

For the REVIEW.]

**Anno Domini MCM.**

With the beginning of the year of our Lord one thousand nine hundred, we have entered upon the closing year of the nineteenth century of the Christian era. How quickly now the twentieth century will seem to come upon us, though we have long looked forward to its coming. Few persons now alive saw the end of the eighteenth century; few now living will see the twentieth drawing to its close. The thought of a period so far beyond the average span of human life makes us realize for a moment that soon forgotten truth—the days of man are few.

Measured by the scale of our chronology, the great divisions of authentic history can easily be made to fall into even periods of 500 or 1,000 years. The fall of the Roman empire, the rise of the feudal system, the discovery of America, with the rise of colonial empires that soon followed, mark the fifth, the tenth and the fifteenth centuries. Many are looking for still greater events, good or evil, during the century now fast approaching, to mark the beginning of a new era in human affairs; for an old superstition places at its close the commencement of the happy millennium, and this attitude of expectation itself prepares the way for some momentous change. Already some of us, perhaps, have tried to forecast what new things the future has in store in the distribution of world power, in the constitution of society, in the arts of civilization, or in the fields of thought; as if great things must surely come to pass in the twentieth century, simply because of its place in our arbitrary reckoning of time. A baseless superstition of course; but not therefore harmless. Except in so far as the expectation tends to bring about its own fulfilment, there is no good reason to apprehend that the events of the coming century will differ from those of the last in the importance of their influence upon the established order of things. There is nothing miraculous in our system of numeration. It is absurd to suppose that chance, impious to suppose that Providence, will conform to our arithmetic; and just because this unsettled feeling lessens confidence in the stability of existing institutions, thus inviting anarchy and disorder, it is now more than ever the duty of all reasonable persons to be conservative of those institutions and very slow to countenance even the most alluring change.

V.

Some one has given this good advice. It is worthy of being memorized: Sit less—dig more. Eat less—chew more. Ride less—walk more. Waste less—give more. Write less—read more. Worry less—work more. Clothe less—bathe more. Drink less—breathe more. Preach less—practise more.—*Exchange.*

**Local History Papers.****PARISH OF HARVEY, ALBERT COUNTY.**

Selections from a paper read by Miss Mary L. Daly, Albert Co. Teachers' Institute, September 21st, 1899.

From the year 1784, when New Brunswick was first divided into counties, to the year 1828, two parishes only comprised all the territory, which after a hard struggle was erected in the year 1846 into the present County of Albert. These parishes were Hopewell and Hillsboro. Coverdale was set apart from Hillsboro in 1828. Harvey, named in honor of the lieutenant governor of that day, was separated from Hopewell in the year 1838, and included what is now Elgin and Alma. Elgin, named after the Earl of Elgin, then governor general of Canada, was set off about two years afterwards; and Alma, named after the battle of Alma, had separate parish rights from and after the first of November, 1855.

The early Acadians have left traces of their residence in several portions of the county; but when the political troubles led to their removal, scarcely a family of the habitans again settled on the Albert side of the Petitcodiac, although on the eastern side a large tract of country was taken up and is still held by them.

Many of the earlier pioneers of Harvey came from Nova Scotia. Among the first of these were Andrew Newcomb and Ezra Bishop (his son-in-law). . . . They found the place almost a wilderness; there were neither roads nor bridges; and Bishop, after a time, became discontented and returned to Nova Scotia. He, however, returned, cleared some of the land and dyked the marsh. Previous to this, the Acadians had enclosed some parts in dykes. Bishop and Newcomb levelled the Horn dyke for a road, where it still is. Among the early pioneers, too, were the Steeves', of German origin, whose genealogical tree has grown to enormous proportions. Some families of them located in Harvey for a brief period, and the names of Germantown and German Lake are still retained. They finally, however, rejoined their friends in Hillsboro, where many of their descendants still reside, and are among the more prosperous of the population. Some families came also direct from the old country, and some from the New England states. It would be tedious reading to refer minutely to the various families who first settled in Harvey, and to whom their successors owe so much for their labor and pluck amidst deprivations and hardships almost beyond our appreciation. Could we in Harvey look back on it as it was then, we would not know it, so great is the change. Fancy the inconvenience of travelling in those early days. Not only were the roads