

ACADIA ATHENÆUM.

TROS TYRIUSQUE MIHI NULLO DISCRIMINE AGETUR

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Original Poetry.

THE GAIN OF LOSS.

Life gives us better than it takes away,
In brighter hope and broader, fuller day.

There is no past, but all things move and blend,
In sure fulfilment of a promised end.

We leave the misty capes and valleys we trod,
For the glad sunshine on the hills of God.

To slow grand measure, up the aisle of years
Love truths, enfranchised from long bonds and tears.

Hands that groped darkly for the truth of things,
Hold the clear signet of the King of Kings.

Broad waves that tossed in fierce white passion
heat,
Fall into psalm, and kiss the resting foot.

S. IRENE ELDER.

THE STUDENT.

(Selected.)

Alone, at midnight's hour, a pale-faced lad
Bends o'er his book and reads of things divine,
His face at times seems bright, at times seems sad,
At some engrossing, some o'erpow'ring line.

In mystic tales he dips his ardent eyes,
From Jove's high power adown to Circe's might,
With Cumæ lives, with Pyramus he dies,
He starts aghast at Troy's disastrous sight.

With sage Ulysses he harangues the crowd,
He walks with Plato as a bosom friend,
And with the voice of Stentor cries aloud,
And tearful, mourns poor Philomela's end.

At length his task is o'er, and he retires,
Care-worn and wearied, to his nightly rest,
At dreamland hovers o'er him;—fancy fires
The finer feelings in his heaving breast.

Prophetic voices murmur in his ear,
Bright visions flash athwart his tooming brain,
He dreams of sea, and fancies he doth steer
Some heaving bark along the surging main,

And in some far-off realm at length he lands,
And by his wondrous deeds excites applause;
Noble, greatly honour'd and renown'd, his hands
Are ever lifted in fair virtue's cause.

Then, fleet'er than the light, he homeward bounds,
O'er hill and dale, o'er lake and ocean sheen,
Nor stays to listen to enchanting sounds
Which flow from sirens of the waters green.

But, nearer home, he trembles as he sees
A fairy form in fairy garments drest;
It is—and why is he so ill at ease?
It is the dear one whom his soul loves best.

The old, old tale he tells with falt'ring tongue:
"I love thee, dearest, more than words can say;
I love thee, more than poet ever sung;
I'll love thee ever, stay, my darling, stay!"

A misty veil appears before his eyes—
The form is gone which lately near did seem;
The morning light steals in; he starts, he sighs,
And wakes, alas, to find 'twas all a dream!

ECONOMY OF TIME.

Seneca has truly observed that "of time alone 'tis a virtue to be covetous." Few act with a just appreciation of this fact. Frequently persons ambitious of fame, greedy of wealth, frugal of the other possessions they hold, display a lavish prodigality of their most precious treasure, time. To be prudent in its management and employment must doubtless rank as the leading precept to be learned preparatory to a successful life. Yet by a large majority its importance is not understood until continued violation brings its legitimate punishment on the transgression.

The minutes, hours, even years squandered, if wisely and sedulously employed would elevate many individuals from an inactive, sluggish disposition, a querulous, melancholy dejection and a narrow sphere of usefulness, to diligence, cheerfulness and positions of wide-spread influence. Scarcely any seem conscious of the fact that in a profuse waste of time, not only is invaluable material cast aside as dross, but habits are incurred which will divert the attention and impede progress during busy hours. Few we believe understand the great portion of their lives which passes unimproved. This ignorance is mainly due to neglect in considering how every moment could be most economically and successfully employed.

To no class do these remarks apply more appropriately than to students. The thieves which plunder their minutes are ever on the alert. The extra, luxurious sleep in the morning, the prolonged hour of recreation, the idle musings of fancy all play their part in the disastrous spoliation. Indeed the solitariness of the studio seems to attract and foster vain, chimerical imaginations which not only uselessly consume the time demanded for study, but so interrupt the current of clear, progressive thought, upon which they intrude, that it seldom flows onward subsequently in the same pleasing style. To some these fanciful aberrations are common, to others unusual. The best preventative is a rigid application to the work in hand according to a regular plan.

Much time, too, actively occupied is practically lost. If a man-searching in the mines of Australia or Mexico should discover a nugget of precious ore and lift it merely to gaze admiringly for a moment on its beauty and worth, and then let it drop, we would not hesitate to declare his time abused. But in this very manner again, and again mental labor is lost. As the mind is exercised industriously to collect thoughts on various subjects, frequently,—sometimes in a moment, on other occasions after extended pondering,—it is filled with grand ideas, beautiful, clear and forcible. These are the pure gold which should be carefully treasured in the archives of memory or secured on the written page. But too often their possessors appear amply satisfied with the pleasing sensation attending their introduction and the ideas themselves glide away with the time spent, never to return. Akin to this is the loss in conversation. We never not so much to the manifestly perfect waste of time in conducting idle meaningless talk, in applauding and condemning silly trifles, as to the loss incurred by failing to utilize whatever conclusions may have been reached or information imparted, in sound, instructive conversation. Much time is necessarily and profitably spent in colloquial intercourse. It awakens drowsy faculties, sharpens the mind to shrewdness of perception and keen penetration, and wears away the rust apt to be generated by solitary

thinking. These immediate effects however constitute but one of its rich fruits, another, and one shamefully neglected, is the appropriation of results educed for future contemplation.

Much time is lost on vain efforts and leaving excellent designs imperfectly executed. He who commences the erection of an edifice and never completes it squanders his money, so the student who expends labour on a work and then desists from it, ere the mastery is attained, merits the charge of squandering time. In turning attention to any new undertaking we should ever remember the *cui bono*, it then entered upon, no permanent cessation is allowable before completion.

But the avenues of misspent time are innumerable. All are most effectively avoided by a wise, methodical distribution. System economizes time as it does everything else. And while a disorderly course of labour must exert a similarly unhealthy influence on the formation of character, a systematic pursuit of knowledge must beget regularity, firmness and perseverance. It is a universal law that the best results flow from a gradual, orderly process.

INCIDENTAL INFLUENCE.

THE power that man exerts upon man is mighty either for good or evil. His word or action is a centre of disturbance in that pulsating ether the waves of which thus moved, extending in ever widening circles, thrill the mental organisms of other men, and rolling o'er the bourne of Time, lose themselves only in the infinitude of a shoreless eternity. Yet who in the utterance of any sentiment, or the performance of any act, pauses to calculate its probable results? "Herein we all do greatly err." Our thoughtless remarks are frequently caught up by those who are eager to fault us, and propagated dexterously from one vehicle of communication to another, until at length we find an impression existing among men relative to our views on certain topics, which is not only derogatory to our welfare, but also entirely misrepresentative of our real opinions. Nothing can be more earnestly deprecated than such a state of things; and yet truly we are the cause of its origin. We have planted the vine and though it has doubtless been assiduously watered by other people, still we are responsible for the fruit. This is incidental influence. Men's minds here act like colored glass on light; they allow the greater portion of the rays of influence to pass through, *distained* and *distorted*, upon other souls, but throw many of them back full in our own faces.

We may also severely wound the feelings and mar the prospects of others unintentionally. For though, in such a case, the criminality of the offender be partially extenuated, still the mischief accruing to the injured one is none the less on that account. And further, it is more than probable that his representation of the offence would convey the idea that it had been committed by the injurious person as the pure efflorescence of a malicious design. Carelessness in expression and heedlessness in action, should therefore be suppressed if not entirely expurgated, and in their stead should be substituted a watchful care over the outward manifestations of our mental conceptions.

In fact, simply to exist is to exert an influence. Our example is a motive power, having much to do with the working of the social machinery, and we should strive earnestly to render it worthy of imitation, remembering that, humanly speaking, "we can make our lives sublime." Let us aim then so to attain moral excellence as that the influence we are continually yet semiconsciously disseminating about us shall be productive of good and noble results in all the departments of human activity which it may reach. Thus will we ennoble our own lives and tend to elevate the social and moral condition of our fellow-men. May we keep in mind that:—

"The seeds we in the future throw,
Though hid the while, will sprout and grow
The sowers pains to crown;
And deeds of love long since forgot
Will throw a sunshine round our lot,
E'er yet our day go down."

WHAT HAS BEEN DONE FOR THE YOUTH.

No longer are the Hall's of Learning open only to the sons of wealth. Our forefathers felt the effect of such a state of things, and laboured long and hard to overcome it. A result of the spirit breathed by them into the people of these Provinces is a number of superior Institutions of learning, and a free school law. Every boy and girl may master his own language, may even become somewhat versed in the principles of a higher education, and if they wish to become well posted in all the branches of a high collegiate education ample room has been made for that.

In the schools immediately under the controul of the Government there is given an insight into all that is needed for a start, either for a superior education or one that barely fits a person for the particular field of his fancy. The seed is sown and the germ started, but the extent to which it may be developed depends

upon the good use made of the invigorating and developing material at hand.

The youth may cry "we want this" and "we want that," but until they have drawn more largely from the stores at hand, they should be careful how loudly they cry lest they make more noise than becomes the circumstances.

As far as moral influence is concerned the situation and surroundings of the several institutions of learning are such as to suit nearly every desire. If you wish to be near the ways of vice and sin in its most rampant forms, you can find a location to suit. If you wish to skim the several parts of collegiate work you can readily find a comfortable seat for that. If you wish a locality where health, hard work, and thorough research are held out you can be accommodated. Provision has been made for almost every taste and turn of mind. The longings of every heart may be satisfied, a place and atmosphere can be found which are congenial to every cast of mind.

With this diversity there seems little ground left for excuse to those desiring an education. A little determination and ambition will enable any one to succeed if he avails himself even of the material at hand.

IMAGINATION.

THE imagination is an element of our nature, which enters very largely into the experience of human life, and requires to be kept in subordination to sound judgment, otherwise it may lead to serious errors, and even to the greatest extravagances.

The uncontrolled flights of imagination may so powerfully excite the mind that we may not clearly perceive the difference between the imaginary and the real. Whatever has a tendency to elate or to depress the mind will be rendered still more effective by pictures of imagination. When our attention is directed to some historical fact we can easily imagine circumstances which appear very naturally connected with the fact stated, and by this means we become more deeply interested in the narrative, especially if it be of a tragical character. Again, in relating a fact that has occurred under our personal notice, we may embellish it with imaginary circumstances for the purpose of making it more interesting to the person whom we are addressing, and not be aware at the time that we are going beyond the bounds of real truth.

In declamation the imaginary is often employed to excite the passions, enlist the sympathies, and gain the assent of the audience to the importance of the cause which the speaker is advocating. By this means the mind may be influence

INFIDELITY.

Infidelity is illogical, inexplicable, and pernicious in its influence on humanity. It is opposed to both reason and revelation; it is based upon falsehood, and produces darkness, deception, and ruin. The infidel is regardless of the moral character of actions, he acknowledges no law, either human, or Divine; he boasts of freedom of thought, but practically perverts that freedom, stifles the dictates of conscience, and closes his heart against the utterances of Divine truth. He recognizes no motives to justice, truth, and benevolence: whatever is commendable in his deportment is due rather to the restriction which public opinion forces upon him, than any sense of justice existing in his own breast. Infidelity sinks the mind far below the average standard of fallen humanity. It removes all sense of obligation and responsibility in reference to the claims of the Creator upon mankind, and excites the feeling of presumptuous independence. No feelings of gratitude for temporal blessings can exist in the heart that is influenced by infidel sentiments, for infidelity does not recognize the source whence those blessings flow.

Amidst the darkness of reckless unbelief, the heart becomes the receptacle of everything that is degrading to humanity, and emits its poisonous streams without restraint. The influence of infidelity upon the moral nature of man closes the avenues of benevolence, seals up the fountain of human sympathy, and destroys the tenure of social life. When the moral principle is thus contaminated, the intellect is so debased, that the talent with which it is endowed is employed in objects mean and pernicious. The most talented infidels whose histories are recorded, present nothing better than a dark picture of degradation. When infidelity was predominant in France, the moral character of the nation was prostrated to a lamentable extent: the sceptical and obscene publications produced by infidel writers in that country were industriously circulated, producing a demoralizing influence far and wide.

Infidelity eclipses the brightest prospects of the present life; it casts a shadow over every object of temperal enjoyment, and closes the eyes against the evidences of Divine revelation which are manifest in the works of creation. The sublimity of the firmament produces no attractive influence upon the infidel mind: it excites no sentiments of reverence in his callous heart. He ascribes all order in nature to laws over which no agency presides, and regards the acts of a Divine providence as events of mere chance: his mind is established upon nothing adapted to improve or elevate him: his actions are governed only by the dictates of a scared

conscience, and the unrestrained passions of his depraved nature: he loves darkness rather than light, and becomes an easy victim of temptation and an instrument of death, so far as his influence extends. The religious theories of heathens and pagans are in some respects preferable to infidelity. With all the absurdities and superstitious ideas of which those systems of religion are composed, they involve the sentiments of dependence and obligation. This may account for the fact that in heathen lands those who adhere the most strongly to the ritual of heathenism receive christianity more readily than those who have no faith in the religion of the country.

But the *darkest* feature of infidelity is the fact that it rejects the reality of human existence beyond the present life, and consequently rejects all the means of preparation for the eternal future. Annihilation, is the hope of the infidel; upon this he stakes the destiny of his soul: he lives without hope and without God in the world, and gropes in the darkness of unbelief until the realities of eternity reveal to him his fearful doom.

Who would wish to die the death of the infidel? Sceptical sentiments have been insinuated into the minds of persons who have indulged in critical speculation upon the sacred writings. They have found in those writings some apparent discrepancies, some statements which they could not reconcile with other texts of scripture, and some events recorded too mysterious for them to explain. Our limited knowledge of the works and ways of the Almighty, and of the principles of interpretation is the principle cause of this difficulty. When human pride prompts man to criticise and pass sentence upon the Holy Scriptures it is no marvel if the mind is wrecked upon the treacherous rock of infidelity. To search the Scriptures with humility of spirit and sincere desire to understand the truth will prepare the mind for the reception of Divine teaching, and prove a powerful means of repelling the criticism of infidels. Divine truth has been tested by the severest ordeal, yet it remains unmoved. It contains the elements of light, life, and power, and will finally triumph over every species of error. "The word of God abideth forever."

AN unnatural noise which accompanied a recent exhibition of the Hydrogen Harmonicon in the Science Room speedily led to the conviction that it was an unsafe place for *Freshmen*. One of the class was eventually persuaded to relinquish his desperate effort to escape the anticipated calamities, by an assurance from the Professor of the non-aggressive and harmless character of the fancied projectile.

and in favor either of the right or the wrong.

The most remarkable effect of the imagination is that which a person may produce upon his own mind. A man in intelligent circumstances may become so inundated with pictures of imagination, as not to think himself on the threshold of prosperity by a course which he has marked out, and yet neglect the means for attaining his object, and so continue deceiving himself until the close of his life.

Fanaticism is the result of an extravagant imagination. Religious fanatics have in many instances been treated with the greatest severity when they should have been regarded as objects of pity. Many persons have been trained to a superstitious habit of thinking, and this habit of the mind has become so permanent that almost any picture of the imagination may appear to such persons as a reality. We do not suppose that even those who have experienced the saving influence of Divine truth are entirely free from imaginary ideas upon the subject of religion. Hence we frequently meet with persons who very sincerely believe that some remarkable phenomena which floated in their imagination was a reality, and consequently regarded it as an essential part of their christian experience.

There are many persons who imagine themselves far more important than they really are, and hold themselves in very much higher estimation than they are held by others, consequently they are looked upon with that contempt which their assumed position is sure to excite.

The ghost stories which are reiterated by the ignorant and superstitious originate in the imagination, and so demage the mind that frightful spectres are almost continually haunting them.

Many weak-minded persons indulge in forebodings, and portray in their imaginations the most fearful events, and such as are the least likely to occur. They observe some of the most trivial occurrences, and construe them as omens of coming evil. Thus the dark pictures of their imaginations cast a gloom over the mind, and in many cases lead to insanity and utter despair.

In cases of extreme insanity, the power to control the imagination is entirely destroyed, consequently it runs at random to the greatest extremes. A person in such a state of mind may imagine himself in any conceivable position. He may imagine himself in imminent danger when no danger is near, or perfectly safe in the greatest danger. He may imagine his most faithful friends to be his real enemies, and plotting to take his life. He may imagine himself at the head of an army in the battle-field, or chief officer on board a war ship; a king upon a throne, or a prisoner in a dungeon.

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To some persons the idea of compulsory education is at once distasteful and revolting. The very word "compulsory" strikes upon their ears with harsh effect, nettling their nervous organism, and inflaming a spirit of resentment. Be it so; still we must remember that the most pleasant things or those which give forth the most delicate and attractive sounds are not necessarily either the worthiest objects of search, or productive of the greatest benefits; while, on the other hand, an inharmonious strain, or apparently unpropitious occurrence is no sure precursor of evil.

We wish to offer a few thoughts in refutation of the idea that a compulsory school law would be a dire innovation upon the liberty of the individual, or the prerogative of the parent; and to make good the position that the forced acceptance of a boon, the value of which is well known would be most highly conducive to the welfare of our countrymen.

Has not education sufficient attractions to draw men to the threshold of her temple? Does she not promise to her faithful adherents, rewards far surpassing the difficulties of acquiring them? Does

she not give pledges attested at her consecrated altar, sealed in the Temple of Truth, that guarantee us an abundant harvest? Yet many are slow to avail themselves of the advantages that education presents, —nay, through indifference and neglect their steps are turned from the "thinking shop."

What are the facts of the case even in our own province. Men even now are living with their minds bound by the strong manacles of ignorance without making the least exertion to disenthrall themselves or to prevent the minds of their offspring from being fettered by the same heavy chains. The advance of education is, in fact, grossly and unpardonably retarded through the carelessness and apathy of uneducated parents. Irregularity of attendance at our public schools still widely obtains, and greatly impedes their development and mars their efficiency. Truly this is the one great drawback to the successful working of our present system of education. The fact that the average attendance does not amount to half the number of pupils registered, plainly shows that at least one half of the money of the country appropriated to educational purposes falls short of the accomplishment of its object, or, in other words, is practically squandered. How is this evil with its sequences to be remedied? Some salutary lesson ought, we think, to be given to those who refuse to avail themselves of the privileges granted them,—refuse to eliminate their progeny from under the radical sign of ignorance. A legislative enactment enforcing attendance during a *portion* of the year, at least, is a need that is being felt more deeply by our best educators as each year passes by. When this idea takes shape as a law, we may expect to see results fraught with great good,—so great as to far outweigh the temporary inconveniencies which it would probably superinduce. We admit, however, that, in taking this position we throw ourselves into ranks opposed by many "good men and true." The contest has been carried on with vigor and, though still pending, is lessening in its fierceness. May we not hope that the combatants will ere long amicably bury the hatchet?

The one grand argument urged against compulsory attendance at school is that

it will infringe upon the freedom of the people;—that it is in direct opposition to that innate and universal principle of man's nature—liberty of action—nay, strikes at its very roots. Our opponents ask: Has one man a right to sacrifice at the altar of his own will that which another claims as the noblest gift of his Creator—the dearest and most sacred portion of his birth right? To this we emphatically answer *no*. No man has the right to trample ruthlessly upon the liberties of another. The question, however, misses the point at issue, in as much as the implied domination would not necessarily occur in the event of a compulsory law being passed. It is certainly the duty of the Legislature to protect the interests of the country, to enact measures that will be productive of good. If it is right for government to interfere at all in the subject of education, it is most assuredly desirable that its interference should extend so far as that the greatest possible advantages may accrue to the public.

Have parents a right to cast an ignorant offspring upon the state, to thrust upon communities elements for the increase of pauperism and crime? If a father refuses to provide food for the sustentation of the body of his child, government may interfere and see that his physical necessities are provided for. Should there not be a law, as well, that would protect the *mind* of the child from gross injustice? Assuredly some remedial measure should be enforced to prohibit the parent from wilfully starving the intellect and stagnating the mental growth of his child,—a no less crying evil to the victim himself than bodily neglect, and one far more disastrous in its consequences to society. In the prevention and punishment of crime the laws of the country frequently take precedence of parental authority; and certainly it were quite as wise a step to introduce efficient means for the prevention of illiteracy. Upon those who are already interested and zealous in the cause of education, who are anxiously watching the unfolding of the minds of the youth, such a law would bring no additional obligations. The parent who now looks upon education as a vital necessity would not resist the law as a grievance, but rather embrace it as a blessing. A decree against forgery

imposes no sensible restrictions upon one so long as he voluntarily keeps within those limits which are strictly guarded by the watchful eye of the law. In a legal point of view, then, we think that a state has a right to protect itself against the unnecessary evil of an ignorant populace.

A thoroughly sound education must be universally disseminated in order that government itself may rest upon a substantial foundation. It would of course, be injudicious on the part of legislators to make laws at variance with public sentiment; but we claim that public opinion at the present day in our province is rather favorable than otherwise to the enactment of the law in question. Hence the passing of such a measure by our Parliament would we think be accordant with the ideas of a majority, would be productive of the greatest good to all and would thus completely revolutionize the thoughts of those who as yet are conscientiously opposed to the scheme. True, the perplexities which surround such a step are great; the prejudices and animosity to be overcome are quite strong, and many are the conflicting interests to be adjusted; yet we must resolutely face the difficulties, stem the tide of opposition and strive to win for our country the enviable reputation that she floats the proud banner of universal education. What has been done can be done. Prussia, Switzerland and other countries have nobly led the way, have blazed the track along which we may pass, and results of incalculable value have followed their judicious decision and prompt action.

We think it highly proper, through the medium of our paper, to notice the death of Aaron Ross; and to express our sincere regret at so sad and unexpected an occurrence. He was called suddenly from our society by the mysterious providence of God in the vigor of manhood, and in the midst of prosperity, from the prosecution of long cherished plans, and the prospects of a useful and happy life. He will long be remembered by his college contemporaries, among whom he moved as a gentleman and a christian. While he who reads the future may have called our friend from many a bitter

struggle, many a dire calamity, many an hour of tearful sorrow to the mansions of the blest, yet his removal has left a sadness on every heart; one seat is vacant in the class-rooms; his voice is heard no more among us, we think of him as dead; yet we have reason to believe he lives, having found Him, "whom to know is life eternal," during one of those seasons of revival, which God so often sends to these prayer-sustained Institutions.

Our friend was a native of Margaree, C.B. He came to these Institutions about three years ago. Being one of the many who have no fortune but their brain, no recommendation but industry, he displayed a praiseworthy determination, which with buoyant spirits soon gained alike the esteem of his instructors and the respect of his classmates, who predicted for him a bright future. During the early part of this college year, perhaps from over exertion and too much anxiety, his health began to fail, but nothing serious was anticipated. He continued steadily to fail until the first of December, when he left college, thinking that rest and good care would enable him soon to return. Such was not his lot. He continued to sink until early in February, when he was called from a world of toil to one of rest. In letters received from him during his sickness, he expressed a spirit of christian resignation.

We tender our heartfelt sympathy to his friends and relatives, assuring them that he was held by all who knew him at the Institutions as a talented and energetic man, whose death we exceedingly regret and whose society we greatly miss.

WATCHWORDS.

As individuals we are each a world in ourselves. There are motive powers within each soul all unknown to the world without—secret yearnings after something noble in human life, or grand in the accomplishment of a cherished design.

We stand yet not alone. Each is linked to his fellow by a thousand ties which he can neither gainsay nor overcome. Our very natures are impressible. Thought produces kindred thought; love begets love; hatred kindles strife. Kindness causes the stream which it emits to send the gentle ripple of its waters back

to the fountain whence it flows. Sympathy opens the hardest heart to the influence of more genial natures, while the hard and unfeeling hear the austere accents of their lips re-echoed in every sound that greets the ear. The one scatters the seed which will spring up to brighten days to come; the other, insensible to foreign claims, wanders on in the pursuit of self-gratification and emolument.

It may be said by some that the true man will rise above these accidentals, that he will not be subject to these currents and counter-currents of influence which surrounds him, but will carry on his plans in spite of them.

This is true but only within certain limits. While to exhibit a spirit of perseverance that shall overcome all that opposes the object of a laudable ambition is commendable, it is none the less true that to think of overcoming *all* things is not only vain, but must, in the end, defeat the very purpose aimed at. The golden mean in this connection implies a healthy yielding as well as the spirit of indefatigable combativeness.

The true discipline of life consists not so much in acquiring a direct and speedy mastery over the antagonistic forces which surround us as in possessing ourselves of the power of making these very forces, evil though they may be in themselves, subservient a higher and nobler purpose. Nor does this imply the necessity of doing evil that good may come, since very many instances we may permit ourselves to be influenced by an evil example without wounding the spirit of true manhood within us; and so far is the nature of such a course from exhibiting a mark of weakness that it reveals only the proof of an exalted mind.

Think you that Luther was weak-minded because the actions of the Roman clergy incited him to exertion in the noble work of reform? Was Tell weak-minded when, rather than submit to the tyranny of a foreign despot he rose in behalf of his country and set her free from the Austrian yoke? Was Lincoln weak-minded when the cry of four millions of oppressed subjects rose up before him, and as their sorrows reached his ear he gave himself to the work of improving their condition and set the captives free?

The guides of all human thought, whether devoted to the cause of truth or error, have themselves been under the control of a power within and without urging them on to action. These motive-powers have been the watchwords, ever ringing through their inmost souls, which have borne such fruit in their lives. In all the grades of human feeling, from the loftiest example that ever greeted the eyes of men as his heart

flowed forth in sympathy at the grave of those he loved, to the exemplification in human form of the arch-fiend, who would have caused the Prince of Light to have fallen beneath his power are to be found examples of either class.

Many are the noble efforts put forth amidst the dwellings of discouragement; many the upward steps made only the more unflinching by the dangers of the way; many the Alpine heights attained by exertion inspired by the same spirit as that which possessed

"The youth who bore 'mid snow and ice
The banner with this strange device
'Excelsior.'"

In every department of human industry the need of such spirits is keenly felt—spirits aglow with a holy enthusiasm for truth—willing even to die in her cause, while her proud banner's wave over their slumbering dust wakes a requiem to their memory, and in proportion as they do exist will the true purpose of life be attained, will man be qualified to occupy the position designed for him by his Maker, the better prepared to meet the time when the body shall slumber in the ground, and the spirit return to God who gave it, as in its flight it pierces the darkest shade and soars into the vast unknown declaring that the Problem of Life is solved.

LITERARY.

THE success attending the last open session of the Collegiate Debating Society induced the members to appoint a similar meeting for the evening of Friday, 29th ult.

At the appointed hour, the usual gathering of members assembled, their numbers largely augmented by representatives from the Seminary and Academy.

The general routine of business and other preliminaries having been dispatched, a critique was read by Mr. I. M. Longley. A humorous sketch of the difficulties encountered by youthful aspirants for oratorical distinction; some sound practical rules for guidance in public speaking, and an earnest plea for the importance of the Society and similar institutions, were among the topics discussed in this admirable paper.

Mr. E. W. Kelly followed, with an exceedingly interesting and instructive essay upon "Language, the Incarnation of Thought." The subject was dealt with in a most attractive manner, but within the narrow limits of a mere cursory glance, we are unable to note the many beauties of the style, or trace the line of clear thought and sound argument pursued by the essayist in the development of his subject.

The question for discussion was then entered upon,—“The relative poetical merits of Longfellow and Tennyson.”

Mr. F. D. Crawley, as appellant, opened the debate in a well-arranged and forcible speech. Beginning with some very appropriate remarks upon the art of poetry, he applied them with force and skill to prove the poetical merits of Longfellow.

The respondent, H. Foshay, then took the floor in defense of Tennyson. Mr. Foshay's speech was throughout a most humorous and happy effort, abounding in clever hits which elicited frequent bursts of applause and laughter from his hearers.

Mr. D. H. Simpson followed, dwelling at some length upon the nature of poetry in general, and the essential qualifications of a true poet. Turning to the subject in hand, he sought to give the prominence to Longfellow, advancing some strong arguments in support of his chosen position.

Thereupon Mr. B. Lockhart took the stand, and at once launched forth into a bold and vigorous strain. Indignantly repelling the charge of obscurity that had been brought against some of the productions of Tennyson, he sought to show that the so-called defect could arise alone from a lamentable want of appreciation of high poetic thought on the part of those who indulged in such criticisms. Mr. Lockhart displayed an intimate familiarity with the productions of his favorite poet, and proved himself a worthy exponent of the many beauties of his style and thought.

Mr. W. G. Parsons then appeared in defence of the American. Having rapidly reviewed the chief points suggested by the foregoing speeches, he proceeded with the effectual weapons of a pleasant wit and sturdy argument to attack the opposite party, while entrenching himself more securely in his own position. Point and force were given to his remarks by some telling and well rendered illustrations from the two poets under consideration.

Mr. Schurman then made a few brief remarks in his usual impressive manner, disclosing what he deemed to be a fallacy in the course of reasoning adopted by his opponents. This formed the closing speech of a debate which had been throughout of an unusually interesting and spirited character.

RELATIONS OF MANKIND.

WE are connected with our fellow-men in every quarter of the world by thousands of ties. Millions of human beings whom we have never seen are laboring to promote our interests without whose exertions

we should be deprived of the greater part of our accommodations and enjoyments. While we are sitting in our comfortable apartments feasting on the beauties of Providence, thousands and tens of thousands of our fellows, in different regions of the globe, are assiduously laboring to procure for us supplies for some future entertainment. One is sowing the seed, another is gathering the fruit of the harvest; one is providing fuel, and another furs to guard us from the winter's cold; one is conveying home the luxuries and necessaries of life, another is bringing intelligence from our friends in distant lands.

In the midst of these never-ceasing exertions some are crossing deep and dangerous rivers, some are travelling a vast howling wilderness, some are shivering and benumbed by the blasts of winter, others are tossing in the midst of the ocean buffeted by the winds and raging billows.

Since we are connected with our fellows by so many links is it not reasonable, is it not congenial to the nature of man, that we should be connected with them by the ties of sympathy and benevolent affection? It is true indeed that the various classes of mankind, in every country who are toiling for our good seldom or never think of us in the midst of their difficulties and labor. Perhaps they have no other end in view than to earn their daily subsistence and provide for those under their care. They may be actuated only by the most selfish motives,—by principles of variety and avarice, while some, under the influence of that depravity which is common to the species, may be secretly cursing and reproaching us as individuals or as a nation. But by whatever motive they are actuated it is a fact which cannot be denied, and which they cannot prevent, that we actually enjoy the benefits of their labor, and that without them we should be deprived of the greater part of our comforts and enjoyments which render existence desirable, and cheer us in our own life work. We have therefore, in almost every artificial object that surrounds us, so many sensible emblems of our connection with every branch of the great family of mankind.

Now while we feel gratified with the results of the labor and industry of every class of mankind, is it reasonable that we should look with indifference on any one of them? Is it not in accordance with the dictates of enlightened reason, and with everything that we consider amiable in the nature of man, that we should embrace them all in the arms of kindness and brotherly affection, and that our active powers, so far as our influence extends should be employed in endeavouring to promote their present and overlast-

ing happiness? At present, they seldom think about the benefits they are procuring for us and others by their useful labor: but were their circumstances ameliorated, their miseries relieved, their minds expanded, their moral powers cultivated and improved; were they to behold the various branches of the human family for whom they are laboring, exerting every nerve to promote their moral improvement and domestic enjoyment, it would produce many pleasing emotions in their breasts and in the midst of all their toilsome labors would lead them to reflect that their exertions are the means of distributing numerous comforts and conveniences among men of different nations, rank, and languages. Their minds would take a more extensive range among the various races of mankind with which they are connected; they would learn to trace the remotest consequences of every branch of labor and of every mechanical operation in which they are engaged, and would thus feel themselves more intimately related to every individual of the great family to which we belong.

EXCHANGES.

THE March No. of the *Eurhetorian Argosy* has reached us, fraught with interesting articles. "On Measuring Character," and "A trip up the Mediterranean" are especially interesting.

JUST as we were going to press we received the *Dalhousie Gazette* of March 13th. Its medley of editorials will receive due attention in our next issue.

Personals.

OUR Professor of Natural Science has evinced his interest in the ATHENÆUM, by enclosing \$5.00, to the Secretary. We tender our sincere thanks for the encouragement thus given as a guarantee of sympathy and support.

THE following sons of Acadia are now prosecuting their studies at Newton Theological Institute: J. F. Kempton, A.B., '62; G. E. Tufts, A.B., '66; W. A. Newcomb, A.B., '70; H. Morrow, A.B., '71. Also J. T. Eaton, A. W. Eaton, and J. McLean, formerly students here but non-graduates.

H. W. RAND, A.B., '73, is at present Principal of the Grammar School at St. George, N.B. We learn that his services are highly appreciated by both scholars and parents.

F. H. EATON, '73, and S. McC. Black, '74, now studying at Harvard, have lately been afflicted by severe attacks of Measles. Mr. Eaton has quite recovered, and Mr. Black is convalescent.

ON the 15th ult., Prof. Charles F. Hart of Cornell University, the well known South American explorer, started *via* Europe, for Rio de Janeiro to continue for a few months his scientific researches in Brazil. His aim is to make a reconnaissance of the gold and diamond region north of Rio, concerning whose Geology and Physiology little is known.

Prof. Hart goes out under the auspices of Cornell University, aided by one of its trustees, Col. E. B. Morgan, of Aurora, N. Y., but he has received important contributions from the Peabody Museum, of Cambridge, Mass; from Prof. O. C. Marsh, of Yale College, New Haven; the Metropolitan Museum of Art of New York; from Mr. Hiram Hitchcock of Hanover, N. H.; and Dr. J. C. Rodrigues of the *Novo Minds* newspaper. (*Christian at Work*.)

Prof. Hart graduated at Acadia in 1860 and took the degree of M. A., in 1863.

Items.

Professor.—What is Natural Selection?
Student.—It is the *natural liking* which individuals of different species have for one another.

Professor (smilingly)—Well, your answer is, I suppose, quite pardonable in a young man.

Deceased.—The lofty aspirations of one of the Freshmen, who now dejectedly sings.—"Thou art so near and yet so far!"

Junior, (Geology class)—One genus of vegetation that flourished in the Devonian period was the *Campbellite* (Calamite.)

Professor.—It occurs to me that your *Theological* and *Geological* terminology are becoming slightly *mixed*.

Aspiring Freshman.—"What are the Honor studies in Greek this year?"—On the Professor informing him that Lucian's *Dialogues of the Dead* would be one, the Freshman, who had been lately reading in Shakespeare of the sheeted dead squeaking and gibbering in the streets, asked with no little solicitude and deep emotion: "Will five times the quantity in any other be accepted as an equivalent?"

Mathematical Problem.—Given,—the "*departure*" and "*distance*" of a Semnarian—to find the "*course steered*" by a Sophomore immediately afterward.

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