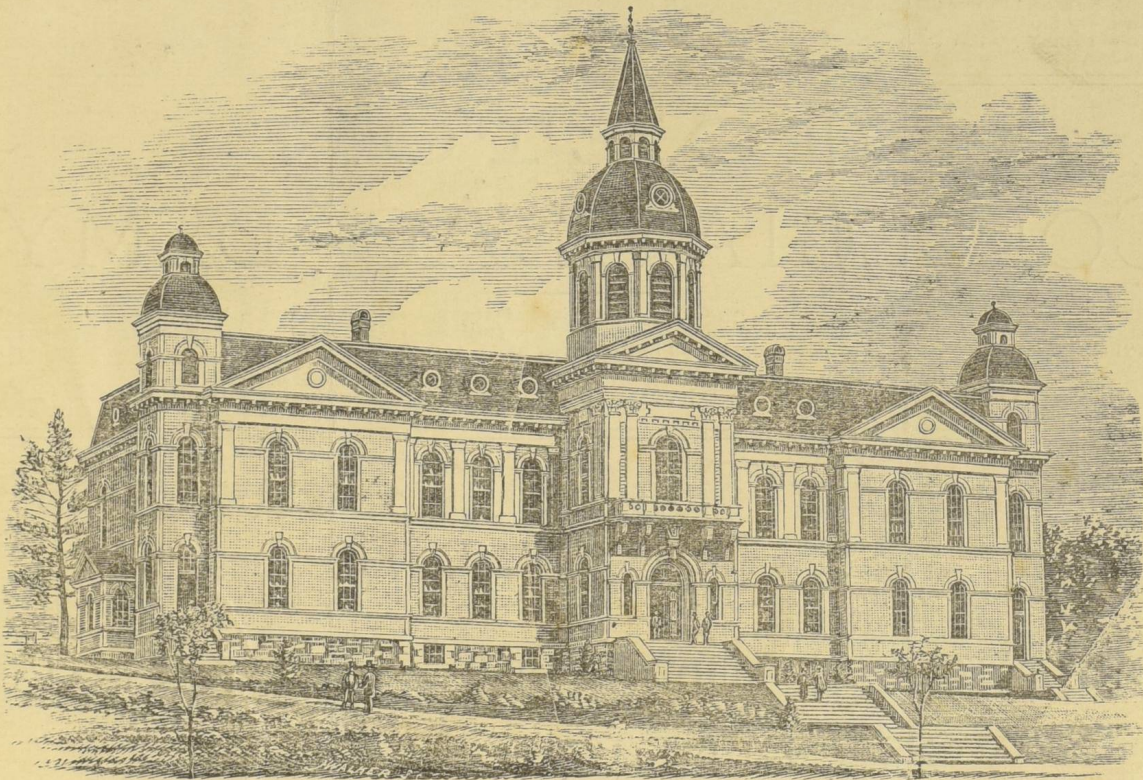


THE ACADIA ATHENÆUM.

VOL. X.

WOLFVILLE, N. S., OCTOBER, 1883.

NO. 1.



The University of Acadia College.

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NO. 1.

The Acadia Athenæum.

Published Monthly during the College Year by the
Students of Acadia University.

CHIEF EDITORS:

B. A. LOCKHART, '84,

ASSISTANT EDITORS:

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MANAGING COMMITTEE:

I. S. BALCOM, '85, Sec.-TREAS.

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Treas. Upon all other subjects address the Editors of the
Acadia Athenæum.

OWING to a combination of unfavorable circumstances our staff of editors is not yet complete. The work of editing this number has therefore fallen upon two. This will account in part for the delay of the present issue.

WE learn that Mr. H. Graham Creelman, a graduate of Dalhousie College, is the fortunate winner of the Gilchrist Scholarship for the present year. We heartily congratulate Mr. Creelman upon his success and doubt not but we shall hear of him again in the Universities of the old world winning fresh laurels for himself and honor for the college of which he is an alumnus.

WE learn that Dr. Goodwin, of Mount Allison, has resigned his professorship in that institution, and accepted the Chair of Chemistry in Queen's College, Kingston. While we

congratulate Queen's on securing so talented and successful a professor, we cannot refrain from expressing our regret that his native Province has thus been deprived of the services of a literary man of such fine promise, and his Alma Mater of so popular a member of her faculty.

DURING our summer vacation we had the pleasure of meeting Mr. J. Thomson and his amiable wife while on a visit to their old home in N. B. They are both warm friends of Acadia, having attended these institutions some years ago. At present they reside in Philadelphia, and their many friends will be delighted to know that they are not only prospering in ordinary worldly matters, but that their home is brightened by the presence of a charming addition to their family.

DR. WELTON preached in the Baptist church on the 30th ult.; and although the day was disagreeably stormy a large number of students from all departments of the Institutions were present to hear the Dr.'s farewell address. All were impressed that the speaker was in hearty sympathy with the gospel he so ably presented.

In going to Toronto the circle of his influence will doubtless be greatly enlarged; but we are conscious that we have sustained a great loss in his departure. By his sociability and manifest interest in our moral and spiritual culture he has won a large place in the affections of the students, and our best wishes follow him to his new sphere of labor.

ON Saturday evening, Sept. 29th, the ladies of the Seminary favored the College students with one of those delightful reunions which

tend to make life on the Hill so pleasant. It is needless to remark that the evening was one of more than usual enjoyment. The young ladies evidently understand the art of entertaining. Formality, to a very agreeable extent, was laid aside and a refreshing spirit of sociability characterized the occasion. With so few opportunities for social improvement, it is not surprising that the College boys look forward to a reception with deep interest. To feel that, after a season of close application to class work, they can bid good by to books and study, and spend "one canny hour at ease" in the charming society of their fair neighbors is a pleasure they would like to have repeated at shorter intervals.

A PROSPEROUS year in the history of our literary society is expected. That such may be realized it is necessary that the members attend regularly, and discharge faithfully all duties which may devolve upon them. The students here of late years, as a general rule, have not manifested that interest in the exercises of this society which should characterize those pursuing a literary course of study. The benefits to be derived from a society of this kind are numerous and varied and can hardly be over-estimated. But as in other cases they are only obtainable on the condition of exertion on our part; we should therefore give a certain amount of time and attention to the business and debates of the "Athenæum." The new members, of whom there is a large number this year, have manifested a willingness to take part in all the exercises of the society. The meetings thus far have been largely attended, and the debates freely participated in by a considerable number.

WE are in receipt of a recent publication, from the office of the Halifax *Herald*, entitled, "A Trip to the Dominion of Canada," by Hugh Fraser, of Inverness-Shire, Scotland. The object of this 98 page pamphlet is to give to the farmers of Inverness-Shire an idea of Canada as an Agricultural field for immigra-

tion. The writer, after giving a brief sketch of his trip, presents a practical and fair estimate of the Agricultural resources of the country, enumerating not only the advantages but also the draw-backs which intending immigrants are to expect. He also gives all the necessary information regarding the conditions on which land can be obtained. At the close of the work is appended a brief sketch of the hampering conditions and regulations in accordance with which the Scottish farmers hold their land, thus presenting a strong contrast to the freedom and liberty enjoyed by the settler in Canada. The author is of the opinion that Canada affords greater advantages to Scottish immigrants than the United States; and substantiates his view by contrasting the countries in different respects.

THE removal of the Theological Department to Toronto will necessarily deprive us of the society of our theological students. This we regret, as their presence among us contributed much to the interest of our religious gatherings, and added not a little to our social enjoyment. We hope, however, that they will derive a full measure of whatever success may attend the "new departure," and that in the future we shall have the pleasure of recording their names in connection with deeds worthy of Acadia.

They will, for the next few years, live, move and have their being, in the literary capital of the Dominion. Toronto with its hundred thousand inhabitants, its influx of two thousand students to its various institutions of learning, its distinguished literary men, its vigorous intellectual life, will furnish a greater stimulus to thought, and provide many more opportunities for mental cultivation than could be obtained in our small community.

We learn that three at least of those who studied here under Dr. Welton intend entering the Baptist Seminary at Toronto. Mr. H. G. Mellick who has been preaching at Alberton, P. E. I., during his vacation, is one of the number. We shall miss his dignified and

commanding form at *reception*, and long for the sound of his musical voice in his old haunts on the "Hill." We trust he will stand as high above the Torontonians mentally, as he evidently will physically.

E. F. Jordan, who has been holding forth to the people of St. Mary's, will accompany his old room-mate to McMaster Hall. We shall look in vain for his beaming face on the campus, and miss the familiar cheery laugh which used to echo so frequently through the corridors of Chipman Hall.

Mr. S. Cain has also taken kindly to the "new departure," and has resolutely turned his face toward the land of the setting sun, where his genial nature and fine physique will no doubt win for him many friends.

We trust they will *all* be eminently successful, and win golden opinions for themselves in their new Alma Mater.

DURING vacation important changes have been made in Acadia's staff of Professors. The first in order of time was the resignation of Professor Tufts, who yielded to the urgent request of Governors and others, and resumed the Principalship of Horton Academy. The subjects taught by Professor Tufts will, for the present, be in charge of Mr. E. M. Sawyer, A. B., who is a graduate of Acadia and of Harvard, and has given special attention to these subjects.

Next came the removal of the Theological Department to Toronto. Events have been leading in that direction for some time, and the final action of the Convention gives but one Theological school for the Baptists of Canada. Dr. Welton accepts the chair of Hebrew in Toronto Baptist College, and will begin work there the present month. Several of last year's students will take the course at McMaster Hall.

After the union with Toronto had been consummated the Governors resolved to establish a chair of the Principles and Practice of Education. T. H. Rand, D. C. L., Chief Superintendent of Education in New Bruns-

wick, was unanimously nominated by the Senate and appointed by the Governors, as the first Professor in the new chair. Dr. Rand is so well known, and the newspapers have spoken so highly of his ability that but little need be said of him here. No one doubts his qualifications for the office he is to hold in Acadia. Something, however, may be said of the work he is expected to do. The objects of the chair may be summarized thus: (1.) To give a more general diffusion to educational doctrines. (2.) To promote the study of educational science. (3.) To teach the history of education. (4.) To fit students for the higher positions in the school service of the country. (5.) To promote the transformation of teaching from an occupation to a profession.

By way of illustrating the above points, and to show the view of educationists, we take the following from the *Toronto Globe* of 25th ult.: "There is such a thing as the symmetrical development of a man in power, habits, and knowledge, independent of his peculiar profession or vocation, and it should be the work of our colleges to give such a development. This and this only deserves the name of a liberal education. Such an education provides not only for the growth of the man in body, intellect and heart, but also for placing him *in living active relation to the world without, to men and things*. In no way can this latter object be more effectually accomplished than by giving to our college students a full and clear insight into the principles and laws that underlie and shape all our educational processes in the family, in society, in the public schools and in the Universities and Colleges."

Herbert Spencer says that the art of Education should have its place as a subject of study in the College curriculum. "The subject," he adds, "in which the education of every one should culminate, is the theory and practice of education."

The study of the science and art of human education has an evident fitness for giving extent and completeness to a scientific and

philosophical course of instruction. The utility of such knowledge appears when we recollect that every man, especially of the educated classes, must fulfil some educative function in the various relations of life, either as an individual or a citizen.

RETURNING to College after the holidays is not always a pleasant experience to the student. His mind, at this period, is usually filled with memories of the past. The joyous scenes of home life, the companionship of old associates, the happy gatherings, the rambles by moonlight along well-remembered paths, the tender sentiment, the whispered word, are all re-called and treasured up with more than "miser care;" while College life with its daily routine of regularly recurring duties, its toil, its hours of mental depression, is frequently anticipated with other than pleasurable feelings; yet with all the attractions of home, and all the joyous freedom which a college vacation suggests, to the *true* student there is a charm, a breezy freshness, a wild sense of enjoyment in a college life which no toil can diminish, no care dispel. Here there is a happy blending of light and shadow, there is ample scope for a healthful flow of joyous feeling, and just enough difficulty to arouse the adventurous spirit. Here there is neither time nor encouragement for indulging in tender reminiscences. The delightful visions of the past must give way to the sober realities of the present. Work must take the place of play.

A few days on the sunny campus, a ramble with a college chum among old familiar haunts, a week among fun-loving companions on the Hill, is generally sufficient to remove the most obstinate attack of the "blues," and put the student in a healthy frame of mind. Inspired by his surroundings his spirits begin to revive. He feels that he is no longer a creature of the past. He realizes that there is an ideal life before him, and he hastens toward its shadowy portals with firm and hopeful tread.

The Freshman having entered upon the wide fields of College life rejoices in his newly acquired dignity and greater privileges, and glories in the long coveted cap and gown. If faithful to himself he will endeavor to make the term one of honest application—laying a solid foundation upon which he may erect a superstructure that will stand the test of coming years. The Sophomore, occupying debatable ground, but rich in a years experience, will, no doubt, manfully strive to reach a higher level, and forsaking the companionship of the indolent will resolve to sustain the reputation of his class for perseverance and hard work. He may appear *sober* while he toils, but this is pardonable; for frequently the shade of Dr. Olney will flit across his path and fill his soul with anxiety and fear. The Junior—the jolly, fun-loving junior—while experiencing a passing pang of home-sickness, and heaving a sigh for "the girl he left behind him," will soon accommodate himself to his surroundings, and enter with zeal upon the work of the term. The Senior, dignified in every motion, practical in every act and philosophical in every thought, having stepped triumphantly to the front, now demands from the under class-men that deference which is due to his lordly station. He realizes that his college life is rapidly drawing to a close, and anticipates the end with mingled feelings of pleasure and pain. He reflects upon what he has been, tries to comprehend what he is, and tremblingly inquires what he shall be. But while dwelling on the past and awaiting the future, true to a nature, matter-of-fact and utilitarian, he will seek to improve the present. To him the year will bring peculiar advantages, which, if judiciously employed will tend to give form and character to his entire future life.

To all our fellow students we extend a hearty greeting, and sincerely hope that in the varied experiences of a student's history, in the sunshine and shadow of a college life, our characters may be so moulded and developed that in after years we may, in turn, be enabled,

to some extent, to impress ourselves upon our country and age.

ECHOES OF THE PAST.

No. 15.

Lycidas is dead, dead ere his prime,
Young Lycidas, and bath not left his peer.

These words came to my lips with scarcely less intensity of feeling on learning of the home-bringing, on the 7th of June last, of the remains of Professor C. Fred. Hartt from Rio, than when the news of his death on the 18th of March, 1878, fell so sudden and so sad,—

For we were nursed upon the self-same Hill,
Fed the same flock, by fountain, shade and rill.

His remains now rest in Buffalo, New York,—a mournful satisfaction to his personal friends.

None of the class of '60 can forget the wonderful versatility of talent displayed by dear Fred during his undergraduate life. The languages, music, drawing, everything, in short, seemed to "come easy" to him. I well remember how he picked up the rudiments of Portuguese from an Artisan in the village, little dreaming that it would be his in after years to lecture in that tongue to cultivated audiences in Rio Janeiro. He was exceedingly fond of music, and often took his flute with him on his geological tramps during his college days. I have in my old portfolio one of his college exercises on Natural Music. I dare say many old friends would like to read it. Before I offend this light and delicate paper, let me say that I take it for granted Prof. Hartt's published works, written during his brief and brilliant career, are on the shelves of the Library of Acadia College,—his Brazilian Antiquities, Mythology of Brazilian Indians, Grammar and Dictionary of the language of the Tupe Indians, and his voluminous Reports of the Brazilian Survey of which he was Chief. These, with his numerous contributions to scientific journals, show a capacity and industry worthy the attention of every student.

Music is the twin sister of Poetry. With her she shares the empire of the heart. Her reign is as gentle, but no more potent. At her command the heart beats with joy or is melted to sadness.

Nature's music is unwritten. The music of the bird's song, the breeze's sigh, the cataract's roar or the thunder peal,—who can write? or if written who could perform? The world is full of unwritten music, music as sweet, as tender as ever harp or organ breathed. What music can be sweeter than that of the song ushered spring? or tenderer than that of the mellow summer's eve? Yes, there are unwritten melodies whose notes are soft as those in a dream, and which steal away the heart ere one knows it. At eve we hear the gush and rippling flow of the streamlet as it

"Slips among the mossy stones,"

the twinkling of its tiny fall, the gentle whisperings of the trembling leaves, and the impassioned strain of the mellow-throated thrush, as now full of melting tenderness and the soft notes of love and now singing loud and clear in praise, he sings his vesper hymn. Then Echo's silver voice sings the refrain and the notes live on after the tongue is still. Then we look out through the dark leaves into the blushing sunset sky and the thoughts rove far away as in a dream. Oh, the power of music. The heart is like a harp whose strings vibrate untouched save by the music of another. Would that its chords were always ready to respond as those of harp to harp!

Written music may be either vocal or instrumental, or both. The vocal is always united with poetry. We call it song. Poetry is the language of the feelings; song, that language clothed with a power which carries the thought it enshrines to the heart of the hearer with all that force of feeling which gave it birth. If this be so, then a nation's songs are the exponents of its characteristic temperament—of the national heart, and we find that they are. The gaiety, wit and buoyancy of spirit, martial ardor, and the restlessness of the French are breathed forth in their songs. The spirit of liberty, the consciousness of power, the sensibility of the English nation are manifest in its songs. In those of Germany, the enthusiasm and the love of "Fatherland," which characterize the German, find vent. We see in those of Portugal a people indolent and luxuriantly living, with hearts snared in love's toil, giving vent to their feelings in plaints full of melancholy sweetness; we see the rich luxuriant scenery and soft sky of Portugal, and the many influences which tend to form the Portuguese character. The Spanish ballad introduces us to a people haughty and proud, pleasure loving and amorous. No songs better describe the power of love over the heart when entirely abandoned to its influence. Love and war is the burthen of the song of the amorous and excitable Italian. The songs of the East, especially of Persia, full of extravagant hyperboles and clothed in language flowery to excess, celebrate the ex-

quisite form, the dark pearl-entwined tresses, the ruby lip, and the smile-dimpling cheek of the dark gazelle-eyed fair; or anon, the pleasures of the bowl or the glory of war. That spirit of voluptuousness and that impetuosity of feeling pervade them which throw such a charm around the people of Iran. The song the Fiji islander, or of the Indian warrior, bears in its sentiment and tone the impress of the savage heart which gave it birth.

If we go back into the past, we find that the songs of a nation are ever the exponents of the national heart. "Gaily the Troubadour touched his guitar" in the days of chivalry, when the life of the Knight was devoted to woman and honor, when life, especially at court, was a romance, in the days of the "courts of love" and of tournaments; and sweetly he sang in the beautiful language of Provence songs deeply tinged with the dazzling hues of chivalry, and tuned to the praise of the fair lady, and the valiant doings of some brave Knight who did battle for the cause of honor and virtue and truth. In the palmy days of Greece and Rome, Sappho tuned to the Grecian heart sings in "words that burn" of Love, and Horace like a Roman of love and wine. Or further back, when ere the Hebrew harp had hung on the willows of Babylon, David strung and struck it to the praise of God,—when Miriam smote the timbrel and many a Hebrew maiden's foot beat time to that joyous song which was sung on the borders of the sea of sedge,—in short everywhere in the Hebrew lyrical poetry we discover the Hebrew heart. No songs can equal in majesty of thought, in depth of fervor of feeling, in sublimity of ideas, in richness and beauty of diction, the songs of the Hebrews. With what richness of melody and soul thrilling eloquence must that harp have been struck to which David sang in the majestic tongue of his Fatherland, those odes which now we call his Psalms.

The songs of a nation are deeply marked by the changes which its society has undergone. Here we find the rude ballad in which the exploits of some brave warrior are sung, there are the charms of chivalry; now its songs celebrate in lofty strains the nation's glory or now in sadness complain of the conqueror's yoke, and call to arms for Freedom's sake; and now they sing of love and luxury and ease.

Not only in the sentiment but in the music of the song may be discerned the characteristic temperament of a people,—for there is such a thing as national music. The characteristics of French music are life and animation, like that of the French violin. Spanish music is passionate and tender as the notes of the guitar. The Portuguese is languishing and full of melancholy sweetness. The Persian lute wins the Eastern heart when its strings touched to the praise of love and the pride of the harem breathe forth strains voluptuously sweet. The less acute ear of the barbarous Esquimaux is pleased by a song insufferably monotonous to the civilized ear.

The song not only receives the impress of the nation's heart but by a reflex influence it leaves its own impress there. A song charged, so to speak, with a noble patriotic sentiment caught up and repeated as only songs are, bears that sentiment far and wide, clothed with a power wherewith the most readily to reach the heart, armed with an eloquence irresistible and always on the tongue. Who can say what a power is exerted over a nation by such a song! The "Marseillaise Hymn" is a striking example in point. Born in the enthusiasm and excitement which preceded the Reign of Terror, adopted by the "Marseillaises" and sung by them on their marches, it fired anew the enthusiasm of the French nation and kindled a flame which only blood could quench. Its stirring appeal for liberty, its picture of the times, and its startling cry *Aux Armes! Aux Armes!!* sent a terrible thrill of excitement through the nation. The words are eloquence fired by patriotism; the music is the vehicle by which they are carried to the heart with all their terrible power. Many another song has figured as largely in the history of a country,—some the singing of which was punished by death, so great was their power.

From one land ascends the hymn of praise to God, from another the blasphemous ribald ballad. The English girl sings with happy heart of the love and kindness of the Savior. The Spanish maid bends low before the wax Madonna and sings to her guitar her *Ava Maria*. In the part which man performs of earth's great anthem, he mingles many a harsh jarring discord. All else that has a voice sings sweetly and in tune. To the notes of birds and trees, of breeze and wave and many a harmony to us inaudible, the deep thunder of the ocean's surge peals in a rich diapason like the deep powerful notes of an organ. Men are the singers in this grand choir, but now each takes his own words and his own key and mingles discord with the strain. It is well his voice is feeble; it is well that there are silent ones. And shall it always be thus? Faith answers, No! and lifting up the veil of the future bids us look on earth, the dwelling place of peace and love, on man the earthly pattern of his Saviour. It is the Millennium. No longer discord reigns. In the great Anthem the voices of the choir are all in tune, and all singing from the heart, the Hymn rises and swells with the orchestral accompaniment, and Heaven receives the glad notes of praise.

BEFORE you propose to know more than anybody and everybody else, my son, be very certain that you are at least abreast of two-thirds of your fellow-men. I don't want to suppress any inclination you may have toward genuine free thought and careful, honest investigation, my son. I only want you to avoid the great fault of atheism in this day and generation; I don't want to see you

try to build a six-story house on a one-story foundation.

Before you criticise, condemn and finally revise the work of creation, my son, be pretty confident that you know something about it as it is, and don't, as a man who is older in years and experience than yourself, don't, let me implore you, don't turn this world upside down and sit on it and flatten it entirely out, until you have made or secured another one for the rest of us to live in while you demolish the old one.—*Clip.*

THE INFLUENCE OF THE COLLEGE IN THE FORMATION OF CHARACTER.

The Inaugural Address by Prof. Kierstead.

On Tuesday evening, Sept. 11th, the students from the various departments of the institution, the governors of the college and numbers from the village, assembled in College hall to listen to the Inaugural address of Professor Kierstead.

In the introductory remarks President Sawyer briefly referred to the superior educational advantages which the governors of the institution were now able to extend to the young men and women of the Maritime Provinces, particularly calling attention to the extremely small fees paid for such advantages.

The President then gave way to the lecturer of the evening, who, on rising, said:

This subject was chosen rather than many others that might have been selected, because it was seldom spoken of on such occasions and because a discussion of it would enable the Senate to understand his (the lecturer's) views upon the work to which he had been called.

The development of character is inseparably connected with College life. With the work of the study and class room there goes forward continually an education of moral and spiritual powers.

In addition to the training of the mind and gaining intellectual strength, there is some ideal of the character aimed at, always present to the mind of Professor and student. This is true of all Colleges. The work attempted and the spirit of the methods will show the real philosophy we hold.

The character we seek will not be secured without recognizing the full relations men hold in the great intellectual family.

1. The existence of the Supreme Being, the sum of all character and the source of it for men must be recognized. The belief in God is too potent a

factor in human thought to be accepted or ignored without the largest results. Life comes only from life, mind from mind, "energizing Reason is God." Blackie was quoted in support of this position.

2. The christian view of man's intellectual, social and moral nature should form the basis of the culture. The mind is not an instrument to be sharpened by severe discipline but a life that is developed.

In his social relations the influence of national life is felt. The love of country should be of the highest kind. Only when we have an interest in the real life of the people, the nation's purpose and being, can we truly love the land in which they live.

3. The University should train its men for fuller identification with human interests. Institutions that do not train men for service have no right to sustenance from the precious life of the community. The culture to be given in College is part of the entire training life should give.

At the close of the lecture the venerable Doctor Crawley was called upon, who, in responding, heartily commended the address, and sincerely hoped that the aim of Acadia College would be to inspire her students with a love for that noble type of character so ably portrayed by the lecturer of the evening.

Doctor Welton then followed. He referred feelingly to his long and intimate connection with Acadia College and his approaching departure for a new sphere of labor; and expressed his warmest sympathies with all the educational movements having for their aim the advancement of higher education in connection with these institutions.

In alluding to the influence of college life on the formation of character, the Doctor stated that whatever he was and whatever he expected to be, he owed largely to the training he had received at Acadia College.

THE IDEAL OF LIFE.

Life, with its varied phases, pursuits and enjoyments, its deep, soul-reaching experiences and seasons of peace and tranquility, is intensely real. Romance and sentimentalism find little sympathy where all is practical and matter-of-fact. The dreamer may retire to the ethereal realms of poetry and fiction, and there feast his soul upon the lofty creations of the one or the gorgeous imagery of the other; but those who manfully undertake the stern

duties of the hour require to develop other faculties than that of the imagination.

The world of fancy is not the appropriate sphere of man, the novelist is not the highest type of character, the idle dreamer rarely becomes a man of power. The men whose names go down the ages, "fragrant with the rich benedictions of a nation's gratitude"—the very synonymes of all that is true and noble—are not visionaries, but men of action. The construction of air-castles may impart momentary gratification, but they invariably crumble to dust. The work that abides is the fruit of labor, not the fleeting phantasm of an imaginative mind. The present demands men—men of force, men of positive character. Intellects debilitated by day dreams or unrestrained by wholesome discipline need not apply.

But while it is true that "life is real, life is earnest," it is none the less true that it has its ideal side as well. In the early dawn of newly awakened aspiration, the longing soul with plumed pinion, eager for the tented fields of action, conceives for itself an ideal of life, and gazing through the mist of years with hope and ardor struggles for its realization. That ideal demands here no labored definition. It is emblazoned afar on the goal of our race. It flashes before our eyes in glittering capitals, and awaken energy and enthusiasm. It beckons onward the hopeful aspirant with the promise of a rich reward. A single word will define it. That word with all its golden allurements is *success*. This is the legitimate inheritance of all who nobly strive. Language knows few more inspiring terms. It casts a halo of glory around toil and suffering, and illuminates the pathway of life with a splendor not its own. It is not near, it is away in the future—the terminus of earthly effort, the fruition of hope, the realization of faith, the victor's reward. It gleams across the restless years, a star to the mariner on life's ocean, the centre of thought, the spring of action, the motive power of human enterprise.

But our ideal of life is not always elevating. It is sometimes sordid and earthly—orbbed and painted with hollow splendor. Thus disguised, it beckons onward, but yields no sure reward. It allures with siren voice, but like the mirage of the desert, tantalizes by ever receding. Such an ideal is delusive and ignoble. It tempts us to gain pleasure at the expense of true happiness. It prompts us to dwarf the God-like faculties of the soul and give

prominence to the selfish principles of our natures. Evidently such a course is opposed to true philosophy and the higher ideal of life. The latter teaches us to energize and exalt the man, and restrain and subdue the animal. This belongs to true nobility of soul. This was the ideal of the Stoics, this their stern, but manly creed, and formed the chief adornment of their rugged characters. The true ideal, while inviting us to labor here, points with steadfast, snowy finger to the home of the soul. It embraces all that is truly heroic on earth, but fixes its goal in heaven.

To aim low, to be sordid and earth-bound, is inconsistent with the divine origin of man. But to aim at a constant and ever-increasing elevation of character, to expand and purify the soul, to labor in the vineyard of human need, to develop power and enthusiasm in the nobler departments of human effort, reveals a lofty mind and a spirit clothed with dignity and grandeur.

Success implies labor, earnest and arduous. The ideal of life—the true end of living—can only be obtained by unremitted toil. There is no royal road to the distant goal. He who would win must strive. There is no laurel wreath for the sluggard, no note of approval for the loiterer. The deep inspiring voice of a world's approbation awaits only the victor who secures the reward.

ARGOS.

OUR LECTURE COURSE.

The first lecture of the Course,—*"The Universal Christ,"*—was delivered in College Hall on Friday night, Sept. 28th, by E. M. Chesley, M. A.

After a brief introduction the lecturer proceeded with his address. He approached his subject from the high ground of Scripture Truth, claiming that the Essential Christ was a universal spirit, of which the historic Christ was a manifestation, and that He was the Truth and the Wisdom of God, and as such he represented a principle as universal as the Spirit of God. He said that true wisdom was unlimited. It is the breath of the power of God, whether it flow through the soul of patriarch or philosopher, Jew or Greek. Wherever the Truth has entered into the soul of man *there* is the very presence and manifestation of the life of God.

The Essential Christ was in all the dealings of God with his ancient people, and inspired the utterances of their prophets. In the Messenger of Jehovah, the guide, the leader of the Israelites

through all their wanderings, we may see the very presence of God as the Shepherd of the flock, the Holy One of Israel, the Christ. And the Lawgiver from Mount Sinai may be taken as a type of that fuller and richer revelation proclaimed from the Mount of Beatitudes.

Because of the veritable identity of the Christ and the Word which is the wisdom of God, the pages of the Sacred Scriptures are illuminated by the Spirit. For this reason, they have, in all ages, furnished support and consolation to the poor, the weary and the afflicted children of earth. So also has this Truth of God been able to supply the soul-needs of the great in intellect. It has in it the purest and profoundest philosophy, and possesses perennial and unspeakable importance for *all men*. In the word of the Truth there is not only food for the mind and the heart, but there is the power of self-adaptation, a latent fullness which is revealed to whomsoever is worthy to receive.

It has been practically supposed that a saving faith in the Christ signifies a mere formal assent of the mind to the fact that Jesus the Christ was the Son of God and the Saviour of the world, but even evil spirits believe that and tremble. A saving faith in the Christ implies a love for him as the Truth, and a life in that Truth. It implies the mind which was in Christ in us, in close communion and sympathy with our minds. It does *not* imply perfect sinlessness, but it *does* imply that the deepest law of our being is the love and practice of righteousness, and not the love and practice of evil. The processes of the spirit of Christ in the soul are vital processes. The true salvation means salvation from evil and the satisfaction of justice by the establishment of righteousness.

In the relation of the Father and the Son there is subordination of the Son, but there is also an altogether unique and transcendent oneness in essence and nature. The Father is the totality of the divine nature; the Son is God manifested to man. No man has risen into the region of absolute and eternal Truth, save the Son of Man, the representative of universal humanity. His very life, his real and true life even while on earth, was in the fulness of the heavenly life. There is a world-wide difference between the wisest and holiest man that ever lived and the Christ. A man may *assimilate* the Truth, but the Christ *is* the Truth. It is quite possible for a man to be made a partaker of the divine life, but Christ is himself the bread of life.

We have seen that the thought of the Incarnated

Christ is a very true and necessary and glorious one. Indeed the moral and spiritual effects of the mediatorial work of the Incarnated Christ on all the Divine relations of men have been, and are stupendous and incalculable. Nevertheless there is a larger and more glorious thought of the Christ, which is abundantly revealed in the Scriptures and which is becoming more and more a part of the consciousness of the christian world. This broader thought of the Christ is eminently demanded in the world at present. And just in accordance with the receptivity and the great needs of humanity is the revealing power of the Holy Spirit of Truth, which is ever taking of the things of the Christ and declaring them unto us. This broader thought of the Christ, as a Universal Spirit, the Truth of God, is in harmony with the universal moral sense. It solves a thousand difficulties and unfolds more and more clearly and convincingly the immeasurable riches of the Power and Wisdom and Love of God. This thought of the Divine Word or Logos which was in the beginning with God, *includes* the Christ of History and comprehends much more. Our view is extended backward through all the times of the Patriarchs, the Law and the Prophets, onward throughout the whole magnificent dispensation of the Spirit, onward to that grand epoch when all enemies shall have been subordinated to the victorious love and justice of the God-man.

All the oppositions and contradictions of Science, of Philosophy, of Rationalism, are swallowed up in the Universal Truth of the Christ. And the great and wise men of the earth, are all surely coming, even now and henceforth, into a supreme reverence and glad recognition of the One Master of that Truth, for a witness to which he tells us that he came forth into our world. This thought of the Christ meets the universal reason of man. It now becomes clear in this thought of the Christ, the Saviour and the Judge of the world, how all men everywhere and at all times who have worshipped God in Spirit and in Truth, have worshipped the Christ; for the Christ is God manifested to man. All the Divine Truth everywhere in the world is a part of the Universal Truth of the Christ. And any man or woman who has assimilated the everlasting Truth of God is thereby rendered immortal, and fit for the high companionship of all pure and Divine souls.

The boundlessness of this idea of the universality of the Word, the Truth, the Christ in God, the Father

shall be more and more fully made known in the aionian future. We do now and here but stand in the vestibule of the Temple, and the loftiest inspiration and emirance of our thought is but the merest glimpse of that unspeakable spiritual glory which shall be revealed hereafter.

The lecture displayed throughout, a freshness and independence of thought, a beauty and elegance of diction and a thorough acquaintance with the Scriptures which at once recommended it to the select and appreciative audience assembled on the occasion.

Locals.

Beware of dogs!

An interesting group.—“*Helen's babies.*”

The question of the hour:—Who broke that window in the Seminary?

A Seniors difficulty:—To conceive himself a conscious speck floating through space.

Tempus Fugit:—The sorrowful exclamation of a Soph. fascinated by a vivacious Sem.

A painful case of *red-tapism*:—A Junior attached to a Seminarian by a “silken cord.”

The latest definition of a bore.—A Freshman who repeats his essay to a Sem at reception.

It is said that *modesty* is admired by the young ladies of the Seminary, but one of our number seems to *love it*.

The Freshman class is one of the largest that ever entered Acadia College. It already numbers 24 and others are expected.

An interesting problem for the Faculty:—Required the process by which two bushels of coal can be put in a bushel-and-half measure.

The Juniors have been considering the advisability of holding a Fruit Exhibition. One of their number boasts of being able to show one dozen of the best Gravensteins in Kings Co.

A Freshman, while making a tour through the fruit growing sections of Wolfville, was suddenly pursued by interested parties and was shortly afterwards discovered *locke-d* in the embrace of a barbed wire fence.

It is a question whether that delicate Soph. who dropped into the arms of Morpheus in the mathematical class, was over-powered by the abstruse reasonings of the professor or the well-known *soporific* atmosphere of the room.

Class in mathematics:—Prof., solemnly. “Mr. B., What does Q. E. D. at the end of the proposition stand for?” Mr. B., briskly, “*Quite easily done, sir.*” Prof., severely, “How about *that other* proposition? Mr. B., speechless.

That Freshie who by mistake laid unholy hands on a Rev. Prof., at the door of his class-room, now seeks for some convenient place to hide his diminished head. He will doubtless crawl into the nearest hole he can find, and pull the hole in after him.

There are five bicycles at Chipman Hall, and the lithe forms of the riders are now seen rapidly gliding through the village. Several trips have been made to Kentville and Canning. This is evidently a very pleasant and a profitable mode of exercise.

Class in mathematics:—Junior reciting. A difficult mathematical term being mispronounced, the peculiar combination of sounds so grated on the musical? ear of the professor, that he took refuge in slang, exclaiming—“Mr. C., ‘That’s too utterly too too.’”

The present order and management of the Academy presents a striking and agreeable contrast to that which characterized this department during last term. This year the Academy students, as a class, appear orderly and studious. Some of our College boys could profit by their example.

Miss Hattie Wallace who attended the Seminary last term has been studying Elocution for some months under Professor Marshall, of Boston. Since her return she has been added to the staff of teachers in Acadia Seminary. Miss Wallace evinces talent in this direction and will no doubt form an efficient instructor in Elocution.

At the first meeting of the Acadia Missionary Society the following officers were appointed for the present term:

President.....	E. H. Sweet.
Vice-President.....	G. R. White.
Sec-Treas	H. B. Smith.

Executive Committee,	{	J. A. Ford, (Chairman.)
		B. A. Lockhart,
		J. W. Tingley,
		Miss Gourley.

A youthful Sophmore has recently developed a wonderful capacity for "taking notes." He now regularly attends church armed with paper and pencil; and during the service is seen busily engaged in making an abstract of the sermon. It is said that he is looking forward to the compilation of a theological work entitled, *Religious Gems*, *per-se*.

The following are the officers of the "Athenæum" for the present term:—

President.....	B. A. Lockart.
Vice-President.....	L. S. Balcom.
Corresponding Secretary.....	M. B. Shaw.
Recording Secretary.....	I. W. Porter.
Treasurer.....	H. B. Smith.
Executive Committee, {	H. Bert Ellis, (Chairman.
	W. F. Kempton,
	F. F. Eaton,
	L. W. Davidson,
	G. R. White.

Further reference to the literary society will be found in another column.

We always labored under the delusion that the garment which usually adorns the lower extremities of the human biped could be employed for no other purpose than as an article of wearing apparel, but recent disclosures have opened our eyes to the fact that its uses are more varied. Any one doubting this statement may be convinced by inquiring of that benevolent Senior who now bewails the loss of his nether garments, and looks helplessly on while a robust Junior carries them about with him on his nocturnal rambles and bears them home again crammed with "forbidden fruit." Since then that Senior, in bitterness of soul, has been heard to soliloquise:

There's nought so good but strained from that fair use
Revolts at true birth stumbling on abuse.

Our Cricket season opened with more than usual activity. On returning the Club received a challenge from the "Wanderers," which was accepted. The match came off on Tuesday, Sept. 11th, resulting in a victory for "Acadia," the score standing 75 to 107. The playing of S. W. Cummings and the Messrs. Welton, of the home team was especially worthy of notice; the former making the score of the day, while the bowling and batting of the latter were particularly good. On the following Saturday a match was played between the Village team and the first eleven of the Undergraduates, resulting in an easy victory for the latter; the game being won by 1 run and 9 wickets. The club will probably play the Kentville team providing arrangements can be made. At the last

regular meeting of the Club the following officers were elected:—

President.....	E. A. Magee.
Vice President.....	S. L. Wallace.
Field Captain.....	S. W. Curam mgs.
Sec'y-Treasurer.....	H. A. Lovett.

Managing Committee:— { H. Bert Ellis,
P. R. Crandall,
H. B. Smith.

CLASS OF '83.

The history of the Class of '83 has, in many respects, been quite a remarkable one. In their Freshman year Class numbered twenty-six, in their Sophomore term twenty-two. This is the famous Sophomore Class of 1880 whose records are so intimately connected with several interesting and important events in our College history, and whose *heroic* achievements are preserve to us in *song* and *story*. Through various causes they gradually diminished in number, until at the commencement of the Senior year *eleven* only returned to complete the course.

They have at length turned their backs upon the old halls, where they spent so many pleasant and eventful years, and are now engaged in the sterner duties of life, where they will have constant opportunities to illustrate and exemplify those vital principles so sedulously instilled into them by their wise and faithful instructors. They have gone out from us, but they still live in the memory of those they leave behind. Their forms may no longer be seen on the campus, their voices may be hushed in debate, but their spirits still haunt those scenes of former enjoyment, inviting us to applaud and imitate their virtues, but to profit by and avoid their mistakes.

The Class of '83 have not only separated from their Alma Mater, but, obedient to that inexorable law of our being which prompt us to seek happiness in those pursuits most congenial to our tastes and habits of mind, they have separated from each other. Some have gone to increase their stock of knowledge in the institutions of learning in the neighboring Republic, some realizing that "westward the course of empire takes its way," have departed to swell the population and give direction and energy to the thought of the Great Northwest; while others, unwilling to deprive their native province of their talent and services, have settled down to active labor at home.

In this Class the various literary professions are well represented. It is expected that four of its

members, at least, will spend their lives in *ministering* to the wants of man's higher nature. Some will be engaged in unfolding the intricacies of Coke and Blackstone to the uninitiated, others in studying and applying those principles by means of which the human life is prolonged; while a few will be found laboring to cultivate and develop the mind of the "coming man."

For the benefit of our readers we publish a brief sketch of their "first campaign in the battle of life," and we venture to say, that if their present determination to make the most of themselves is to be any guarantee of their future career, they will not have lived in vain.

The United States, we learn, has been favored by the presence of O. C. S. Wallace who is at present engaged in pastoral duties at Rosendale, in the neighborhood of Boston. He will enter upon his theological studies at Newton this autumn, where we feel assured, he will sustain the high reputation which Acadia Students has won in that institution in previous years.

The Baptist Church at Granville was the scene of the labors of I. W. Corey during the summer. It is said that he too intends spending some time in a theological seminary before he will finally settle down to the sober but responsible life of a pastor.

W. C. Goucher has spent his vacation at Moncton, where we understand he has labored with considerable success. He intends to enter Newton this fall.

A. L. Powell is the fourth and last candidate for ministerial honors of which the Class of '83 can boast. He now gives spiritual instruction to the people at St. Mary's, where he will probably remain for some time.

H. R. Weton having passed his preliminary examination will enter upon the study of law in the city of Toronto. "Herb" was wise, we think, in adopting the legal profession. He will doubtless find it congenial to his tastes, and suited to his cast of mind. If the past be an index of the future this youthful B. A. will not be satisfied with mediocrity. We predict for him a career worthy of his name and Alma Mater.

We confess to some difficulty in localizing J. S. Lockhart. For some months he has been on the wing, and considerable uncertainty was felt as to where he would finally settle. At one time he inhaled the literary atmosphere of Boston, at another he was seen in St. John and vicinity; while only a few days ago he suddenly appeared on the "Hill," and sat in his old place in the dining hall. He has at length decided, it is said, to become a disciple of Æsculapius, under whose tutorship he will become acquainted with the mysteries of the human frame and thus be able to prove scientifically that "*fun* is better than physic."

C. W. Bradshaw has "gone West," and will enter upon the study of law in Winnipeg. He will there, in that wide country, probably find room for the exercise of his vigorous physical and

mental powers, and at no distant day we may expect to hear of him legislating for the Province of Manitoba.

D. S. Whitman, after having spent the summer in Boston, has also concluded that the "tide of fortune flows westward," and has followed the example of his old "chum" and has taken up his abode in a Winnipeg law office.

C. W. Williams has gone to St. John. He is now engaged in the establishment of J. E. Hopper, where he will have ample opportunity for the exercise of his well-known talent as a writer.

T. S. Rogers, after spending several weeks in the Normal School Fredericton, successfully passed his examination for an Academy License and is now engaged as the principal of the High School at St. Andrews, N. B. There are few men in '83 whose career in life we shall watch with greater interest than that of T. S. R., the most youthful member of the Class. If the future has not in store for him something more than ordinary, then indications lose their significance.

Last, but by no means least, comes the frank and genial Tupper, who is now pursuing his medical studies in Philadelphia. Previous to his departure for the Quaker City, he made a tour through the western counties of N. S., one of which at least, had special *charms* for him on account of its beauty and fine natural scenery.

We expect great things for the Class of '83 and we wish them abundant success in whatever sphere of usefulness they may engage.

ORTON.

PERSONALS.

F. H. Schofield, '82, who taught during last year in Horton Academy, has now gone west.

J. W. Tingley, of the Junior Class, has been appointed monitor in the Academy boarding house.

J. Locke, who for the past year has been preaching at Newport, has resumed his studies at Acadia.

W. F. Kempton of the Junior Class, is teaching in Horton Academy. He has charge of the Senior Mathematics.

Arthur G. Troop, '82, recently paid a short visit to Wolfville. He is now engaged in the study of law in Halifax.

Rettie Chute, who spent the Sophomore year with the Class of '82, has returned to resume his studies with the present Juniors.

W. B. Hutchinson, '85, is engaged to teach the Parsboro school for one year, and will therefore not return to College this term.

J. S. Brown (now Rev.) who graduated from the Theological department last June, is now pastor of the Baptist Church at Digby.

H. Longley, of the Junior Class, has decided not to complete his course. He intends to take up surveying and will afterwards go west.

I. N. Schurman, who spent his Freshman year with the class of '82 and joined the Sophomores last year, has decided not to retain to Acadia.

Louis Duncanson, who matriculated with the class of '82, having spent four years as a successful farmer, and speculator at Falmouth, has joined the Freshmen.

F. M. Kelly of '84, who left here last May with the intention of not returning, has now decided to complete the course; and will be here in a few days.

Rev. Herbert Foshay, formerly a student of this College, now pastor of the Baptist Church, Windsor, recently occupied the pulpit of the Wolfville Baptist Church.

A. W. Armstrong, formerly Principal of Horton Academy is now pursuing his studies in an American institution, with a view to greater usefulness in the teaching art.

Rev J. H. Blenus, formerly a student of the College, recently paid a visit to his home at Port Williams, previous to his departure for a new field of labor in Virginia.

F. R. Haley, of the Senior Class, has received an appointment in Horton Academy. He will teach two hours a day. This appointment does not interfere with his regular class work.

J. Smith, brother of H. B. Smith, of the Sophomore Class, is taking Mathematics with the three lower classes. He expects to pass his examination in Ottawa for a Dominion Surveyor; he will then go west.

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