as he watched his flocks upon the sunny hillside or beside the flowing stream of his native land, passed the fleeting moments in sweet meditation, while his happy relation to the Great Shepherd is expressed by the words, "He maketh me to lie down in green pastures: he leadeth me beside the still waters."

The origin of poetry, then, is coeval with that of man, nay, it is more ancient. Ere yet the light of reason was kindled in the human soul, the poetic sentiment had its birth. Its voice has ever been heard through the passing ages, and now the spark of genius and devotion, viewing the works of his hands, breathes forth the words:—

"These are thy glorious works, Parent of good—  
Almighty! Thine this universal frame,  
Thus wonderful fair: Thyself how wonderful  
then."

Genuine poetry is liberal and catholic, and embraces all classes of men in the bonds of human charity. Its nature is boundless as the ocean, free as the air: we breathe, and pure as the azure depths above us. There is the same human nature for the rich and the poor, the noble and the serf. Others may become the partizans of some particular class, but the poet recognizeth a common humanity underlying all social distinctions; and by those simple touches of nature which make the world akin, seeks to restore the ruptured ties of human fellowship. In this, poetry is the handmaid of religion. Both set a value upon man simply as man, and merge the attributes of caste in the more essential attributes of character. The office of each is to allay, not to irritate, the troubles of society—to promote the equality of the human conditions by opening the heart to wider and more fraternal sympathies, rather than to stimulate it to envy and uncharitableness.

In its history, poetry exemplifies the universal law of "Growth and Decline." As in the case of nations which have risen to opulence and renown marks of the highest greatness invariably tell of succeeding decay, so does its success appear. Dramatic and epic verse have played their part upon the stage of human thought, and have now given place to a large extent to the Lyric's bard.

And, yet, whatever be the changes which time may bring, such names as Homer and Milton, Sophocles and Shakespeare, Horace and Tennyson, can never pass away. Never, while society is linked by the kindred ties of thought and

feeling which bind man to his fellow, will such names become unfamiliar to coming generations, and the changes which we now see may be but the gentle undulations of that vast tide of feeling which bears upon its bosom the thoughts and sympathies of men.

### SUCCESS.

The whole history of mankind, individually, may be epitomized into two words, success and failure. It may seem a sweeping assertion, yet it may be taken as the concentrated extract of human experience. Man is a physical, moral, and intellectual being, and, as a consequence, his actions will be of a three-fold character, and, although the two last seem interrelated, yet the latter may be highly developed to the entire neglect of the former. He was created for a purpose, endowed with bodily and mental faculties for attaining the end for which he was created. Failure cannot be considered as one of the elements that should enter into the composition of a true life—an ideal existence. It is certainly the negative of success, the punishment of sluggards, idlers, and all who have not well considered the end and aims of life, and acted on that consideration.

Man was certainly intended to make life the attainment of a noble purpose, otherwise, being and faculties were given him, only to make him miserable, and this we cannot believe. Success may be defined to be the happy or prosperous issue of some course we have marked out for ourselves, the attainment of some object to which we have bent all our energies, the realization of cherished hopes, the gaining the goal for which we run. Truly speaking, it is the measure of a noble life's work and the reward of labour well-done.

Man is a creature of development. The capability of developing power rather than the power developed was given him. He is possessed of reason, of intellect, and all the materials of success, but the workmanship must be his. He must toil, and with the means at his command he can build up an intellectual structure, whose size and grandeur will be just in proportion to the character of the materials employed and the amount of labor bestowed.

Success depends, first, upon the possession of a certain degree of talent. There must be some native genius. Without brains we can hope to do nothing intellectually, and, if we suppose other circumstances to be the same, and the efforts put forth of the same degree, then success will be proportionate to the amount of genius one possesses. Nature is partial and sparing in the bestowment of her

choicest gifts. Few possess the power to become intellectual giants, still less the number who have been so neglected and slighted by her as to be absolutely incapable of improvement, and consequently of achieving something.

With a good share of intellect there must be industry. No loiterer can hope to receive the crown of success. Nature has her laws, and she has a law of labor. Obedience to it, cheerfully given, will reward the obedient, and a true and certain advancement will be made towards the goal of successful issue. Nature is a scene of unceasing activity. Spring succeeds winter, and summer replaces with fruit the flowers of spring, and even evolves the bud germs of another spring. She rests not, neither is weary. Wherever the sluggard looks he sees enough to convince him that he is an idler amidst universal activity, a purposeless, aimless creature, where everything appears to be working for an end.

There must be perseverance. There must be a set purpose, an unalterable will, and then a continuity of action until the end be attained. The mountains were not piled up in one day, nor the everlasting hills, but working through the ages was a spirit of formation, bringing void into form, chaos into order, separating sea and land by bars and barriers which old ocean could not pass. Never, for a moment, was there a cessation of labor, a turning aside for something else, but a continuous, progressive, and certain working out of nature's decrees.

Enthusiasm is a principle of success. One's soul must be in his work. What is cold and lifeless must be animated by our own burning zealous spirit, otherwise, the Scheme will remain frozen up in the Arctic Ocean of formality. But, when the warm sunshine of an enthusiastic spirit streams upon it, the ice of indifference melts away, and the great project for which we are striving comes down into the warm Gulf Stream of whole hearted, whole souled effort, and success is certain. The great inventors, the world's noblest benefactors, are monuments of enthusiasm. Of course, they possessed genius, nature's own endowment, they labored and toiled with unexampled industry, their perseverance in the carrying out of their plans was marvellous, but, most of all, they infused into their work a sublime, life-giving enthusiasm. Persevering, enthusiastic industry, other things being equal, is the secret of success.

Our students have all returned invigorated and refreshed, and have again settled down to the daily routine of toil. Mathematics, Classes, &c., are suffering violence.

## Notices.

J. E. MULLONEY, Dentist, is in Wolfville on Mondays, and Tuesdays. All work in his line he despatches with skill.

D. ARCHIBALD, Summerside, P. E. I., wants Agents. He offers a rare opportunity for making a fortune. See his advertisement.

J. L. BROWN & Co., have a large assortment of Dry Goods and Groceries. They have two stores, well stocked. The cash system will be adopted by them after February 1st.

IF you wish crockeryware, you will find it of every kind, at A. R. Quinn's. His Groceries are of the "very best" kind.

THE only Hardware Store, in Wolfville, is F. & H. Brown's. Their importations are extensive, and their prices, very low.

## Personals.

PROF. ELDER, formerly of Acadia, but now of Colby University, is at Hantsport, spending his winter vacation. He can never be forgotten by the students of Acadia, by whom he was so much admired. We wish him a pleasant time, and hope that, when the University is again opened, he will enter upon his duties with health, invigorated by a sojourn in his native Province, and that he will maintain the very enviable position, which his versatile talents, and his success as a scientist have already won for him, among the students at Colby, and the people of Maine generally.

J. C. SPURR, A. B., '73, is teaching in Horton Academy. By all the students he is highly esteemed, and he bids fair to become one of the most popular teachers in the Province.

JAS. B. HALL, A. B., '73, is studying Theology at a Divinity School in Boston.

THE Musical department of the Ladies' Seminary is very largely attended. We congratulate Miss Dodge, the very efficient Teacher, on her success.

The first number of the "*Eurhetorian Argosy*" has come to hand, and we welcome it to our Reading-room. It is published by the students of Mount Allison College, and certainly reflects credit upon them. It is worthy of the Institution which it represents. We sincerely wish the Editors success in their laudable enterprise. Long live the "*Eurhetorian Argosy*"!

The Academy is full to overflowing, and still they come. The class rooms have been enlarged to their greatest possible extent.

## Items.

*Math. Prof.*—Our lecture, for to-day, treats of a very entertaining portion of Mathematics, viz., osculatory or kissing circles.

*Soph. (enthusiastically).*—Yes, it is the only part of *theoretical Mathematics* I have ever been able to reduce to *practice*, with any degree of satisfaction.

The Classical Prof. is in quest of a Hercules to remove the ashes from the stove in the Classical room. Certainly, the stables at Augias needed cleansing not more.

The student, who rang the College bell at mid-night, was informed next morning that the act was either "idiotic or malicious." He is yet undecided which horn of the dilemma to lay hold upon.

At the Academy examination, one of the history class-being asked to give the only praiseworthy action of John, replied, "to die."

One of our students has expressed a desire to leave this mundane sphere, because the fugitive and evanescent pleasures of this terraqueous globe are not of sufficient importance to justify a more prolonged sojourn beneath the empyrean blue.

We think he will find no difficulty in "going up" without wings.

*Member of Managing Committee at his eighth visit.* Mr. —, I have called again for that advertisement, as we could not bear to see this paper issued and you suffer such detriment by refusing to advertise. Mr. —, Oh! Yes, I'll give you one. *In a low tone to the Clerk.* I never saw the equal of those fellows, we must give them one to get rid of them.

*Youthful Student.*—"I want a cropping—my hair cut, and as a razor has not been to my face for several weeks, a shave."

*Barber, after cutting the hair, takes the lamp and reconnoitres.* "I think, sir, soap and water will answer your purpose."

*Prof. of History.*—The great glory of Justinian's reign was the reduction of Roman law to a simple and condensed system, consisting of the Code, the Digest, the Institutes, and the Novels.

*Freshman.*—Was Justinian the first Novelist?

A youth received an invitation for the holdings couched in the following dubious phraseology: "We should be glad of your company, but presume you are too busy to accept an invitation.

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