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THE
Acadia Athenæum.

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The Sanctum.

1891

is here at last. As we start down the incline of the long term, to bring up with a rush in June, to all our comrades—fellow-students, other students, acrimonious editors of exchanges—in fact whoever peers within our pallid covers, the ATHENÆUM sendeth greeting. Yea, out of the fullness of our heart and inkstand we wish you, every one, the best and happiest of New Years.

THERE are at present 137 students at Acadia. Of these Nova Scotia sends 114, New Brunswick 19, Prince Edward Island and the United States 2 each. The different counties of Nova Scotia are represented as follows:—Kings, 49; Annapolis, 20; Yarmouth, 10; Halifax, 8; Colchester and Shelburne 4 each; Digby, Inverness, Lunenburg and Queens, 3 each; Hants, 2; Antigonish, Cape Breton, Cumber-

land, Guysborough and Pictou, 1 each. While 49 of our students register from Kings, it is scarcely fair to say that they all belong to this county, as several families have temporarily taken up their abode in Wolfville for the purpose of obtaining for their sons and daughters the educational advantages of our schools. The Senior class numbers 43, Junior 29, Sophomore 33, Freshman 32. Out of the entire enrolment, 133 are pursuing the regular undergraduates' course.

THE library is an important factor in college education. The benefits of a judicious system of outside reading can hardly be estimated to the participant. It leads to breadth of thought. To a number of students—by far too many—college education, it seems to us, is confined to the narrow covers of their text-books. It should be the honest desire and purpose of every man to master the contents of these books; but how much more pleasant and profitable to relieve the strain of work—for work it is, though accompanied with much satisfaction and profit—by reading a class of literature that will add zest to the study. Again, there is a great mistake made in not following a course of parallel reading. In order to have a comprehensive grasp of any subject this is necessary. By following one author, though he may be in sympathy with his subject, and show a vast amount of investigation and fairness, let us not forget that there are fields inviting within our reach, which will amply repay the searcher after knowledge. This idea of a more complete review of a subject than our text can necessarily give is beginning to make itself evident in a practical manner in our college, and we hope and expect that the work will not stop here. It lies with the professors to direct this outside and parallel reading, which in our opinion should not be postponed until the last year, but should be carried on from the start. During the past term there has been considerable inconvenience to the students in not having sufficient access to the library. At present, and so far as we are informed,

it has been the custom in the past, we have only three days a week, four hours in all, for library study, and elocution pupils, in some of the classes, can only avail themselves of three hours. The time has come, in our humble opinion, when the library should be open six days in the week instead of three. Developments are taking place every day in the class room, which reveal to the earnest student opportunities for research which never suggested themselves to him before. Why should he be compelled to wait with the accumulation of days and then be expected in one or two fleeting hours to satisfy his longing soul? With the privilege of consulting the library every day he can take advantage of the curiosity of the moment before other subjects have engrossed his attention. The power of concentration, so vital to success, is encouraged. While it is perhaps the Seniors who suffer most under present arrangements, we believe that the other classes are in sympathy with the movement. By stimulating and directing a more systematic arrangement of reading we feel assured that a large step in advance will have been taken. Freer access to the library is one means. Changes proper which will have to be made for the greatest-benefit system will suggest themselves when this principle is acknowledged. Why not have the library open every day?

WHEN the arrangement for honor studies were completed at the beginning of the present academical year, it was announced that the authorities had decided to limit to one the number of honor certificates granted any student who satisfactorily completed the prescribed course in the subject assigned him. While this limitation is entirely arbitrary, but little reflection is necessary to convince us that the senate did not make this recommendation without mature consideration on their part or on the part of the faculty. The causes of this change are not far to seek. A number of students have in the past taken two and sometimes three honor courses in addition to the regular work. To do this satisfactorily, very little time remained for outside reading or investigation in any subject beyond their regular line of study. While solid students have thus been produced it has been observed, and more especially in recent years as the standard of the college curriculum has been raised, that these men became somewhat bookish; and in their efforts to advance their intellectual powers, they

succeeded only in a measure and that at the expense of their social and sometimes of their physical nature. While there are a few students—and the number is very limited—who may carry two or more honor courses without doing violence to a well rounded education, there are others whose ambition prompts them to undertake work, the completion of which, owing to their very nature, must be decidedly injurious to their own best interests. The conclusion, therefore, at which the authorities have arrived is the only one which will cover all cases, and at the same time give an opportunity for students to carry on a course of reading or research guided only by their own genius, which in the end may result in more practical benefit—mentally, socially and physically—than any course which the governing body might prescribe.

THE relation of students to the Executive body of the College is not perfectly adjusted. There is an amount of friction and consequent effort in carrying out regulations that argues a lack of balance somewhere. We almost suspect that the difficulty lies in the assumption of too much authority by that august body, the College Faculty. In other words, it is the doctrine of passive obedience all over again; undergraduates are so many individuals who must be moulded, will they, nill they, into the symmetrical patterns approved by the powers that be. But, alas for this system, students have a few ideas of their own, and a rather deep-rooted conviction of inherent rights. Hence the conflict.

Is it a chimerical scheme to ask that students have at least an advisory part in the government of the college? In the department of discipline outside of the class room, for example, there is not that co-operation that is necessary to the best results. The reason is not far to seek. At best we can have only an artificial interest in the matter. Publicly known misdemeanors affect the Faculty far more unfavorably than they do the students, because the former has taken to itself the sole right of government. Proper action on the part of the students can not be secured until they are given a real *interest* in the administration.

There are several reasons for this concession. In the first place we are more vitally interested in the laws of the college than any other part of the institution, because we are immediately affected by them,

and sensitive to all miscarriages of justice. Also, from our position, we appreciate needs and understand abuses that are not evident to outsiders. Lastly, we claim the *right* to have some share in the framing of laws and prescription of studies, simply because they are framed and prescribed for our benefit. This principle, we think, obtains in all good government. Then, if this be a true proposition, what may we infer concerning the government of the college?

We do not believe in a rebellious spirit, nor do we fail to understand that a steadier hand and better judgment than that of students must control affairs. We do not ask an unreasonable share of power—perhaps that changes should be submitted to the undergraduates for discussion and a statement of reasons for approval or the opposite would be all that justice requires. But we hold that some reform of this kind is both just, and conducive to a spirit of manly co-operation between ourselves and our teachers. Since efforts on our part to obtain this unity of work, by the appointment of student committees, for instance, have not been favorably received by the “authorities,” it remains for us to await advances from them. By cultivating a spirit of sympathy with students, by mingling with us in the capacity of Christian gentlemen, we think that a stronger attachment to the Faculty, personally, would arise, and that they would find a degree of good feeling, and of true “gentle manliness” that they do not suspect at present. They cannot lose caste or dignity thereby. Though subordinates, we do not feel ourselves inferiors; and we believe that we are losing the good that must result from association as friends with those whom we are accustomed to think of as only concerned about their professional business.

THE efforts that are being made to improve the status of the Athenæum Society are meeting with marked success. Under the direction of a strong committee the constitution has been carefully revised and amended. Changes have been made, not in themselves so radical, but such as will allow for differences in circumstances since its adoption and subsequent amendments. One custom has fallen into disuse of late, that of having more than one nomination for office, as also has voting by ballot. We can easily understand the modesty anyone feels in proposing a candidate in opposition to one already mentioned;

and also the hesitancy of such nominees becoming a candidate under those circumstances. But is such modesty for the best interests of our Society? As it is now regarded, difficulty is sometimes experienced in securing men of the right stamp who are willing to accept office. Let it be mutually understood that each member has it in his power to propose a name, even though the class may previously have determined upon some other, and we have the remedy in part. By every person working for the benefit of the Society our cure is complete. There can be no chance for misunderstanding, and a reasonable amount of honest rivalry will not be out of place. Is it not possible that a feeling of partial dissatisfaction may remain if an office is allowed to be filled without opposition? Does not the recipient have a chance to feel that it was a mere matter of chance he was elected, and had someone been a little quicker he would not have gained the honor—for honor it is to be the recipient of any of the offices at our disposal and such we would wish all to consider it. Far be it from our intention to criticize any of our officers; we are giving a suggestion, which, in our estimation, would be a decided advantage to all concerned. If it is the custom to nominate more than one, though it need not be necessary on every occasion, then, when we feel convinced that a certain individual is best qualified for a position, he can be proposed even though another is before him, and no shadow in any way cast upon previous nominees. Though the Athenæum, as a society, nominally elects its officers, the classes in reality do this at their own private meetings. What we would like to see is greater freedom for any member to nominate the individual whom he considers best fitted for the position, even though the class may have their man chosen. Let elections be carried on by the constitutional method of balloting. These remarks are not made because our Society is not in good condition. We are convinced that it never was more progressive, but while there is chance for improvement we desire to embrace the opportunity.

THE JUNIOR EXHIBITION.

THE piano struck up a march, and the College fled solemnly into Assembly Hall by the eastern entrance. In the van were the incarnations of dignity and intellect, at whose feet we learn wisdom; whose

efforts to keep step with each other and to the music were conducted in a bold, *ad libitum* kind of way that was truly admirable. The Faculty arranged themselves on the platform; Juniors encamped on the west end thereof, and the for-the-present *ignobile vulgus*—the other three classes—occupied humbler seats in the front rows. After prayer by Rev. S. B. Kempton, and the stereotyped apology for the silence of the one-and-twenty who didn't speak, the following programme was presented:

PROCESSIONAL.	PROGRAMME:	PRAYER.
	ORATIONS.	
Bismarck.	Howard S. Ross, North Sydney, C. B.	
The French in Newfoundland.	Asa J. Crockett, Hopewell, N. S.	
	Music.	
Heligoland.	Fred. E. Roop, Clementsport, N. S.	
The Ægean Sea.	M. Haddon McLean, Wolfville, N. S.	
	Music.	
Bellamy's "Looking Backward."	Charles E. Seaman, Wolfville, N. S.	
Suffrage: Should it be Universal or Limited?	Frank A. Starratt, Wolfville, N. S.	
	Music.	
Literature in Education.	W. Thos. Stackhouse, Bloomfield, N. B.	
The Civilization of Egypt in the Alexandrian Period.	G. Ernest Chipman, Tupperville, N. S.	
	Music.	

NATIONAL ANTHEM.

Mr. Ross rose to the occasion, mounted the rostrum, and gave a synopsis, so to speak, of Bismarck. It was a good presentation of the salient points of a rugged character. He sketched rapidly the evolution of the German Empire, with especial reference to the part Bismarck had in its consummation. At college Bismarck was no saint. "He established a reputation as an excellent companion and a first-rate shot." "Blood and iron were his methods of settling difficulties." "The greatest of Bismarck's qualities, and one which underlies his whole life, is courage."

Mr. Crockett said that he dealt with an "unromantic question about fish and lobsters." French fishermen are claiming exclusive right not only of fishing, but also to the land and its minerals. The difficulty is aggravated by French arrogance and English indifference. Newfoundland has greater reason for secession than had the New England colonies. Justice must be done "if England wishes to retain in her crown this jewel, rough diamond though it be." This

essay showed much patient research, and a careful ethical weighing of the question. It is hard to give an abstract of an abstract, so we cannot do the speaker justice in these few lines.

At this point a well-executed clarinet solo was presented by Mr. Watts, of Windsor, accompanied by Miss Bessie Vaughan.

"Heligoland is a picturesque rock, set like a precious stone in the silvery surface of the North Sea—a very oasis to the care-tired 'men of thought and men of action.'" Mr. Roop's paper abounded in a sly, quiet humour that was very "taking," and was a brilliant word-picture throughout. He gave a brief history of this wee island and its people, where "the wheelbarrow is the only vehicle they can boast." No wonder, for it is only a mile by a quarter in minitude. The keeping of summer boarders is a favorite means of sustenance. Hence, we suppose, Mr. Roop's parting advice: "Go to Heligoland."

Mr. MacLean launched himself out on the blue, island-starred Ægean. His essay was the story of the life that grew and flourished around its waters. "Its shores are vocal with the doings of a mighty nation. The history of the Ægean is the history of Greece. Upon its shores and islands were reaped the first and best fruits of the human mind." Although it was the scene of many battles that made for the liberty of Greece, yet the mental more than the martial had permanent weight. The product of the Greek mind was modelled and transformed by his sense of the beautiful. Mr. MacLean has fine descriptive ability, and made an interesting paper out of a subject which would in most cases lead to triteness.

Again Mr. Watts favored the audience with music, this time with a piano solo, in which he displayed as much proficiency as on the clarinet.

Mr. Seaman reviewed the already much-reviewed "Looking Backward" of Bellamy. He gave some analysis of the system, and said that it was comprehended in one word—Nationalism. After a résumé of the scheme, and some illustrations of its working methods, he attacked the author for his exaggerations of social evils and minifying of the present advantages. He objected to Bellamy's pessimistic view of our present civilization and optimistic view of his own. "The system is not one that will call forth the highest development on the part of the people." Love of ease is an absent factor in Bellamy's calculations.

The way would be open to prodigious political corruption. The premises in regard to the increasing richness of the rich and poverty of the poor are not correct.

Mr. Frank Starratt made an earnest plea for universal suffrage. "With limited suffrage all would not be represented." "Candidates do not represent classes; so though electoral intelligence might be lowered, that of the elected would not." Every member seeks the interest of those he represents, therefore non-voters are not fairly represented. "They are a little more than members, a little less than part of the state." The common-sense of women will regulate the exercise of their unquestioned right to vote.

A song by Miss Hattie Wallace, with violin obligato by Miss Mamie Fitch, formed another pleasant break in proceedings.

"Napoleon" said Mr. Stackhouse, "derived his inspiration from feeding upon Plutarch rather than upon gun-powder and mathematics." Literature is a fundamental of education. "From its utility English Literature has an important place in the public schools." This speaker emphasized strongly the need of more attention to Literature in all mind-training. He said that competent teachers of this branch were less common than any others. "The books read and the time occupied in the study of English have not been superfluous." Literature should have "an arc of equal magnitude with any other study in the college curriculum.

Mr. G. E. Chipman carried us back to the mother-civilization of Egypt. It was "one of the birth-places, if not the birth-place of civilization." He especially considered the influence of Alexandria. "What Great Britain is to-day, Alexandria was three hundred years before Christ." Science, Art and Literature received the patronage of wealth. "The Alexandrian civilization was essentially Greek. The result was classification and criticism rather than originality and freshness." Ethically, the civilization of Egypt was high, as evinced by the position of its women; though the ruling Ptolemies were steeped in vice.

After another clarinet solo, the Faculty ignominiously retreated, and left the stage to A. O. Babel, the cow-boy pianist, and Miss Mattie Babel, cornetist. If the advent of sombrero and six-shooter formed an anti-climax to cap and gown, the music was not so. The execution on the cornet was fine, that of the cow-boy marvellous. Altogether it was a good "Junior." Many waded to the "Hill" through slush ankle deep, but we think that none left dissatisfied.

Literary.

UNFINISHED.

Here, in this land so bountiful to man
In fertile soil and seasons timely made,
Stray winds of discontent do sometimes fan
The flowering peace, and dull the day with shade.

Still, Union has raised up her stainless flag,
Unfurled secure where nothing shall betray;
When Loyalty calls them forth, how few will lag
To own their manhood and their country's sway.

From these fair shores that fringe the tidal sea
Hath Commerce found a roadway o'er the wave.
The breezes come and go for all, and free,
And find no man a vassal or a slave.

On mountain-side the dark pines stately lift
Their heavy branches to the changeful sky.
Thus were these shores when once the ocean-drift
Was left upon their rocky banks to dry.

Then, Labor, coming warmed with noble blood
That brought our fathers to a freer land,
Tore from the earth the firmly rooted wood,
And cleared the meadows with a tireless hand.

That day and courage are not ended yet,
For greater labor tasks the strength of hands;
Unfinished things before the workmen set;
Cities yet unbuilt, unbroken lands.

J. F. HERBIN.

POLITICS AND CHRISTIANITY.

Those who administer the affairs of government should possess rare ability. Their work is of greatest importance, for upon their actions depends the welfare of thousands of their fellows. A work so important demands an exercise of superior powers. He must be both able and confidential with whom we are willing to submit our nearest interest; and he is not worthy of such a trust who is not fitted for it by wisdom, justice and discretion—by whatever can inspire confidence in man toward man.

When government is administered wisely, popular rights are not disregarded; civil liberty is assured to all; peace and prosperity are natural consequences; and there is nourished in the people a loyalty to those who govern and an enduring attachment to their native land.

There have been golden periods in the history of nations when political progress was extraordinary, when the people evinced the greatest degree of happiness and contentment; but we cannot study the history of these periods without seeing that the government was in the hands of men whom, we are disposed to think, reared and destined for the particular occasion. In that period of history when Britannia triumphed over all her foes; when she who previously had dwelt within the limit of her little island home spread herself out in her colonies to the remotest parts of the globe; when mighty tyranny bowed its head to mightier right, even until the poorest man in his cage might bid defiance to the force of the crown,—*whose hand was at the helm?* It is about the name of a Bruce, a Cromwell, a Chatham, a Washington, a Lincoln, or a Webster that the memories of the dearest liberties cling—names that have come down to us symbolic of wisdom, patriotism, and justice, which keep the names of their countries respected in every land.

Such are the distinctive marks of a true politician; but how may one possess them? We know of nothing to nourish these traits in a man so surely as the principles of Christianity. Religion teaches him to do justice to his fellow-man, remembering that there is a God who knows and will certainly punish the unjust. It teaches him to love his country, remembering that God created no one to be unhappy, that he designed man for society and is therefore pleased with every one who promotes it. And, above all, it teaches him wisdom and discretion in the management of great affairs. The Great Governor is himself the best instructor in this science; in the rule of the Omniscient there must be the greatest wisdom. Surely, then, those who rule, in whatever sphere, can find no better and no wiser mode of government than one in conformity to His teachings.

We live so closely surrounded by blessings that we are apt to become insensible of their greatness and their source. We boast of our civilization, our political freedom and our laws, while we seem to forget entirely how large a share is due to Christianity. Indeed the politics of our country and the Christianity of its people we put at the widest range as if, like the lion and the lamb, they were of such natures that they cannot exist together. But although there is so lamentable a fact as that politics and Christianity

rarely walk together, still the past reveals that they have often done so and with the best results.

Look over the pages of history and see who they are to whom posterity seems most grateful. Perhaps there is nothing that a free people prizes more than its freedom: than those rights and liberties which have cost the nation an ocean of blood and ages of toil and suffering to procure. Among these, mention may be made of the struggle against royal despotism. It is no longer, as formerly, that the king is the only free man in the state and that the people exist simply for the purpose of being governed by him. Men have learned a true lesson. Christianity, through the agency of a Milton or a Hampden, has taught that humanity has a nobler destiny than to be the footstool to the ambition of a few families.

Although men of the world deride the notion of influencing human affairs by any but selfish motives, still history is lighted up by great names in whom the liveliest religious feeling is joined with the loftiest patriotism, and who have labored long and earnestly for their conscience and their country: Especially has this been so in the work of the emancipation of slaves. Here we have seen nations put forth their power and make great sacrifices for a distant and degraded race who had no claims upon them but those of wronged and suffering humanity. There is nothing in the history of modern civilization more fraught with crime and suffering, than the slavish condition of the negroes; and nothing more laudable than the efforts made to set them free.

If we inquire "what gave the negroes their liberty," history plainly answers "Christianity." That was the principal motive power which originated and sustained every effort in their behalf. In England, perhaps as never before, the people responded to the reasonings of Christian philanthropy as Baxter, Wesley, Whitfield, Robertson, or Paley, from pulpit and platform, lifted up their voices against the injustice. Clarkson and Wilberforce later joined in the denunciation, and lived to see the work so far completed that no more slaves were to be imported. So far as Britain was concerned, the iniquitous trade had come to an end. A quarter of a century later, by the persevering efforts of the same zeal, slavery was completely banished from British dominion.

In America, the same result was attained by similar means. Washington, who, before he died, provided

for the emancipation of his own slaves, declared it to be among his first wishes that slavery might be abolished by law. Webster, in an earnest appeal to his countrymen, called upon all true sons of New England to co-operate with the laws of man and the justice of heaven, and set the negroes free. And Lincoln, though he saw the price at which emancipation must be bought, though it seemed to him likely that his own life would form a part of that price, could not turn a deaf ear to the promptings of Christian teaching, but exclaimed, as he saw the storm of rebellion approaching, "I know that there is a God and that he hates injustice and slavery; and, with his help, I shall not fail."

Other examples might be cited to show what Christianity has achieved in politics. Our admiration is called forth by many politicians who have lived lives of Christian profession and practice, against which no scorners dare point a finger, and for which consistency has never had cause to blush. Burke, to whom office and wealth were insignificant bribes to slight the claims of justice with valor and integrity, stood forth against the nobility of England to redress outrages upon humanity, and closed a laborious political life, 'with hand and brow and bosom clear.' Garfield, throughout his whole public career never surrendered for a moment his Christian integrity. And Gladstone has completely harmonized the life of a successful politician with that of a sincere Christian. Alike devoted in the house of God and the house of Parliament. A dread to his political opponents; yet a patron of the oppressed, a friend to the suffering, a support to the weak; a pattern for the citizen, the scholar, the Christian; one of the Commons greater than the Nobility.

So, as we study the history of political progress, we are able to see many of its greatest names and greatest reforms, not only associated with the principles of Christianity, but dependent upon them. Civil government has made rapid advances, but we believe it will not have reached its goal until it rests its policy upon the unchangeable foundation of Christian morality. Of all the great luminaries that have lighted the world, none have shone brighter than those who derived their light from the Sun of Righteousness.

H. B. H., '92.

THE JEW IN ENGLAND.

MANY strange and extraordinary races have had, at various times, a name among the nations. Of these none has presented so much that is mysterious and excited so much wonder as the Jew.

Aside from this peculiar people it has ever been necessary that they who would maintain a distinct nationality should have an inalienable right to a land dearer to them than any other. There must be to that people one spot where the individual characteristics of the community shall exert their influence without restraint; a spot of which they, or their kinsmen, are the undisputed masters; where their tastes are not considered vicious, nor their fancies termed ridiculous. Here, in the home land, in their own country, patriotism springs up, the spirit of national life fills every breast; and those distinctive traits of character, which are so readily recognized in every separate society, are permanently impressed, and developed with the growth of every member of the race.

But let these privileges be withheld; let these rights be violated; scatter these people through other lands; give them homes on foreign shores, whose permanence depends upon the caprice of envious foes, and what is the result? It may be read in the history of the conquered and dispersed nations of any age. How many of these can show descendants of their people who now adhere to the traditions of their fathers, who maintain their own peculiar institutions, and possess the same national spirit that inspired them in their days of independence? Only one. And that one after enduring for eighteen centuries the inveterate hatred of every nation, with its accompanying persecution, pillage, murder, and banishment, exhibits to-day, in the little groups of its people, scattered over every quarter of the globe, the same undying nationality that marked their ancestors when they led their flocks in their native valleys, or tilled the vine on the slopes of Olivet.

Life in their own country became unbearable to the natives of Palestine very soon after Jerusalem was destroyed, and the subsequent revolts were crushed under the ever-increasing severity of the Romans. Then there began a series of Jewish migrations which ultimately drained the province of its best blood, and scattered the Jews as wandering strangers among their Gentile neighbors. We find

some of them as far as England in a few hundred years after the Romans had withdrawn from that country. Their history there naturally divides itself into two periods; the first extending from their arrival until their banishment in 1290; the second from their return under the Commonwealth to the present.

We have no explanation of the first appearance of the Jews in England, yet they are found there under the Saxons. They seem to have very soon succeeded in establishing a lucrative trade, but feeling the insecurity of their position as aliens, they attempted to buy from the kings of England the privileges of citizens, and after prolonged negotiations they are said to have purchased from the Conqueror the right of settlement in the country. Ever after the conclusion of this bargain the Jews were considered the absolute possession of the sovereign, and their condition varied with the character and circumstances of the reigning monarch. But whatever the disposition of the king toward the Jews might be, whether that of cruelty, indifference, or even an inclination to mercy, the hate of the people only grew fiercer, as they increased in wealth and influence. This intense hatred is traceable to two distinct causes, the Jews' contempt for Christianity and the dogmas of the church, and their avarice and extortion in the money market. These features led to horrible charges and unjust suspicions. As early as the reign of Stephen, dark tales that had gained credence on the continent began to be circulated in England, to the effect that it was a Jewish practice to crucify Christian children at Easter, in mockery of the crucifixion of Christ. This and similar charges were afterwards believed to be without foundation, originating as their historian remarks, "only when the king was manifestly in need of money."

The circulation of such reports afforded a golden opportunity to both king and people to fill their coffers at the Jews' expense. Without fear of justice organized gangs of plunderers ransacked houses and carried off their treasures. The king demanded large sums for private purposes. The Jews patiently endured all in the hope of again extorting wealth, and took silent revenge by means of their detested system of usury. A succession of such events, with a few months or years of comparative peace intervening,

characterizes the history of the Jews in England for many centuries. A notable outbreak was the well-known massacre that began at the coronation of Richard I. An idea of the popular feeling at the time may be gathered from the fact that where the greatest outrages were committed no one suffered for the crime, while the monk who records the tragedy piously exclaims, "Blessed be God who delivered up the wicked to death."

With the accession of John, fortune seemed to smile upon the Jews. But while this faithless king was heaping favors upon them with royal generosity, he was with brutal shrewdness aiming to increase their wealth which he planned to make his own at a single stroke. After ten years of favor their gracious king suddenly passed to the extreme of cruelty against them. Every Israelite, without distinction of age or sex, was imprisoned, their property confiscated, and the torture made to wring from them the disclosure of their secret treasures.

The same melancholy history pictures their condition throughout the long reign of Henry III., except that their woes increased, as experience showed to their enemies new methods of extorting gain from them. Then appears the novelty of a Jewish Parliament. Accompanying the sheriff's writs were terrible threats of punishment for all who should fail to appear, and when "his majesty's faithful Jews" were regularly assembled in legislative capacity they were coolly informed that their whole duty was, without debate, to assess and levy upon themselves the sum of 20,000 marks. A number in certain constituencies, less loyal than their representatives, questioned the right of this parliament to tax them and resisted payment. To meet this difficulty the king simply seized the collectors whose accounts were short, appropriated their property, and imprisoned them, together with their wives and children. As Henry's difficulties increased with the commencement of the Barons' wars his resources depended almost wholly upon the Jews. Again and again he drew from them enormous sums. That they continued for so long to meet these demands shows not only the vastness of their wealth, but also the rapidity of its accumulation, which can only be accounted for by the exorbitant interest they were able to collect, which was considered moderate at fifty per cent. There was a limit even to Jewish

wealth, and when imprisonment and torture could no longer produce gold, the inhuman expedient of trafficking in the hapless usurers themselves was resorted to, and during a period of ten years absolute control over lives and property of the Jews was transferred five times for the consideration of a few thousand marks.

In reviewing this series of calamities, this iniquitous system of oppression and robbery, one is led to ask, what further injuries can be inflicted, what new trials can await the wretched people that seem to be deserted by Heaven and abhorred by their fellow men? But one step remains. Prohibited by the last solemn act of Henry III. from holding any lands in England; with their title-deeds and mortgages cancelled; denied the right to own even tenements unless actually occupied by their families; commanded by a statute of Edward I. to abandon their old trade of money lending and betake themselves to occupations with which they were unfamiliar, while their Christian neighbors were forbidden to supply them with the commonest necessaries of life; a number of them in their despair fell to clipping and adulterating the coin of the realm. Those found guilty were hanged without mercy, but their punishment was only the signal for the plunder of the innocent, until the populace tired of personal vengeance, but with wrath insatiate rose, and with a voice as of one man, demanded that the infidels should be driven from the land. The king listened; the edict of expulsion was issued, and the Jews had no longer an abiding place in England. The tenth day of October, 1290, saw them hurried to the coast, where, bound for lands in which no welcome awaits them, they turn their backs upon home and country forever.

We regard, with feelings akin to sympathy, the three thousand unfortunates who were necessarily transported from our own province, and we cherish the memory of that poet who has made immortal their place of embarkation, and told in gentle measures the homely virtues of the simple-hearted Acadians. But the mournful march of five times as many Jewish exiles across as fair a land, but toward less hospitable shores, has waked but little pity in succeeding generations. No muse has told of what was fairest in their lives, nor sung the grief of the

weeping maidens, the frenzied youth and the despairing rabbins of that sad company. But their faults have been remembered, and long ago one as great as Chaucer lent his inimitable art to perpetuate the story of their crimes.

When the sons of Jacob appear again in England a brighter star is in their horizon, for bigotry and intolerance have received a blow at the hands of Cromwell from which they never recover. By his permission the Jews returned, since which time they have steadily advanced as citizens with the progress of the country. English prejudice was not overcome in one generation. At different times serious outbreaks threatened, and Jewish life and property was endangered; but the wisdom of statesmen has saved enlightened England from the disgrace of renewed race persecution. As the popular mind has been educated to consider with fairness the rights of all citizens, instead of those of a powerful sect or party, disabilities have been removed until all civil distinction between Jew and Gentile has been obliterated. Jews have repeatedly held the highest office in the gift of the City of London. They are equally honored with their Christian countrymen in the legislative halls of the nation. Their free schools rank highest in the kingdom, and they are providing, wherever necessary, higher institutions of learning for their own people. They have not been slow to take advantage of their position in the midst of a nation of advanced thought and culture, and many Jewish names stand high in science and literature. Their wealth is proverbial, and their reputation as financiers world-wide, while the honesty and integrity of more than a few give proof that to be a Jew is not necessarily to be the impersonation of sordid avarice and contemptible greed. Who, that wishes England well, can be but thankful that she has seen and seized her opportunity to undo, if wrong acts can be undone, the dark deeds of early days? And who can but rejoice that the Jew in England is rapidly reaching a position in which he will be able to do much to bring his scattered brethren to the possession of that sacred land, which was given to their fathers for an everlasting inheritance.

A. F. N., '92.

Contributed.

THE CANADIAN FLAG.

ABOUT a year ago, a movement was begun in Ontario to place our Canadian Flag on the public school buildings. For a time, the movement seemed to subside, but the impression made remained. The movement itself was but one result of a grand patriotic awakening, that has taken place throughout the whole Dominion within the last few years. Public meetings are addressed in eloquent, patriotic speeches, and teachers are beginning to discuss how patriotism may best be developed in our public schools. Lately the *Toronto Empire* has offered the prize of a large Canadian flag to the school in each county of Ontario, that sends in the best essay on the patriotic influence of hoisting the Canadian flag on public school buildings. It now calls on the leading newspapers of the other provinces to follow its example in respect to their own provinces. In some cases the local boards have themselves secured the flag for their public schools. By this action lessons of patriotism will be instilled into the youthful minds that they will not soon forget.

The movement, though now more active in Ontario, will soon extend to Nova Scotia. Considering this fact I thought: "Should Acadia in this be behind the common schools?" The students, who of all college students are most loyal to their college should not be behind in loyalty to their native land; and this object lesson in patriotism is not less needed by those who ought to be the leaders of our country's advance, than by those who form the rank and file of her people. The Athenæum Society ought to furnish flags for the College, Chipman Hall and the New Gymnasium. A commencement, at least, should be made by the Athenæum, and the Academy and Seminary might catch the spirit of this movement in which in the province, Acadia should be the leader.

The educative value of the national flag is not unproved in England, France or Germany, and with our American cousins, to their credit be it said, the national flag on the public school buildings is not uncommon. The Canadian flag is the Union Jack with the Canadian emblems on the right hand lower corner. What memories these symbols awaken in even the dullest soul! Canada and Britain; a nation whose history is one bead-roll of glorious names and a nationality whose record is bright with prosperity and untarnished honor! We look on the flag and the names of Wolfe, Nelson, Hampden, Eliot, Wellington, Brock, Langton, Shakspeare and Milton stand

with others of their countrymen on the roll of undying fame. Not less noble were the Barons of the Great Charter, and the list of patriot statesmen who upheld England's freedom through troublous times, nor our fathers who rest in patriot's graves at Lundy's Lane and Chrysler's Farm, and who laid well the foundation of our present prosperity amid much hardships. We read our history into that of the greatest nation the world has ever seen. British honour, British courage and British justice have made most splendid achievements. We too will make our name illustrious, and it seems to me that this flag on our college buildings would be to each student an epitome of the bright deeds, names, and examples of the past, and our hopes for an even more splendid future. But it would touch the feelings and motives in a way that cannot be measured. Nature has given us a splendid heritage, and the evidences of success and failure among our beautiful farms and in our varied industries shew us plainly that what we need most is more patriotism and more faith in this Canada of ours.

Exchanges.

To all our Exchanges, old and new, we heartily wish A HAPPY NEW YEAR.

The *Theologue* has again made its appearance. Its editorials are bright and energetic.

The *Argosy* sailed out last month with a new suit of sails and some changes in the rigging. The design is most tasteful. Besides cuts of the faculty, it contains engravings of distinguished graduates.

The *Presbyterian College Journal* is one of our most valued exchanges. Its very appearance betokens the solidity which the reader is sure to find within. The *Journal* is decidedly missionary in its tendencies, as the French department clearly indicates.

The *Seminary Bema* keeps up the record of a live and spicy journal. The Seminary evidently pays more than a little attention to the study of art.

The *Inter-Collegian* of December contains an interesting article from the pen of J. R. Mott, entitled, "A Week in the Maritime Provinces." No paper urges with sounder argument the introduction of the English Bible into the College curriculum than does the *Inter-Collegian*.

The *Harvard Monthly* in an editorial on "Four Years in Three," claims, from statistics covering the space of ten years, that there is an increasing tendency for students to finish the course in less than the regular time. "If," says the writer, "men who do not care for study can carry two courses, notwithstanding their devotion to clubs and athletics, and if the three-year men can win high rank and outside distinctions, it cannot be difficult for any serious student to complete the four years' work in three."

Our Societies.

MISSIONARY.—The last Missionary meeting of the year was held in College Hall on Sunday evening, December 13th. W. N. Hutchins, '91, read a paper on City Missions. Miss Freeze of the Seminary discussed Mission work in Mexico. The address of the evening was given by Pastor J. Clark, of Antigonish, who took as his subject "The Soul's need of Christ" as suggested by the hymn, "I need Thee every hour." The thanks of the society is heartily tendered to Mr. Clark for his excellent address.

Y. M. C. A.—The regular meetings throughout the year have been well attended and interesting. Rev. F. M. Young, Ph. B., of Bridgetown, addressed the last monthly Gospel meeting. His words of inspiration and encouragement were well received by the students. The sum of \$40.00 has just been raised by the society to be divided between the Inter-Collegiate Executive, and the executive of the local associations in the Maritime Provinces for the support of the present travelling secretary. The experience of this society goes to show that when an effort is made toward the advancement of any laudable scheme, the money will be forthcoming.

LITERARY.—Much of the time of the Athenæum society was devoted during the last month to the discussion of important business. On the 5th ult., the resolution that Canada should elect her own Governor-general, elicited a free and vigorous discussion participated in by a large number. The loyalty of the students to the existing order of things was unmistakably apparent when the question was called. E. A. Read filled the important office of president with marked ability during the term just closed.

The latest organization at Acadia is the Propylæan society. The object seems to be not severance from the Athenæum, but the general improvement of the fair members of our college. The officers and committees are not yet announced. The brother society is glad to hear of your existence, Propylæan, and bespeaks for you a prosperous career.

Personals.

T. H. Rand, B. A., '60, D. C. L., '74, has been appointed chairman of the Arts Faculty of McMaster University. Although Dr. Rand has graduated from no other institution than Acadia, he stands in the front rank of scholars and educationists of the day. He filled with marked ability the office of Superintendent of Education both in Nova Scotia and New Brunswick, and much of the efficiency of the common school systems of those provinces is due to his work. During the past

two years Dr. Rand has visited the great universities of England and Europe studying their systems. In addition to his own marked ability, he thus brings to his new position a careful study of the world's greatest educational institutions. Upon the opening of the Arts department at McMaster, Dr. Rand delivered the inaugural address.

E. M. Chesley, M. A., '83, upon completing an advanced Theological course at a Seminary in Bangor, Me., was appointed to a professorship in Meadville Theological Seminary, Meadville, Pa. This institution is fortunate in securing Mr. Chesley. He is one of Acadia's most scholarly sons and brings to his new position the result of many years' teaching in important schools both in Nova Scotia and Massachusetts.

Rev. W. H. Warren, M. A., '74, has accepted a call to the pastorate of the Parrsboro' Baptist Church. Friends of Parrsboro,' you have a good man.

O. H. Cogswell, B. A., '88, after passing commendable examinations at Montreal and in British Columbia fills with satisfaction a position as teacher in one of the popular schools of British Columbia.

C. S. Lyons, B. A., '89, teaches in Manitoba.

Miss Blanche Bishop, B. A., '86, after studying two years in Berlin, teaches Modern Languages in Moulton Ladies' College, a branch of McMaster University.

Rev. S. McCully Black, M. A., '85, upon the resignation of Dr. Goodspeed, was chosen Editor of *The Messenger and Visitor*. Mr. Black had a hard man to follow, but is proving himself fully equal to the task.

J. E. Tiner, who studied two years with the class of '91, was recently ordained pastor of the Port Hillford Baptist Church, Guysboro Co., N. S. Since that event he has entered upon a life course in another school. "'91" sends congratulations.

J. Edgar Wood, who studied last year with the class of '93, has joined the Sophomore class at Mt. Allison.

Rev. D. A. Steele, M. A., '68, has just completed the twenty-third year of his pastorate at Amherst. The Amherst Baptist Church evidently know when they have the right man, and know how to keep him.

John L. Masters, '91, was awarded second prize by the Ottawa Debating Society, for an essay on a political subject. Mr. M. wrote on "The Future Destiny of Canada." He was second among 562 competitors, with first mention for his outline. Shake, John.

When this issue appears, Mr. Harry N. Shaw, Instructor in Elocution, will probably have added to himself a better half. The happy event was arranged for Jan'y 1; and the young lady of his choice is Miss Ella Chipman, of Berwick, who graduated from Acadia Seminary last June. The ATHENÆUM extends congratulations.

ERRATUM.—The personal in our last issue referring to Mr. F. H. Knapp, should read that he had decided to enter the Ministry, not the "University."

Locafs.

"Play."

Cum nix.

Oh, Papa! Papa!

'Pun my word, Professor.

Begin before you leave off.

I'd like to call on her, but see how coldly she bows!

Don't work all that paper or he'll pluck you.

"If I get left I go to Halifax to let Laurier speak." He went, ergo.

Slightly mixed.—A preposition is a bad sentence to word an end with.

The siphuncle of the Ammonite is dorsal, so say the boys of '92.

SEEN IN GYMNASIUM.

Weston Ills—the boneless man.

Asa James—the gymnastic cricket.

Tumbling Stack—or lift-the-bar.

Limber Os—the ducking boxer.

Sprinting Bake—or the half hour walker.

Pugilistic Percy—the sophomore slugger.

Adamantine Nick—or the prospective instructor.

Campagnini Ave—the pipe-stem pedestrian.

Dumbell John—the gentle Hercules.

Wedded and parted—or little Willie at the bar.

Turning a summersault—or Sec's great feat.

Woolen Stocked Sandy at his dizzy Half Niagara.

William the Norman in the Giant swing.

Among the visitors were noticed Baron Von Lichenstien, Pompalour Ike, Le Duc DeDuval, Baron Von Geantes, Our Austen'atious Light Coat, Earl DeMorse, John DemiKenny.

A radiant-faced Senior with a look of determination in his eye, and a pair of skates thrown over his shoulder set out one afternoon with the intention of proving that a walk around two sides of a triangle was shorter than across the third. It is said that he did so to his own satisfaction at least. At all events, he got there and obtained some important information on a subject which he was to discuss that evening at tea table. Unfortunately, he returned to late too give his friends the benefit of his investigations.

Where is my easy chair? Who took my trunk? were questions often asked as the boys came back from their Christmas excursion. However, the lost remained unfound. But why when he returned was the old wriggler, over great political economics so anxious to seek his stately mansion all alone? Ah! why? Tierely hangs a tale which was soon unfolded to the public of the Hall, as some one accidentally strayed to room 33 and stood aghast at the sight. Chairs, pitchers, old boots, trunks and fairy tales formed a startling array! Of course, in the absence of their owners his great interest in the public good had led him to bear them to his room, and there attempt to imitate the castellated mansion of his kinsmen in far off Nanjue land. But we do not mind, we do not care. With tranquil hearts we leave him to the punishment of a quilty conscience, and to his critical study of "Jack and the Bean Stalk."

The Sophomores had a racket. It wasn't a very big one nor a very loud one. They didn't tear down anything nor interfere with the rights of anybody. It wasn't a disgraceful piece of

rowdyism, nor a high-toned musical entertainment; it wasn't a funeral; it wasn't a wedding; neither was it a tin-horn exhibition, nor yet an Academy raid. It wasn't a ducking match with the Seniors; nor even an attempt to disturb Bill's slumbers. It was in a bad storm when snow and puns were in the air.

Senior and Soph. just up from town.

SOPH.—Yes, I bought him a "Jack and the Bean-Stalk" for a Christmas present. Ha, ha, ha!

SENIOR.—That's just what he did, and I will be pleased with the change from Jack and the corn-cob.

STUDENT.—Professor, what do you think of our essays?

PROF.—They are pretty fair.

STUDENT.—(Persistently), Well, couldn't you say that they showed considerable ability on the part of the writers?

PROF.—Yes, I'll confess that they often held me *spellbound*.

How they do love it and how we envy them the pleasure they enjoy. But alas! Such is not given to every wanderer on the hill-side of Parnassus. When study has ceased and the old building is safely wrapped in the arms of quiet slumbers, 44 and his ally of the paste-boards pursue their quiet game which is not chess. Long and eagerly do they wage the conflict until oftentimes the *salt air* of the morning blowing from the Basin of Minas warns them of coming day. Then with saddened hearts they mournfully admit that for a time at least their beloved pastime must cease. It is good fun, boys, and also profitable, so be not discouraged in your new employment. Let Socrates, Newton and Spencer encourage you to proceed in the path you have thus marked out for yourselves, until at length the laurel-wreath shall crown your glowing brows.

The celestial club it is said contains among its members an individual who claims the monopoly of what he regards as practical jokes. His scientific pretensions are well known to his class-mates, but his prowess as a wit still remains a secret save to a small circle. His jokes are of a high order, and are appreciated by none more than the self-same monopolist who moves about with an *arch* look and *bold* tread. It may be indicative of culture and manliness to undertake the work of a competent devotional committee, and change addresses of private letters; yet, O joker, bear in mind that your victims are not educated to your standard of appreciation, and that they may not be, is a consummation devoutly to be wished.

Yes, the exams. were over and some amusement was needed to fill in the time. They sat down to the supper table and one could not help seeing the air of expectancy that was in their faces. But not for long,—the door opens and with steady tread in comes one with an instrument concealed. As he takes his seat how these same faces beam with joy! What can it be that thus illumined their countenances so suddenly? Ah! just listen. What an Orpheus-like strain breaks in upon the ear! Music hath charms to soothe the savage breast, even though it be hardened by four years experience. Pass round the sweet, symphonious thing, and give them all a chance to bring forth melodious howls. How it seems to satisfy their longings! The vacancy is filled. Noble yearnings and sweet satiety! It did them good. What though it was carried on at the "example table" in the dining hall, to the joy of the other tables and approval of the matron? What are others' feelings anyway?

Student (trying to work a point in an exam).—Say, Professor, in speaking of the Prince of Wales, can we with propriety say *His Apparent*?

PROF.—We could if he wasn't bald.

Following are the assistant editors of the ATHENÆUM for the ensuing college term:—F. E. Cox, '92, A. F. Newcomb, '92, A. Murray, '93, D. C. Wyman, '93. Chesley and Ford were appointed on executive committee of the paper.

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