

# THE ACADIAN

## AND KING'S CO. TIMES.

HONEST, INDEPENDENT, FEARLESS--DEVOTED TO LOCAL AND GENERAL INTELLIGENCE.

Vol. XVIII.

WOLFVILLE, KING'S CO., N. S., FRIDAY, JULY 21, 1899.

No. 46.

### THE ACADIAN.

Published on FRIDAY at the office  
WOLFVILLE, KING'S CO., N. S.

TERMS:  
**\$1.00 Per Annum.**  
(IN ADVANCE.)

CLUBS of five in advance \$4.00.

Local advertising at ten cents per line for every insertion, unless by special arrangement for standing notices.

Rates for standing advertisements will be made known on application to the office, and payment on transactions advertising must be guaranteed by some responsible party prior to its insertion.

The ACADIAN JOB DEPARTMENT is constantly receiving new type and material, and will continue to guarantee satisfaction on all work turned out.

Newspapers from all parts of the country, or articles upon the topics of the day are cordially solicited. The names of the party writing for the ACADIAN must invariably accompany the communications, although the same may be written under a fictitious signature.

Address all communications to  
DAVIDSON BROS.,  
Editors & Proprietors,  
Wolfville, N. S.

POST OFFICE, WOLFVILLE  
Office Hours, 8:30 A. M. to 3:30 P. M.  
Expresses sent close at 3:50 P. M.  
For Halifax and Windsor close at 9:10 A. M.  
Express west close at 9:40 A. M.  
Expresses sent close at 3:50 P. M.  
Retail close at 6:40 P. M.  
Geo. V. HARD, Post Master.

PEOPLE'S BANK OF HALIFAX.  
Open from 10 A. M. to 3 P. M. Closed on Saturday at 1 P. M.  
G. W. MASON, Agent.

Churches.

BAPTIST CHURCH.—Rev. Hugh B. Black, M. A., Pastor. Services: Sunday, preaching at 11 A. M. and 7:00 P. M.; Sunday School at 2:30 P. M. B. Y. F. U. prayer-meeting on Tuesday evening at 7:45, and Church prayer-meeting on Thursday evening at 7:30. Woman's Missionary Aid Society meets on Wednesday following the first Sunday in the month and the Women's prayer-meeting on the first Wednesday of each month at 8:30 P. M. All seats free. Ushers at the doors to welcome strangers.

MISSION HALL SERVICES.—Sunday at 7:30 P. M. and Wednesday at 7:30 P. M. Sunday School at 2:30 P. M.

FREBYTERIAN CHURCH.—Rev. P. M. Macdonald, M. A., Pastor. St. Andrew's Church, Wolfville: Public Worship every Sunday at 11 A. M. and 7 P. M. Sunday School at 10:30 A. M. Prayer Meeting on Wednesday at 7:30 P. M. Chalmers Church, Lower Horton: Public Worship on Sunday at 11 A. M. and 7 P. M. Sunday School at 10 A. M. Prayer Meeting on Tuesday at 7:30 P. M.

METHODIST CHURCH.—Rev. J. E. Denkin, Pastor. Services on the Sabbath at 11 A. M. and 7 P. M. Sabbath School at 10 o'clock, A. M. Prayer Meeting on Thursday evening at 7:30. All the seats are free and strangers welcomed at all the services.—at Greenwich, preaching at 7:30 P. M. on Wednesdays.

St. JOHN'S CHURCH.—Sunday services at 11 A. M. and 7 P. M. Holy Communion at 11 A. M. and 7 P. M. at 10:30 and 5:15 P. M. Service every Wednesday at 7:30 P. M.

REV. KENNETH G. HIND, Rector.  
Robert W. Stone, J. Wardens.  
Geo. A. Fret, Organist.

St. FRANCIS (R.O.).—Rev. Mr. Kennedy, P. M. Mass 11:00 A. M. in the fourth Sunday of each month.

MANONIC.

St. GEORGE'S LODGE, F. & A. M., meets at their Hall on the second Friday of each month at 7:45 o'clock P. M.  
F. A. Dixon, Secretary.

Temperance.

WOLFVILLE DIVISION No. 2, meets every Monday evening in their Hall at 8:00 o'clock.

CRYSTAL Band of Hope meets in the Temperance Hall every Friday afternoon at 3:30 o'clock.

Foresters.

Cent. Blomdon, I. O. F., meets in Temperance Hall on the first and third Fridays of each month at 7:30 P. M.

HEADQUARTERS  
For Rubber Stamps,  
Stencils, National  
and Other Seals, Sign  
Markers!

Wholesale and Retail.  
London Rubber Stamp Co.,  
Halifax, N. S.

FOR SALE.

Dwelling House of 8 rooms, on upper Gaspeuse Avenue, Ourlandings, 4 acres of land, mostly covered with young orchard.

For particulars apply to  
MRS. J. B. DAVIDSON.

GLOBE  
Steam Laundry  
HALIFAX, N. S. 28  
"THE BEST."

Wolfeville Agents, Backwell & Co.

## SEE OUR



## SPRING SUITS!

GOING FAST!

FROM \$12.00 UP  
FOR TWEEDS.

WORSTED

\$18.00 AND UP.

Made to fit perfectly.

## The Wolfville Clothing Co.,

NOBLE CRANDALL, MANAGER.

Telephone No. 35. WOLFVILLE, N. S.

## YOU WILL FIND

HAMMOCKS,  
RUBBER HOSE,  
LAWN MOWERS,  
WATERING POTS,  
SCREEN DOORS,  
WINDOW SCREENS,  
KITCHEN-WARE,  
CARPET SWEEPERS,  
BALL-BEARING WRINGERS.

## AT STARR, SON & FRANKLIN'S, WOLFVILLE, N. S.

### Founder of the Kindergarten.

A SHORT SKETCH OF FRIEDRICH FROEBEL AND HIS WORK FOR CHILDREN. PAPER PREPARED AND READ AT A MOTHER'S MEETING OF THE W. C. T. U. BY ANNIE E. FITCH, WOLFVILLE.

Friedrich Froebel, the founder of the Kindergarten system, was born in a German village in the year 1782. The circumstances of his early life caused the little boy Friedrich, during the tender years of childhood, to suffer from loneliness; and it was the sad memory of his own lonely childhood and of his unemployed powers at that time, that urged him, in later life, to build up a system of education for the children, beginning from the cradle.

When a young lad Froebel was apprenticed to a German forester, from whom he gained some knowledge of forestry, valuing, geometry and land-surveying.

Later he was able to secure a liberal training in the University of Jena.

His idea at this time was to become an

architect, but meeting with one Dr. Gruener, a disciple of Pestalozzi's who recognized in Froebel a born school-master, he was induced to give up architecture and to begin teaching.

Concerning this time Froebel says:—"It seemed as if I had found something I had never known but always longed for, always missed; as if my life had at last discovered its native element. I felt as happy as the fish in water, the bird in air."

This happy state of mind did not, however, continue. Froebel became more and more dissatisfied with his own teaching and with the methods used in teaching at that time. This unrest led him to deep study and thought on the subject of the education of children, and at last, to the conviction that the chief failure was in the small beginnings, and that, to be complete, education must begin with the first waking of the mind and advance in exact proportion to the unfolding of the child's power.

In 1808 Froebel resigned the charge of his school and began a private school with three boys, in order to

study his educational theories more deeply, and to put them into practice more effectually. He was led at this time to study particularly the play of children, and to see in that a means of accomplishing his purpose.

We now pass over some details and add that in 1837, at the age of 45, the idea of an institution for the education of little children had fully taken shape in his mind, and he forthwith put his new scheme into practice, establishing what he called—"An institution for the fostering of little children."

It may be interesting to know how the name "Kindergarten," or "child's garden," was at last chosen for this institution.

Froebel was walking with his friend Middendorff, and he kept on repeating, "Oh, if I could only think of a name for my youngest born!" Suddenly he stood still, as if riveted to the spot, and his eyes grew wonderfully bright. Then he shouted to the mountain so that it echoed to the four winds:—"Eureka! 'Kindergarten' shall the new institution be called."

This truly great man died in 1852, on his 70th birthday. He has been called an apostle and prophet of the kingdom of God. Simple in heart and life like the little child for whom he worked. In mind he was a true philosopher, building up his educational principles into a complete and practical whole, based upon a rock foundation of truth and love.

A glance at some of his leading principles and methods of work may be interesting.

The principle of law of Unity lies at the base of Froebel's system of philosophy. God is one, all things are one, everything in existence is connected with everything else. Nothing is separate or apart from other things. God, the universe, and all life are a whole, and governed by a law which is unity. Creation is God's visible manifestation of Himself, in which His love may be read. The ball, or sphere, is taken as an emblem of this unity, and constitutes the Kindergarten. "First gift," placed in the child's hand at a very early age for acquaintance and play, and to serve as a point of departure for teacher or mother to suggest many truths to the little mind.

Froebel firmly believed every soul to possess a divine spark, and he considered the chief work of education to be the increase and development of this divinity within. The outer life must be taken in, and experienced, and assimilated with the inner life, and is like manner the inner life is to be drawn out and the child given every opportunity of expressing himself.

This freedom is thus helpful in preserving the individuality of each child, and in giving opportunity to study each child and to know best how to lead and to draw out to the most perfect development. This idea, greatly enlarged, forms Froebel's principle of self-activity.

The Kindergarten gifts, occupations, games and songs abound in material well suited to aid the child in this expressing himself.

Continuity, or consistency, forms another important principle. We have said before that Froebel's fundamental principle was the unity or oneness of all things, and so in gaining impressions or knowledge the child must be able to connect every new idea with his already known, so that his education may be a true development—building up or rounding out, in which process he may gain glimpses of himself as a part of a great whole. The child at last may go further, and a drawing of the thought that he is a complete whole, or individual, and at the same time a part of a greater whole or universal creation may stir within his soul.

The tender years of childhood are not so much a time for gaining definite knowledge as it is a time for receiving impressions, which impressions Froebel believes can never be effaced from the soul. How imperative, then, if we would have the children pure within and without, that they be surrounded by the best and most helpful influences.

For their companionship and joyous games with their many sweet lessons and influences, in fact a free and sympathetic intercourse with

nature in her varied forms—these were among Froebel's loving plans for the children.

Froebel was a deep student of child-life, and he saw that play is the free spontaneous life of the child. When he is playing he is doing what he loves to do—he is interested—and can be more free from the trammels of self, and the opinions of others, than at any other time. Froebel's idea in making so much of play in the Kindergarten is to meet the child on his own ground. Instead of taking the child from his play and out of his element he makes such a wise use of play that it becomes a means of education. In play thus directed the child personates animals, or birds, or he may be a bridge, a stone, or a mill wheel, and, coming up higher, he personates the cobbler, the blacksmith, the miller, the farmer and a host of others, for all of whom he feels a much greater respect after having entered into their life, work and experiences.

The child loves to imitate. If this gift were left undirected, it might lead him to watching and reproducing the peculiarities and absurdities of people and of life, of which course we can all see the baneful results, both upon himself and others; but this same dangerous gift of imitation may be so directed as to prove a great blessing and a means of enlarging his experiences and strengthening his character.

Froebel also recognized the activity of children as a great force, and in the gifts and occupations provides work for the hand. The hand thus becomes a means of culture for the mind.

In the gift work free invention has a large place. The children are encouraged to invent designs with tablets, sticks, blocks, etc., learning at the same time many useful lessons, as for instance—they are surprised to see how much can be made from a little (a small beginning in the study of economics).

In occupation work lessons of patience, neatness and exactness come from the experience of the work. The little hands have begun the tell of life, and the little minds realize as they work that things around them and for them are not made without an effort. Thus, if the work is given away they experience the great joy of giving to some loved one a bit of themselves, in their own work.

It is not supposed that the children of the Kindergarten can produce perfect work, but the ideal is constantly before them. The work is not an end, but a means to an end. Not the work but the child must be constantly in the teacher's mind.

The child in these circumstances is in a little world with others of his own age and attainment. He must learn to respect the rights of others and to take his place with them, not always as a leader, but often as a follower.

During the years when Froebel was working out his plans for the education of children, he was constantly in communication with some of the noblest and best of mothers, and from them he often gained hints in songs, plays, games, etc., which he put to use in his own school. It was his fervent wish that mother's should add to the God-given instincts of Motherhood such a study of the mind and needs of children as should dispel all uncertainties, and cause them to act, not only with intuition, but with certainty and foresight.

Froebel has left us a rich heritage, which will long bless both teachers and mothers. The appeal which he gives to us to undertake the work he has built up, is simple and beautifully expressed in his motto—"Come, let us live with our children." This he set ringing through the land, and God grant these words may never cease their blessed echoing and re-echoing until all who have the care of little ones may hear and heed this battle-cry of Freedom for the children, and may help to bring about the time when the young shall be given such nurture as shall bring each life into harmony with all other life, and cause each to be at peace with God, with nature and himself.

Husband—after the performance—"I didn't enjoy the show very much, I forgot my glasses."

Wife—"Perhaps you did, dear, but your breath doesn't indicate it."

### A Plea for the Country Home.

We need not look far to see many proofs of a healthy reaction in favor of country life and rural pursuits. "God made the country and man made the town" is a trite saying that will never lose its force. There may at times be an unnatural influx of people to the cities, draining the country of youth and many strength and productive energy, but a reaction is always sure to come. When hard times prevail, when disappointment and despair seize the heart-teller on the farm, he begins to think he will have a better opportunity for success in the city, and off he goes. In some cases out of ten the change proves disastrous, and he who was once an independent worker in his own fields, as free and untrammelled as the air he breathed, becomes the humble employee of some soulless corporation—a service exacting in the demands, inimical to personal liberty and destructive to all the noblest aspirations of true manhood. And then he who fled to the city to escape the horrors of the country, looks for his old home. He remembers his joy as a boy rambling over the farm, listening to the song birds and the babbling brooks, making pets of the young animals, and enjoying all the many pleasures of a country life. Much would be given to have his own children participate in the pleasures and enjoy the health-giving advantages of a home away from the bustling city's din. With his savings he buys a small suburban lot, builds himself a cottage, plants a few trees and vines in humble imitation of the rural home he holds in sweetest memory. If, perchance, the once country boy has met with commercial or professional success in the metropolis, and amassed a fortune, his most natural impulse seems to be to have his sumptuous country home, to stock his farm with improved breeds of cattle, and lavish his wealth in adding to the beauties and blessing of nature.

Thus in every sphere of life, man instinctively seeks the country. He may not care to make it always and at all times his home, but his life seems unsatisfactory, his joy incomplete, his recreation imperfect, unless he can get where the cows low and the lambs bleat; where noise sometimes ceases, and where with unobstructed view he can see "the mora, in russet mantle clad, walk o'er the dew."

With the advent of rapid and convenient transportation, the city is becoming more and more the place for business and the country the place for living. Every year marks the almost magic appearance on the hillside and in the dales of hamlets where the restless population of the cities find a semi-rural condition of life. The near future is destined to bring a greatly increased demand for small farms, and with the small farms will come greater thrift, higher cultivation, more scientific methods, better roads, and proportionate comfort and pleasure in living in the country. The day of the large plantation, requiring a force of laborers and a boss to superintend them, in past—certainly, except in sections very remote from cities.

The small farm, fully equipped, thoroughly stocked, highly fertilized, with its permanent pasture lots, and enriched with improved appliances for dairy and modern conveniences for poultry raising, with a beautiful garden, and, lastly, but not least, with its attractive, commodious, convenient and comfortable cottage—makes the ideal home of which poets may sing and lovers dream. If the master of such a home is a practical farmer himself, fully informed, as he should be, in the minutiae of crop raising, in horticulture, in the care of live stock, he can with unskilled help conduct his business with success and pleasure. If he works with intelligence, thrift and frugality, he will always have something to sell—he thoroughly independent; and if in close proximity to a steam or electric road, his family can have many of the advantages of city life while at the same time they enjoy the freedom, independence and healthfulness of their country home.

If the gentleman of the house has business that takes him to town daily, for a reasonable salary he can employ a competent man to superintend his farm work, and still participate in the keen pleasure which the lover of agri-

## ROYAL Baking Powder

Made from pure cream of tartar.

Safeguards the food against alum.

Alum baking powders are the greatest enemies to health of the present day.

ROYAL BAKING POWDER CO., NEW YORK.

culture always finds in the bursting buds, in the ripening crops, and in the increase of flocks and herds. In the soothing contact with nature that tends to develop the physical, mental and moral man to the perfection. Statistics will show that the strong men in business and in the professions, whose careers adorn the annals of metropolitan cities, come almost invariably from the farm. Their development in youth is not warped by any of the conventionalities of the city. The associations and environments of the farm dwarf the artificial and magnify the natural side of life. Thus it is that the country-bred boy generally grows true to nature's standard.

And so in my plea for the country home, I would have you remember that it is the nursery where the fledglings in human form can have the safest, the purest, the noblest and the truest development. Where the trees assume most graceful proportions, and the flowers are of the richest hues and sweetest fragrance, there, too, will childhood blossom most perfectly and grow into the most beautiful maturity.—Frederick Samsor in *Country Gentleman*.

### Courtship in Germany.

"When a girl has arrived at what is considered a marriageable age in Germany, her parents invite young men to the house," writes Charlotte Bird, of "Girl Life in Germany," in the *July Ladies' Home Journal*. "Two or three are invited at the same time so that the attention may not seem too pointed. But no young man is ever invited to the house until after he has called at least once, and thus signified his wish to have social intercourse with the family. If he calls several times in the close succession it is taken for granted that he has 'intentions,' and he may be questioned concerning them. Generally an engagement is made public as soon as the arrangements can be made. This is done by means of the newspaper and formal announcement on cards. The man supplies a plain gold band ring for each. This is worn during the engagement on the ring finger of the left hand. From this time the contracting parties are bride and bridegroom. Among conservative people even the affianced couple is scarcely allowed to be alone, a chaperon being provided whenever the young couple go out. A betrothal may last several years, until the bridegroom can become settled in life, but in most cases the marriage soon takes place. Just before the marriage the bans are published in the church, either on two successive Sundays, or, if the time be short, twice on the same day. In the latter case a notice is posted in a public place notifying all concerned of the wish of the couple to marry."

### Pith and Point.

Nine-tenths of the born leaders of men are women.

"Know thyself," but don't let others get too familiar.

If you are fond of spicy literature read a week book.

The mosquito isn't the only one that sings at his work.

People who have no sense of humor are very funny at times.

The final step in some questionable undertaking is the lockstep.

Every time a doctor collects a fee, he adds to his ill gotten gains.

The professional musician works when he plays and plays when he works.

Turn carpets are always ready to trip the light fantastic toe.

Mrs. Styles—Do you suppose that bird on your bonnet ever whistled?

Mrs. Fossilfeather—Well, I know I heard something whistle when it came home with the bill.