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THE ACADIA ATHENÆUM.

VOL. 4.

WOLFVILLE, N. S., FEBRUARY, 1878.

No. 4.

Farewell.

When shall we part no more ?
When shall our tongues no more pronounce the sad
Farewell which lingers on our lips? When shall dwell
In peace together those who fain would lay
Upon Love's altar all the soul holds dear,
And sacrificing there its sweetest joy
Think itself blest?

Our hearts grow sad
At thought of the blest union which has bound
Their genial chords in closest bands being sundered
Perchance forever. But why despair? The souls
True friendship seals can ne'er on earth be severed
But, like the tendrils of the wood-bine, cling
To that which strengthens them.

We part to meet again :
If on the shores of time may it be ours
To drink still deeper of those streams of joy
Which to us heavenly wisdom's kindly given;
But if no more till life's short voyage is done
May it be ours to bow before His thrown,
The fount of all true love, and there to be
Forever-more with God.

Thought - Active.

SOME one may say, "Thought-Active," well that's common place enough, I'm sure!" True, gentle reader, yet why on that account turn from it? Are all things common-place thus deservedly despised? Life is in a sense common-place and how often is it so regarded when shorn of all its attraction by the hand of dark disaster, misfortune or death! Evening too and morning may be regarded as common-place when viewed as the constantly repeated changes that have crossed the face of Nature ever since the first evening and the first morning were the first day. Yet who that has viewed the rosy tints of the morning or drunk in with delight the untold beauties of the evening sky, ever tires of the picture that remains as an ever-living source of

pleasure to the contemplative mind. What, then, though evening and morning be common-place if such influences spring from them?

So with the activity of thought: we have considered it before, but let us look at it again; it will bear another inspection.

Thought rules the world to-day, not listless, dormant thought, but energetic, active thought. Does any say No; that the world is ruled as much by the sword to-day as it ever has been. Be it so: I do not wish to convey the idea that I believe that the millennium has yet come, or that the lamb can yet lie down with the lion with impunity. But is it not possible, and is it not the fact that above all these several sceptres which show the force of temporal power there is a higher platform upon which the whole human race stand as one common brotherhood owning in their unity the rule of laws different from those by which the nations as such are governed? Here no contention for supremacy need arise, since in this kingdom one may be truly great without being the enemy or rival of his fellow equally great. Such is the realm of refined, noble thought.

Activity is an essential condition of thought. The proof of life in any department is adjudged by its developments. As in the natural, so in the mental. These developments in the human mind are evidenced by its expression in language either spoken or written. The pulpit, the pew, the bar, the public lecture room, the family circle, the columns of the literary periodicals and magazine are alike the legitimate spheres for its exercise.

Moreover thought exercised brings its own reward. Whether by the living voice or by the pen he speaks to the world, the thinker generally receives a ready audience. He may not always be *deep*, yet his combination of things is so striking that you cannot turn away. Though the

power of eloquence is great and the fascination which it holds over the human soul immeasurable yet it is not style or words alone which please. Thoughts are the seed germs, the true mental *pabulum*. As diamonds have plain settings so the richer the thought the simpler the language in which it can afford to be expressed.

Again : if the presentation of thoughts to others brings a freshness over their minds much greater must be the satisfaction afforded by the exercise to the master mind that gave them birth. The one is above the other in the same proportion that the genius necessary to produce must be greater than the one simply to appreciate what has already been produced. It is as when the sun's rays come upon the earth ; the earth itself may be cold, the sun is necessarily warm if the effect would be salutary ; so then the work of the one is *passive*, that of the other necessarily *active*. All the genius that has been coursing the veins of the long list of actors who have since Shakespeare's day been striving to attain the actual personification, the ideal of which they see hidden in the words of the printed page of his inimitable plays, all this and more must have existed in the mind that gave all these creations an existence. What, then, the powers of such a mind ; and what the revels of that mind in the sphere of a fancy all its own.

We consider the rewards which true merit receives as unquestionably great ; yet, as has often been the case, the real worth of such an one has not been appreciated until after he has become forever oblivious to the words of praise that may afterwards be spoken in his honor. Yet even in such a case will any say that he had not his reward ? Not if the true end in study be considered. This is not that thereby more honor or gold may be acquired, a thousand times no ; but that through it the mind may be opened to broader fields of thought in which it may be the more fully exercised to see in life and in its own mission possibilities never dreamed of before.

But the richest rewards of active-thought are those which are personal. What occupation as a rule does a man follow ? Evidently that which he most delights in. Why e. g. is a man a poet ? Because he has the inspiration to grasp, appreciate and express what to another is dark

and hidden or, perchance, exists not at all ; and in the exercise he finds his joy, his life. He is not a poet because he can thereby obtain the laurel wreath, but he has the laurel wreath because he is the poet. Such are the rewards of the thinker, the richest of which we find in the realm of his own thought.

If it be asked what bearing this subject has upon our daily work and life we think the question can be readily answered ; particularly has it claims upon such as style themselves educators, or whose position makes them, in any measure, such.

If activity be a prime condition of thought the great aim of the platform, the College, the school should be to make men and women, boys and girls *think*. Any method that accomplishes this may be considered successful since it has in it the germ of all advancement, life ; any that fails in this fails in all and is in itself lifeless, worthless.

With life as but a larger school the great Teacher has surrounded us with objects immeasurable to call forth into lively exercise every power of man's mind, every emotion of his soul. From his life, by his precepts do we not plainly learn the truth of the words :—

“We live in deeds, not years ; in thoughts, not breaths ;
In feelings, not in figures on a dial,
We should count time by heart throbs. He most lives
Who thinks most ; feels the noblest, acts the best.”

Luther and Erasmus.

THE name of Luther is a household word, not in Germany alone, but wherever the Teutonic race has spread. With it are associated our ideals of moral heroism, and the memories of a movement which revolutionized the world of science, of literature, and especially of morals. The name of Luther means the gift of the Bible to the Germans in their vernacular, the breaking of spiritual chains, the fearless advocacy of right, the bold defiance of wrong, uncompromising enmity to a lie, and unswerving allegiance to conscience. If ever there was a man who lived according to his lights, who hesitated not when he deemed he heard the voice of God, it was Luther. We think of him standing alone before

the royalty and greatness of Europe, clad in the monk's gown, pleading his case, and refusing for conscience sake to retract the principles set forth in his books; we think of him in the lonely Castle of Wortburg engaged on his great translation; we think of him in his midnight conflict with the powers of hell, flinging his ink-bottle at the very fiend himself. Yes, Luther was a moral hero of the mediæval type,—grand, rugged, and somewhat grotesque withal.

But if his character has assumed such faultless and heroic lines, transmitted through the medium of church historians, while that of Erasmus has been synonymous with genius and meanness, with culture and moral littleness, with vast power, but truckling and time-serving, time, which rectifies the errors of contemporaries, and the judgments of partizanship, is doing justice to both, and while it softens the gorgeous light which has dazzled our eyes in the former, is taking away the mists of ignorance and prejudice which have eclipsed the glory of the latter. Erasmus, whose name is associated with those of the Oxford Reformers, Colet and Sir Thomas More, differed widely from Luther, sometimes to his honor, sometimes to his shame. Erasmus was a broad and enlightened statesman; one whose mind took in the fundamental principles of government. His work on the "Christian Prince" announced the startling truths, that the object of Government is the common weal of the people; that the people's choice was the King's sole right to the throne, and that the Golden Rule should guide the actions of princes as well as peasants. Judging him by the spirit of the times, remembering the almost universal tendency of government to despotism, of power to oppression; remembering, too, that even down as far as Louis XIV, the most enlightened statesmen hardly dreamt that the people were not made for the pleasure of the King, we cannot fail to admire his prescience and genius. Luther entered into no such broad views. Expediency was not in his vocabulary. He did not work calmly, with quiet, self-contained strength.—Wherever and whenever he saw the devil he made a blow at him. Erasmus was cosmopolitan, Luther was a zealous bigot; what he did

not love he hated with all the energy of a passionate and vigorous soul; and what he hated he denounced with more energy than politeness. His denunciations were not classic, his wit was not elegant, his satire not polished. The party of Henry the Eighth who had broken a lance for the Pope he calls "Hogs of Thomists," from the learned Doctor Thomas Aquinas. Again he says of his opponents, "Put them in whatever sense you please, roasted, or fried, or baked, or skinned, or beat, or hashed, they are nothing but asses." One comment of Erasmus on Luther was, "Sometimes he wrote like an Apostle, sometimes like a raving ribald." It would be a great mistake to suppose that Luther was always right. It was partly through his influence that the rebellion of the peasants broke out in 1525. Let any one examine the twelve demands they made, the first of which was the right to choose their own pastors, and see if they are beyond reason and justice. Yet Luther did what Erasmus would not and could not do; he hounded on the brutal and tyrannous nobles at the head of their mercenaries to the work of massacre and extermination. This was a fault of the head, not of the heart. In some measure his very vices were the necessary concomitants of his virtues. Luther was the slave of creeds. He disputed with Zwingli on the Lord's Supper, and the controversy on his part was bitter. Luther hated Erasmus. "All you who honor Christ, I pray you hate Erasmus," he wrote. And again, "I take Erasmus to be the worst enemy that Christ has had for a thousand years." But Erasmus was Luther's friend. He always spoke kindly of him, always defended him, though he deplored his violence and rashness. It was through Erasmus that the Elector of Saxony stood firmly by Luther at the Diet of Worms. The Elector sent for him and eagerly asked him what he thought of Luther. "Luther has committed two crimes. He has hit the Pope on the crown and the monks on the belly," was the reply. Still he found fault with Luther's abusive and violent language. Erasmus, in common with the Oxford Reformers, worked for reform, not schism. They did not wish to subvert the papacy. They wished only for a return to Apostolic purity and simplicity. For this he

flung his trenchant satires abroad, which opened the eyes of men all over Europe to the need of Reform, and turned the ridicule of thinking men upon monks and scholastics; for this he scattered over Europe, by thousands of copies, the original Greek testament, with a Latin translation of his own, so as to draw men from their scholastic theology and lead them to the living fountains. By which, also, he laid the foundation for the translation of the same into the "vulgar tongue" of each people—in itself a mighty and needed reform. Hear his eloquent language in the preface to his bible: "I wish that even the weakest woman should read the gospels, should read the Epistles of Paul; and I wish that they were translated into all languages, so that they might be read and understood not only by Scots and Irishmen, but also by Turks and Saracens. I long that the husbandman should sing portions of them to himself as he follows the plough, that the weaver should hum them to the tune of his shuttle, that the traveller should beguile with their stories the tedium of his journey." Here we discern the pure, genial, philanthropic nature of the man. Yet he was hated by monks and Lutherans; by monks because he exposed their vices and refused to enter the lists against their enemies; by Lutherans because he did not espouse all their doctrines and side with them in their partizan warfare. He feared Luther's wild spirit. He foreboded the breaking up of society and the political chaos of rebellion which bore fruit in the Thirty Years' War. He wished to attain the ends without that calamity—to reach the promised land without marching through the red sea of slaughter. He was not passionate. His piety was not a wild o'ermastering torrent—it may not have been emotionally deep; yet was it intensely humane, recognizing the brotherhood of man. With indignation he writes to a friend, "The Pope and Kings count the people, not as men, but as cattle in the market!" The doctrines of Augustine he could not accept. His humanity and broad culture revolted from the rigid system since called Calvinism. For this the reformers hated him. He told parsons to leave their wranglings and read the bible; he told Popes and Cardinals to look at the Apostles and make themselves more like them. For this

they called him their enemy. Erasmus prepared the way for Luther. He was the Apostle of mental and spiritual freedom; he would have enlisted thinkers and learning in his work; Luther enlisted the passions of the people, and the storm burst over Europe, which swept away the old landmarks, and retarded, as the German poet, Goethe, says, the intellectual progress of mankind for centuries.

Both Erasmus and Luther were necessary to the Reformation. Each had that endowment which fitted him for the work to be done. While we reverence the man who dared the wrath of Kings and Popes, who summoned the wild democracy to his side in the warfare against imposture, let us not forget to do him justice who first aroused the nations to reform; who was ever the gentle preacher of Peace, though scornfully eloquent against corruption wherever he saw it, and under whatever forms it lurked; who deprecating extreme measures and division, refused to fight against the Truth, though preached by extremists and violent schismatics; who in his old age tried in vain to be a mediator between both parties, and died beneath the scorn and opprobrium of both, because while possessing some of their noblest virtues, he lacked many of their vices.

After - Prophecy.

NOT to be reckoned among the least of the good things of which this world of ours is the recipient is the wonderful gift of after-prophecy. Scarcely more remarkable, indeed, were the edicts of former ages as set forth by special revelation than are some of the disclosures of this art so peculiar to these latter times. True on point of time after-prophecy takes issue with her elder sister, true-prophecy; yet as this is only a matter of time the slight discrepancy may for the present be disregarded.

The precision with which its developments are effected is remarkable. Unlike the ancient oracle it gives no uncertain sound. No ambiguous utterance escapes its lips. Not more effectively from the hand of the trained marksman are the contents of a polished rifle sent on their message

of death against the unhappy rover of the woodland than are the powers that be subjected to the scrutiny of the individual possessed of this most-to-be-coveted art. Definite, pointed, and always correct, it possesses that which all men admires; hence its great worth and universal appreciation.

The calamitous issue of any undertaking is the certain precursor of one of its most successful dictions. A familiar example will illustrate. A company is about to spend a day in festivity. Our friend, after-prophecy, remains at home. The morning clouds soon pass away and all is glad. The expedition departs, but when at evening it returns, the soiled cloth and pretty ribbons, which the morning toilet had so carefully arranged, and perhaps not without a purpose, tell what the sudden shower has done towards swelling the fortunes of the day. A splendid chance for the exercise of after-prophecy! And shall it be lost? Certainly not. In stentorian tones its voice is heard proclaiming: "I knew it would rain; the morning clouds foretold it. I felt confident of it all the time."

Or again: Some new enterprise is entered upon. To all appearance the prospects for success seem fair. With a commendable zeal all necessary arrangements are made for its completion. Meanwhile some unlooked-for event occurs to blast all the hopes which seemed so well grounded. Failure and disappointment follow, where promised joy and success. The keen discernment of after-prophecy is again busily at work, and answering voices re-echo the sound: "I was suspicious of the arrangement from the beginning, and in my own mind thought that it would turn out *just as it has*. Strange that people *will* not learn!"

Wise souls! whose wisdom stands akin to the interest in the welfare of others, manifested by a certain ancient maiden lady, who, conversing with a friend upon the propriety of young people reading novels, said that she felt it to be her duty to read all the light literature in her power, so that she might be in a position to advise the young as to what they should read.

Benevolent heart! How striking the resemblance, as well as the contrast, to the modest little flower—

"—— that's born to blush unseen
And waste its sweetness on the desert air."

Long may she live to assist after-prophecy in her mission of mercy to a suffering and fallen humanity!

Languages.

THE *Geographer Balbi* reckoned that there were 860 distinct languages and 5000 dialects. *Adelung* reckons up 3064 languages and dialects. Of the 860 distinct languages, 53 belong to Europe, 114 to Africa, 153 to Asia, 423 to America, and 117 to Oceania.

European languages, called Indo-European because of their connection and relation to Sanscrit, a dead language of Upper India containing a valuable literature, are co-extensive with the Caucasian race and modern civilization. The two great divisions are Celtic and Gothic. The leading features of this language are the compounding of syllables to make new meanings, and the use of inflections to form cases, moods, tenses, etc. The second great class of languages, occupying China and the other countries of Eastern Asia, is called the monosyllabic class, because every word in them consists of only one syllable. There are only about 400 syllables in the Chinese language, which makes no use of moods, tenses, etc. The tone in which they are pronounced and the order in which they are placed determine the meaning. It wants the consonants f, d, r, v, x.

The American Indians possess a language of wonderful richness in words, remarkable for complicated grammatical forms. We have heard Micmac scholars say that it was like the Greek in its deep melody and euphonic arrangement. This class of languages has been called polysynthetic from their combining many ideas in the form of words.

A Freshie always sits on the opposite side of the room from his girl; a Soph. occupies a chair at some distance from her on the same side of the room; a Junior sits on the further end of the same sofa that his girl occupies; but a Senior—Oh my! *Ex.*

Acadia Athenæum.

WOLFVILLE, N. S., FEB. 1878.

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Who so base as would not be a critic?
If any, speak!

FRIENDS,—

One and all, please read this chapter to the end. It is very interesting. At least the writer thinks so. He has put on his spectacles, slippers, etc., and invoked the spirit of criticism, who, obedient to his will, hovers over him and dictates the following:—

Criticism is one of the prerogatives of man as an intellectual being. Every body is a critic, from the "missing link" to Mrs. Grundy. The little boy with the dirty face criticizes, and the President receives sentence before the high court of the street gamin. The genus Partington criticizes, and the parson's wife stands convicted of high crimes and misdemeanors unknown to civil law, because her husband's linen was smooched, and it was darkly whispered about by a lady at whose house he slept, that there was actually and truly—may she never speak another

word, if she should die at the moment, etc., etc., etc.—actually a hole in the big toe of the poor dear man's sock, and it the dead of winter too! Therefore let no one indulge the hope that he has never been arraigned before some bar, for in this world all are judges and criminals at the same time. This is the first great revelation. Again the spirit came and said: Quite curious it would be to examine some of the opposing judgments of great men. Macaulay called Milton "The poet, the statesman, the philosopher, the glory of English literature;" while Goldsmith said of him, "There is no eloquence in his style, and no taste in his compositions." Addison said Milton stood first among English poets; Waller said the only merit Paradise Lost possessed was its length. Mr. Whately said of Pope, "That his rhymes too often supply the defect of his reason;" Mr. Dyce speaks of his closeness of argument and marvellous condensation of thought. Then of Wordsworth; who does not know how severely his great poem, The Excursion, has been condemned by Jeffreys and Macaulay, and how enthusiastically praised by Prof. Wilson. Apropos of Wordsworth, here is a little story of Charles Lamb's: "Wordsworth one day told me he considered Shakespeare greatly overrated. There is an immensity of trick in all Shakespeare wrote, and the people are taken by it. Now, if I had a mind I could write exactly like Shakespeare. So you see, said Lamb, it was only the *mind* that was wanting."

Johnson despised the taste and knowledge of the Athenians. He said Demosthenes spoke to a people of brutes. Macaulay says of Athens: "When the sceptre shall have passed away from England, her influence and her glory will still survive, fresh in eternal youth, exempt from mutability and decay, immortal as the intellectual principle from which they derived their origin, and over which they exercise their control." Samuel Johnson was the greatest of gentlemen to Carlyle, and to Macaulay, the prince of gawks. The one saw in his nature the tenderness and inborn dignity of the true man; the other, while he acknowledged his ability, ridiculed his clownish behaviour. Carlyle depreciates Tennyson, whom the world acknowledges great,

whom England acknowledges chief of living English poets. Miss Martineau has gone for the male heroes of our worship, generally. She is as great an iconoclast as Mahomet; she has left half our idols with broken limbs and bloody noses,—eyes blacked like rowdies after a street brawl. (Here the spirit sneezed and fell asleep.)

These examples might be drawn out interminably,—in fact, so far as to tire a critic of criticism; listen then to the last, but by no means the least. An article printed in the *ATHENÆUM* was severely dealt with by a young man from the country, we rather suspect a man who, flourishing the ferule over the scalps of dodging rural incorrigibles, tired of small prey, and directed his vigor to our lofty sophomoric pates. Now, the same modest little article had the honor of being copied by one of our Provincial journals. We are in a dilemma. Who is right? We pause for a reply.

Moral. Obey the instincts of your nature. Send along your criticisms. Never doubt that your little bean-pole touches deep-sea bottom. Imagine yourself to be the profoundest of men. Laugh at all who are not firmly grounded in all matters of opinion; call them roosters—things that are on the fence, etc. Repulse with scorn the hint of ignorance being bliss. Above all, “to thine own self be true;” which is to say, depend on your own judgments in all things, and call those who differ from you, poor, mistaken mortals, or pitiable fools.

Co-Education.

THE friends of Education and especially those of Acadia College, during the past few weeks have been considering the Educational wants of this Country, and have been endeavoring to meet them. To the supporters of Acadia College, there is now but one absorbing question, viz: how shall they build to meet the actual wants of the future? There is however, a question of vital importance in the construction of these buildings.

Shall the Seminary be so located as to allow the young women *all* the advantages which Acadia has afforded to young men in the past, or must young women feel that their education must be limited on account of sex or want of mental calibre to a cur-

riculum far inferior to that which the young men enjoy. It seems to be overlooked in the education of young women that eventually they become women and mothers, and to educate a people without educating the women is practically impossible. The mothers have the control of children at an age which colors their future life, while the influence of women in Society cannot be over-estimated.

Many arguments will be used by the conservative Educationists against permitting young women the privilege of enjoying a full course of study. It is even adduced by some that the tendency of a thorough education is to make woman *masculine* in their conversation and manners.

Such arguments might have been refuted in the dark ages, but at present it will not be necessary. But let us take a glance at the educational world and see what opinion we can evoke from it. Conservation, social theories, are always best refuted by the stately march of society itself. From “the Report of the United States Commissioner of Education,” there are over one hundred colleges in the United States open to men and women alike. In the secondary institutions of the country, about seventy per cent. are on the co-education plan.

In Switzerland the primitive Italian plan of admitting women to all departments of the university has been acted upon since 1864. In fact, all over the Christian world, doors of universities and art schools are steadily opening. At Vienna, Paris, Rome, Padua, Milan, Leipsic, Gottingen and even at Upsala and other like educational centres, women are admitted to full collegiate privileges.

In no country has co-education in the universities appeared so unattainable as in Great Britain. In no other is the power which controls universities so thoroughly committed to tradition. And yet even in Great Britain there are not a few tokens of progress. Edinburgh University is looking at that question with a degree of favor. The University of London admits women to all degrees on precisely the same terms as men. Over two-thirds of the professional lectures of the University of Cambridge have been thrown open to women, while the leading newspapers of England favor co-education.

The educational outlook is most cheering. The friends of liberal education need have no fears. At this important time the attention of many is turned towards one of the Educational centres of

the Lower Provinces with unusual interest. It is desirable that Acadia should be rebuilt on the broadest educational plan, for only in that way can she fulfil the mission which is designed for the "Child of Providence."

GRADUATE.

A Contrast.

MESSRS. EDITORS,—

Have you any space in your columns for the sportings of a youthful fancy; or can nothing pass muster with you except the dignified and expressive words of the wise? There are so many to speak these, however, and the student's life is so largely occupied with their consideration, that my ramblings may the better serve you as diversion. If so, well,—I've heard it said that the heart that lends good cheer to a fellow's path along the rugged way of life, makes but itself the happier; and so I am content.

But to proceed. It has often been a matter of thought, as well as endeavour on my part, to enter into the feelings of the tourist on his first visit from the Old World to the New, or *vice versa*. What thoughts fill the mind of the American voyager when his eye catches the first glimpses of the land where first his fathers dwelt; or what may be the conjectures of the European when, after the ocean passage, the outlines of the distant hills, existing long ago in their own quiet domain, loom up to break the monotony of the view which has of late constantly met his gaze; or yet, again how those ideas change, and what emotions further fill his breast when he sees for himself what had existed before only in the field of his own creative imagination,—all these queries and more, must, for the present, in my own case, remain unanswered; and I leave them with the hope that they may not always be so, to consider some of the contrasts, as I consider them to exist, between the Old World and the New.

The contrast in name conveys a very correct idea of the styles of architecture to be found in the two respectively. The one is marked by massive edifices, rising in high relief, and existing in many cases simply in monumental ruins as historic monuments; the other, though able to boast of no small

amount of architectural skill, differs largely in the developments thereof.

In governments the change is marked. The leading Power of the Old World is a Monarchy; that of the New a Republic. The soil of the New appears to be particularly adapted to the growth of republics. To such a degree is this the apparent fact that it may not be considered too broad an assertion to say that in the one Republicanism is indigenous, and Monarchy an exotic; while of the other, as a whole, the contrary might be affirmed with equal correctness. If, at the first glance, the case of France would appear as an exception to this statement, a consideration of the difficulties with which republican principles have had to contend, would seem rather to substantiate than weaken the truth of the statement; and if to the student of history the name France in earlier times indicated a mere fluctuating political expression, there is some reason at least to justify the thought that an expression of like import would not be wholly inapplicable to the government of that country in later times. In this light, then, we have Switzerland as the only full fledged republic of the Old World, which is counterbalanced by the case of Brazil in the New; and, as no great length of time has elapsed since I learned it, I remember distinctly the statement that if equals be taken from equals, the remainders are equal. The application of this principle to the case in hand is at once apparent.

Society in the two countries bears its distinctive marks of contrast. American society is self-created; European is moulded,—each being alike the spontaneous growth of the principles which underlie its formation. These principles, in their origin, I conceive to be in wide contrast. I will not say that they are diametrically opposed, for the so-called "natural order" of things is professed to be followed in each. To affirm of either that this is disregarded, would be to level the foundation stones upon which the great superstructures are raised. Though neither would deny the common brotherhood of man, their manner of running out their lines is entirely different. The rapid growth of slavery in American society, under a government purely republican, may be urged as an objection to the recognized principles of equal rights to all,—one of the cameo-stones of that system,—thus affording an example of principles, as such, contradict-

ing themselves in practice. To this it may be answered that slavery, neither in principle nor in practice, was ever endorsed by the American Republic, as a nation. It was owing to the fact that by the nation, as such, it was opposed and condemned, that it was overthrown. Besides, there is nothing unfair, and it is by far the more charitable view, to assume that the larger number of those who engaged in it, did so because it was to them a source of wealth, thus putting the principle upon which it rested, whatever that principle might be, out of the question.

Again it may be stated that England, as a monarchy, freed her slaves as well as the United States, as a republic, and at a much less cost, which would show that the difficulty or evil, for as such it was most certainly regarded, was not so deeply fixed on the English as on the American mind. Let that be granted; but on the other hand the power that could exert itself to overcome the greater evil must surely prove the principle of action possessed therein to be equally great. In either case, the dark shades of the picture in Uncle Tom's Cabin are now largely removed from the mind of the youthful reader, as he thinks that American slavery is now no more, and his young heart bounds with joy as he remembers that the fair land of the West is no longer the prison-house of human liberty.

But I must return; and if ever I return from my foreign voyage, you may hear from me again, for then I shall have changed my name, if not my nature too.

A WOULD-BE ROVER.

English Colleges.

ON each side of the beautiful and spacious High Street are situated several of the colleges, which together constitute Oxford University. Of these All Souls' is the first to gain the attention of the traveller as he approaches it from the west. It was founded in 1437 by Henry Chichele, Archbishop of Canterbury, in memory of those that fell in the battle of Agincourt. It is styled *collegium omnium animarum fidelium defunctorum de Oxon* (college of all the faithful people deceased in Oxford). The front, skilfully faced with Bath stone, is nearly two hundred feet in length and produces a very fine impression. Glancing at the statues of Henry VI. and the Founder you enter the first quadrangle by the western tower gateway. In this court but little change has been made since the

days of Chichele. To the north are the chapel and hall. Of these the chapel is much admired, and justly. The "exquisite vaulting of fan-tracery" cannot fail to catch the eye of the visitor as he enters. But the chapel's greatest attraction is the altar screen or *reredos*, which was accidentally discovered by the removal of a modern altar-piece. This *reredos*, when brought to light, was but the wreck of its former self, but through the munificence of Lord Bathurst, a Fellow of the college, was thoroughly restored. It consists of thirty-five statues and nearly one hundred statuettes, each of these standing in an "elaborate canopied niche," together with a sculpture of the crucifixion. The first tier includes the apostles of our Lord; the second noted historical characters, and among these is John Talbot, of Shrewsbury, in the attitude of planting his flag under the walls of Rouen; the third tier contains a statue of Earl Bathurst, the donor of £5000 to this beautiful chapel, and those of Henry 5th, Catherine of France, Margaret of Anjou, and others.

The hall is situated to the east of the chapel. In it dine the Fellows of the college, and its walls are graced with pictures of distinguished men, among which are those of Jeremy Taylor, the poet Young, Sirs W. Blackstone and Christopher Wren. The second quadrangle, 172 x 155, has on the north side the library, on the south the Fellows' chambers, on the east the chapel and hall, and on the west a cloister. The library on the north side is rich in works of law and contains 60,000 volumes.

In Westminster Abbey can be seen an epitaph of a very amusing character on a Fellow of All Souls': "Here lies Francis Newman, late Fellow of All Souls' College, Oxford, who died in the year of Health, 1649. Divested of Body and received among the seats of the Blessed Souls, he is now truly a New-man." Of Dr. Young, an alumnus of All Souls' and of "bright thoughts" notoriety, a very amusing story is told: "Once on a time he (Dr. Young) was walking in a garden with some ladies, to one of whom he was paying his addresses, and afterwards took to himself, when the servant came and informed his master that a gentleman wanted him in the house. The doctor, unwilling to quit the ladies, refused to go; they, however, taking him by the hand, led him to the gate and obliged him to leave them." As he took one longing look he exclaimed impromptu and with great pathos:—

"Thus Adam looked when from the garden driven,
And thus disputed order sent from Heaven;
Like him I go, and yet to go am loth—
Like him I go, for angels drove us both!
Hard was his fate—but mine still more unkind.
His Eve went with him—but mine stays behind."

The income of All Souls' is about £18,000; it possesses 10,218 acres of land which produce about

£16,000; has eighteen benefices to bestow, distributes £6000 among twenty-seven Fellows.

Some of All Souls' noted men are—Linacre, physician to Henry 8th; Leland, to whom Henry 8th gave the title of King's antiquary, also styled "Walking Library"; Jeremy Taylor (holy, living and dying); Doctor Edward Young (author of "Night Thoughts"); Dr. Key, Sir John Mason, Sir William Petre, Sir William Blackstone, Prof. Max Muller, and a long list of others.

As you proceed along High Street you observe a cupola, under which is a statue of Queen Caroline, consort of George II. This cupola adorns and emphasizes the entrance to Queen's College.—Queen's was founded in 1340 by Robert De Eglesfield. Its title is *Aula scholarium Reginae de Oxon* (Hall of Queen's scholars), which it received in compliment to Philippa, Queen of Edward III. Philippa took such a deep interest in this college that she aided and encouraged the founder while living, and after his death (1349) took the foundation under her special protection; and it may be said, in consequence of this seat of learning being always more or less patronised and aided by England's Queens, that it is emphatically and peculiarly Queen's College.

To the north of the first quadrangle is the chapel, containing illuminated windows, very ancient and very beautiful. "The east end is in imitation of the Roman Basilica. The ceiling represents *The Ascension*. The altar-piece is a copy of Corregio's *La Notte*. The reading-desk, (a brass eagle on a pedestal,) 1612, bears the inscription *Regina Avium, aves Reginensium*. (The bird of Queen's is the queen of birds.) The screen, supported by eight columns, Corinthian order, formed of fine Norman oak, is very handsome. The massive marble pillars, near the altar, are of first-class workmanship.

The Hall, designed by Sir Christopher Wren, is a room of fine proportions. The portraits of benefactors adorn the walls.

TO BE CONTINUED IN OUR NEXT.

Miscellanea.

THOSE who delight in history will be pleased to know that the Harpers, of New York, have issued the first volume of "A Larger History of the English People," by J. R. Green, author of the popular "Short History."

PRESIDENT ELLIOT, of Harvard University, in his last annual report, gives four tables of the annual expenditure by the students at that institution—least, \$499; economical, \$616; moderate, \$850; ample, \$1365. Under the first two heads, no allowance is made for a servant, subscriptions to

sports and societies. The least annual expenditure for board is placed at \$140, highest \$304, fuel and light \$11 to \$45, books \$20 to \$35, clothing \$70 to \$300. He says there are a few students who keep their expenditure within \$500, and this "it is possible to do without injury to health, and without suffering of any sort; but it requires extreme economy and the faculty of making a little go a great way." The great majority of the students whose parents are in ordinary circumstances spend from 650 to 850 dollars per annum. Above the latter amount "there is no longer a question of necessary or ordinary expenditure, but only of unnecessary and extraordinary expenditure."

PROF. Blackie, of the University of Edinburgh, has written a protest against "the course of corruption of the English language by a minute and curious imitation of the Greek, lately commenced by Gladstone, Mr. Browning and a host of minor men." He insists that "English is English, Greek, Greek, and Latin, Latin; and that we have as little right to say Keltic for Celtic, Kikero for Cicero, Platon for Plato, as we should have to call Munich, Munschen, or Florence, Florenze." The Professor stigmatizes the innovation as a silly affectation.

Things Around Home.

TEMPUS FUGIT.

WHO spoke first?

HOW about that Phrenology?

It has been decided by one of the classes in Greek, that all things being equal, you can get drunk quickest in the Acc.

Of all simple sayings, the best and worst, The saddest and gladdest, is "I spoke first."

THE initial Reception of the season is about to take place as we go to press. Excitement intense. Joy reigns on the Hill, despair settles on the village. The 8 R's mourn sore.

THE Sophomoric Sleigh-drive was a grand success—all except the drive. The full felicity of that part of the programme was interfered with by meteorological disturbances.

"PAY for the Athenæum,"

Pay whenever you can,

Put your hand in your pocket,

And ante up like a man.

"A boy's will is like the wind's will,
And the thoughts of youth are long, long thoughts."

Accordingly, it is cheering to see the Juniors, clad

in ulsters and fur caps, shivering around the door of the Scientific Department and laying plans for their June expeditions.

BENGOUGH is coming. The principal men of the place are to be caricatured. Everybody is estimating the importance of the position he holds in Society, and wondering if "Ben'll get me down." We, here we speak in our editorial capacity, are going to see that we get fair play.

Sunday,	Dimanche.
Monday,	Lundi,
Friday,	Vendredi,
Saturday,	Samedi.

Such was a part of the vocabulary assigned to the French class for a recent lecture.

"Mr. R." observed Mlle., as she directed her attention to a youth of semi-sentimental aspect, "Mr. R. give me the word for Saturday."

Mr. R., whose thoughts have been wandering, hastily, "Sem-Day."

SHE said that she wasn't agitated on the Eastern Question; she didn't feel anxious to know who would be the next Pope, it mattered little to her whether or not the telephone is the greatest invention of the age, she didn't particularly care "who spoke first," but what she did feel a languid interest in was "Who sent that horrid valentine!"

WINTER pastimes, until recently, have not flourished. Muddy roads and wet winds during the first of the term had a depressing effect. Lately there has been a reform movement. A small patch of "fair to middling" ice accommodatingly presented itself a short time since, and until the late rain-storm was patronized approvingly, by a goodly number of pleasure seekers. Since that time snow-shoeing and sleighing have been in vogue.

Two juniors spending their vacation "back in the country," paid a visit to a district school in their neighbourhood, and the little ones were accordingly put through their facings by the pretty and obliging school ma'am. Among other general questions the conundrum was propounded, "What are the four seasons of the year?" Promptly and confidently came the response from a bright little fellow of nine winters, "Europe, Asia, Africa and America." Juniors took down their sleeves.

Among the motions recently passed in the ATHENÆUM is one which we think will be of some advantage to the Society, at least, viz: that every sixth Friday evening the doors be open to the public; in other words, that we have an open Athenæum. What we want more than silver and gold is confidence. The first O. A. of the term

was held on the first of this month. The evening's entertainment consisted of speeches, readings, essays and music, the latter furnished by Sems. at request of Athenæum.

THE regular meeting of the Acadia Temperance Society was held on the 8th instant. Prof. Tufts made an extended and deeply interesting address, treating the subject of Intemperance historically, tracing its evil effects upon men and nations from the earliest times until now. The "rise and progress" of the first temperance movements was also commented on. The pledge of the first temperance society bound its members "not to drink more than fourteen glasses a day."

Dr. Sawyer followed, and taking up the Professor's train of thought, reviewed the temperance movements of the last thirty years. He then gathered up the teachings of history, ancient and modern, and gave them a practical application. He expressed his interest in and sympathy with the present Temperance Reform, and promised to do what he could to add to the interest of the future meetings of the Society.

Two admirable essays, one by Miss Hammond on the "Moral Power of Woman," the other by Miss Freeman, entitled "Moral Slavery," and a reading by Miss Wallace, then claimed the attention of the audience. These exercises were pleasantly varied with choice pieces of music, kindly furnished by the Sisters.

WE have spoken of the A. T. S.; we have mentioned the A. M. S.; in days gone by we have recorded the victories of the A. C. C. C., and the A. C. B. B. C. It now becomes our painful duty to chronicle the formation of another society, the I. M. S. Some two weeks ago, several of the Refugees met in solemn conclave, and decided to form a mutual improvement society upon a new and solid basis. The preamble to the constitution is briefly as follows:—

Whereas, the practice of shaving, if frequently indulged in, consumes much valuable time; and

Whereas, said practice tends to stiffen the capillary components of the hirsute appendage; and

Whereas, said practice is seized and possessed of no redeeming feature; therefore

Resolved, That we do hereby bind ourselves to abstain from said pernicious practice, save on one day of each month.

And now they can't get anyone to accept their escort on Sunday evenings, for,—say the fair refusers—their faces are getting so rough there is no pleasure having them around. One of the members told us in confidence that he thought the I. M. S. would bankrupt before the end of the month.

Personals.

J. B. OAKES, A. B., who has been teaching for some years with marked success at Chatham, New Brunswick, was married early in January. Mr. Oakes and lady will please accept our congratulations.

H. BARSS, A. B., 75, who has been clerk in the shipping office of H. Vanghan & Co., Liverpool, Eng., for two years, was lately admitted a partner in the firm of J. W. Holmes & Co., ship Chandlers, of the same city.

F. H. EATON, A. M., is spending the winter at Harvard.

J. B. HALL, A. M., Ph. D., has opened a High School at Lawrencetown. Dr. Hall is a practical teacher, and we hope his enterprise will meet with great success.

REV. E. W. KELLY, A. B., 76, and W. H. Robinson, A. B., 76, are at Newton Theological Seminary.

REV. F. D. CRAWLEY, A. B., 76, is preaching at Sydney, C. B.

REV. D. H. STIMPSON, A. B., 76, is preaching with success in P. E. Island.

C. S. DAVIES is studying medicine at the University of Edinburgh.

C. E. GRIFFIN, of the Junior Class, is teaching at Gaspereaux.

J. G. A. BELYEA, of the Sophomore Class, is employed as a teacher at Alma, New Brunswick. We now find in him another deserter to the ranks of Benedicts. Long ago we should have tendered our congratulations.

F. W. GOODWIN is the only student who seems to have been seriously affected by the fire. He is continuing his studies at Sackville.

RALPH EATON is teaching at Lower Canning.

RUFUS EATON and C. R. Bradshaw are cultivating the physical at home.

REV. M. W. BROWN, A. B., 76, is still preaching at Ellershouse.

J. O. REDDEN, A. B., 76, who has been quite ill, has now recovered.

Our Exchanges.

WE have not received the usual number of exchanges lately, owing, no doubt, to the fact that we got "burned out," and consequently would discontinue publishing. But such is not the case. By surmounting a few obstacles we hope to give as creditable an exchange as usual.

IN looking over our list we find the *Lawrence Collegian and Neoterian* have united, the result of which is the new issue entitled *Collegian and Neoterian*. We have always welcomed the *Collegian*, and under the new form there is evidently no depreciation of merit. The article on mathematics will repay a careful perusal. We wish the editors every success.

WE commend the philanthropic spirit of the *Tufts Collegian*. The much vexed question respecting the disposal of the "poor in cities" is taken up and commented upon. The suggestions are good, and would doubtless bring about a reformation if followed.

WE have also received *University Gazette*, *Chrestomathean*, *Dalhousie Gazette*, *Argosy*.

Acknowledgments.

Mrs. G. L. Johnson, Miss M. Woodworth, Miss Crowell, Rev. J. N. Bancroft, Miss Hammond, Howard Barss, Fred. Shafner, G. O. Forsyth, Mrs. C. D. Randall, Carrie Killam, Sidney Locke, W. G. Clarke, \$1.00; Wentworth Chipman, Dr. Shaw, \$2.00; C. F. Eaton, \$2.00; S. E. Gerow, \$1.00; Mrs. Blair, Mrs. Edwin DeWolf, Rev. A. W. Barss, F. E. Good.

WE return thanks to those of our subscribers who have sent us their subscriptions. We also wish all others to forward subscriptions direct to Treasurer, and not wait for agents. Send stamps or scrip. Any person sending us money and not seeing their names acknowledged, after sufficient time, will please inform us of the same, so as to avoid mistakes.

ANSWER to enigma in November number: "Pay for the ATHENÆUM."

Answered by A. E. McDonald, steamer *Princess of Wales*, Charlottetown, P.E.I.

"WHAT is your chief consolation in life?" asked a Pastor of a young lady in his Bible class. The young lady blushed and hesitated, but on the question being repeated the ingenuous maiden said, "I don't like to tell you his name, but I have no objection to tell you where he lives."—*Clip*.

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