

# The Acadia Athenæum.

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THE  
**Acadia Athenæum.**

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## The Sanctum.

**X**MAS Holidays have come again and all are looking forward to an enjoyable time. Those who go home are jubilant over the reception that will be given them when they meet Father, Mother, Sister, Brother and ———. The Christmas cheer of home will be enjoyed by all. The boys of Chipman Hall did themselves credit at least one time in the history of Acadia, since no Sophomore racket sounded and resounded through its halls. This was largely due to the fact that Mrs. Kempton, mother of our esteemed matron, had not fully recovered from the effects of a fall some time previous. The boys are to be congratulated on their good sense, and their kindly consideration for the comfort of the occupants of Chipman Hall. What means this noise and commotion in the building across the way? Have the Sophs. found their way in there to celebrate

the closing of the term? We look about and find that the boys of the building are all quietly sleeping, until aroused by the sound of tin horns, horse-fiddles, &c. These instruments must then be made use of by some persons other than the boys of the Hall.

The holidays are ended. Boys, say your farewells to Father, Mother, Sister, Brother and ———: but particularly to ———, as the impetus received from such *adieux* is grand. The work of the terms following will call forth all the latent energy stored up during vacation, so we hope you have made the best of your advantages.

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**A**MONG Acadia's students a large proportion depend solely upon their own exertions for support. Young men, with no capital but ambition and pluck, find here a kindly welcome. There is about the place something of the brave spirit of the Fathers, meeting which a young man, struggling, storm-tossed, over-burdened, is helped; and moving under its influence takes fresh courage for the onward fight to victory.

There is not an institution on the continent where a man can receive first class advantages, such as Acadia affords for so little money. We have no bursaries, no scholarships, no fund from which a needy student can gain support, yet our attendance is the largest of any Maritime Arts College—and the future promises to eclipse the present in this regard. As we have said, among this ever increasing number, a very large proportion have no financial support, except the small earnings of the summer vacations and the pinched savings of a starving economy during term time. Since this class of men, so numerous at Acadia, have within their reach neither Bursaries nor Loan Fund, this problem forces itself upon our attention—how can they be aided in their manly struggle for an education and still maintain their independence? We believe the establishment at

Acadia of an Employment Bureau for students to be the best solution of the question at present, as well as the most practicable. Let us have a strong committee consisting of members of the Faculty, students, and one or two live business men. Then let it be distinctly understood by business circles in the Maritime Provinces, that any who wish to secure the services of energetic, intelligent young men of good character for four or six months during the summer season, can do so with little trouble by sending an application to the Secretary of the Bureau.

Acadia's sons are independent. We ask not for alms, but for a chance to earn our way while here. Many who read these lines have passed through the mill, and can fully appreciate the difficulties of a College cause pursued amidst the hard knocks of poverty. Let such who are now engaged in so many and varied callings in these Maritime Provinces remember their Alma Mater and the struggle through which they had to pass while there, and let them when they want a man send to Acadia for him instead of employing strangers. The first of June turns adrift a hundred men who must have work. If in their native land they find no place, who can blame them if pass beyond our borders. If Acadia boys of other days, now men, offer no sympathy, who can blame them if they turn to strangers for that denied them by their own. These hundred men do not ask for "light professional" work. They are able and ready, for the most part, to fill any ordinary position. Some are skilled mechanics, some farmers, some are teachers of ability and experience. We believe it is to the advantage of the maritime business public to know that a man to suit them in almost any department may be had from Acadia at the very beginning of the busy summer season. Were this thoroughly understood it would do away with much anxiety on the part of employers, and would certainly prevent many an anxious thought from clouding the already none too easy pathway of young men who, some day, must bear the public and private burdens of this and other lands.

The object of this article is merely to bring the matter before the minds of Acadia's friends for consideration. Suggestions, criticisms, and opinions are asked for, and we would be glad to hear the views of business men upon this really important question.

LATELY, increased attention has been given to the study of elocution, vocal and instrumental music, at Acadia. Under Mr. Shaw, elocution has claimed its rank among important college studies while in the Seminary much enthusiasm has been awakened in the department of music. Much good work has been done in the class-room and good talent has been discovered and developed. In order to carry the training one step farther, to give good entertainment and aid the Seminary library, a series of four recitals has been undertaken for the present year. The first was given Friday evening, December 6th. This series should be well patronized as the talent, though local, is of high order and the ends aimed at commend themselves to all. The promoters of this arrangement deserve the thanks not only of the public but the students under their charge. For meeting the world is the best trial and refiner of school education and, in the case of music and elocution especially, the sooner the students are not afraid to face the judgment of the public the better.

LOVE for Country is akin to love for God. As the fires of patriotism burn in a man's heart, so will his public life be pure and his influence strong for right. We as Canadians have a great country. With our social and political life just beginning an era of remarkable movements, who so thoughtless as to deem a glance at the out-look for our future, useless or unprofitable?

There is one word over which, in the last two decades, this continent has gone wild—"Breadth."—Our cousins across the border emblazon "Breadth" upon their political banner, and then proceed to sanction and maintain a system of political corruption the most colossal the world has ever seen. "Down with the antiquated methods and narrow views of truth-telling Washington, and Christ-loving Jefferson, and God-fearing Webster; up with breadth of view in general and municipal affairs," cry they. What though labor is mad with deadly hatred as it writhes beneath the grinding heel of monopoly? Are not the politicians of both great national parties *broad-minded* men? Did not great Cleveland prove himself "broad" in his dealing with Canada on the Fisheries question, even if his "breadth" failed to cover the three mile limit? Surely Harrison, in his noble treatment of

his relatives, has lived up to that *broad* principle, "To the victor belong the spoils."

But we Canadians also claim "breadth" as the distinctive feature in our national life. As the stream of Canadian life in our age widens out to cover both the Temperance and Rum interests; to satisfy avaricious capital and still control hungry labor; to support one Christian sect from the funds of the people and still be non-sectarian; to maintain a mediæval hierarchy in a free state and still be free—we fear it will wear itself out with the noise of its own babbling, without having turned a single mill or floated a single ship in all its course.

Never was Canada in greater need of patriots than now. We have a surplus of politicians. Statesmen are few and far between. True there are men in public life who have spent the best of their lives in the service of their country. To such be ever-lasting honor. We do not forget our party differences enough when speaking of our truly great men. But in face of the public lives of a majority of our modern politicians and aspirants after political honors, it requires a stretch of imagination beyond the powers of ordinary laymen to believe them actuated by any higher motive than an all consuming self love. What a sarcasm on civilization that a christian man cannot go into politics without losing his integrity.

This Canada of ours can never be the great country it should be, or take the place for which it is fitted by Nature and appointed by Providence, until a change is wrought in its national life. The banks must be narrowed and the channel deepened. A new and deeper spirit of patriotism must give birth to Canada-loving Canadians. We have a great country. The richest soil, the wealthiest mines, the most inexhaustible fisheries in the world, are ours. We own the greatest railroad and the only ship railway on the globe. Vast mineral resources capable of maintaining a mighty nation are ours. Unrivalled facilities for internal and international communication, and a climate which has no form of disease peculiar to itself, make the future greatness of our country inevitable. We have the best form of government in the world, the loud assertions of worthy republicans to the contrary notwithstanding.

There are many thousands of Canadians in the United States to-day. Numbers go there from the Maritime Provinces. Some represent the best of our

population, some the worst. Many of our young people there to day, through ignorance and lack of patriotic teaching in their early years, speak of their native land in terms half apologetic, half decisive, as cowardly as they are senseless and contemptible. All that no mean proportion of the Americans know about Canada or Canadians, is what they have inferred from the childish utterances of verdant youths from Provincial back settlements, whose highest ambitions were realized when they saw Boston. He who is base enough to belie and belittle the land which is his birth-place, and the Institutions under the protection of which he has passed the helpless years of his infancy, is too contemptible to receive recognition as a citizen by being publicly hanged. To the influence of the Press we are to look for a re-creation of our national sentiment. The childish and unseemly squabbles between parties, as carried on through the columns of the daily papers, can never elevate the tone of public life. Blindly fighting for selfish politicians, on the ground of mere unreasoning prejudices, is not patriotism. Personal likes or dislikes for men is not love of country. When the Newspaper and Periodical Press of the day ceases to be the tool of unprincipled demagogues, and gives us a little information about our own country, we may hope for a great and permanent uplift in the tone of public sentiment concerning the duties of citizenship.

But if the press should be patriotic in its teachings much more the pulpit. If the avowed Ministers of Christ do not lead off in moral reforms where are we to look for leaders? Surely in fostering a loyal love for one's native land the Ambassadors of the "King of Kings" would not be degrading the functions of their high office or misinterpreting the teachings of their royal Master.

Again there is perhaps no factor, more potent in the moulding of public sentiment than the school. The teachers of to day hold the destinies of our country in their grasp. Starting as they do with the stream near its source while yet small, it is an easy matter to turn it into channels other than that in which it begins its onward flow. Yet the teachers of our public schools, to whom the community owes a great debt, are bound to impart such knowledge and use such text-books as the law demands. It is notorious that the law demands very few books bearing upon our own country, either as to its history or geography. How many valor-

loving school boys know aught of Queenston Heights or Lundy's Lane? How many text books in use in our graded and academic schools contain a dozen sentences calculated to inspire the youthful reader with patriotic love for our great Dominion? If such literature does not at present exist, a demand for it will produce the supply.

Thousands of mothers to-day bend in purest love over the forms of their tender infants, while a thousand sweet lullabies breathe forth the peaceful quiet of a sacred home life. Mother, teach your babe to say "My Country." Tell him of its greatness and that God has put him here as its *protector* not as its calumniator.

We cannot but believe that Canadians are, by nature as patriotic as any race of people on the globe. We need some great national enterprise to draw our hearts together—some common cause around which to meet upon a common ground. It is this principle which throws a gleam of light over the black horrors of national war. Canadians, as history proves—will fight desperately for Home and Liberty. The men of 1812, were patriots in the truest sense of the term.

The great and common cause, around which the bone and muscle of this country must ere long gather and do desperate battle is the Temperance question. The cloud fifty years ago, no bigger than a man's hand, is now fast darkening all the sky. The great fight will come, and on that day will be born a spirit of patriotism, such as the world has never seen. "For Liberty—for Home—for God," will be our motto, and then the free sons of free Canada, will sing with one voice:—

"At Queenston's Heights and Lundy's Lane,  
Our brave Fathers side by side,  
For freedom, home, and loved ones dear,  
Firmly stood and nobly died;  
And those dear rights which they maintained,  
We swear to yield them never,  
Our watchword ever more shall be  
The Maple leaf for ever."

To a gentleman, true politeness costs nothing while the silently accumulating reward is great. Duty and expediency command us to have a proper respect for ourselves and other people. College makes no demand on any of its members to be a barbarian, scamp or fool. Freedom of student life asks no one to destroy the benefits of college societies

by a constant exhibition of stale wit nor does it allow him to sink all rules of common decency and morality. Stronger feelings arise from the force of recent jokes (!) of some gentlemen (?). For among us, the descendants of a race whose virtues of chivalry and home have cast a sacredness over the rights of woman, the man who attempts to display his meanness by writing bogus letters to respected ladies in our midst, strikes too deep at the reputation of honor among his fellow students to be easily forgiven. We must regard him either as criminally thoughtless or as a poor morally-maimed specimen whose constitutional morality is far below the Anglo-Saxon type.

#### RHETORICAL EXHIBITION.

There are certain experiences in the history of institutions as well as men that invariably repeat themselves, but none is looked forward to with more pleasure than the Rhetorical Exhibition of the Junior Class. This is due not only to the fact that it closes the college exercises of the first term, but also that it brings a representative number of the young men before the public for the first time. Thursday evening, December 19th, witnessed the repetition of this most popular and pleasing recurrence. At eight o'clock the Faculty marched up the west aisle, followed by the largest class ever brought before the public in College Hall, and took their places on the platform, the class separating into two divisions, to occupy the seats placed on either side of the platform. The march was beautifully rendered by means of four violins and a cornet, with piano accompaniment. It is needless to say that it was to the audience a happy and highly appreciated surprise, seeing the performers were all members of the class presented. A glance through the programme gives us the pleasing information that the class contains thirty-nine students in regular standing. The exercises were opened with prayer by the Rev. Dr. Sawyer, after which he said that the friends who were about to speak were only a selection, as it would be impossible to hear the whole number, nor did they by any means exhaust the list of first-class papers, as they could produce a second set equally good as those to which the audience should listen. The order of the programme was as follows:—

Processional.	ORATIONS.	Prayer.
"Satire and Satirists."	E. A. Read, Berwick, N. S.	
"The Railway as a Civilizer."	A. C. MacLatchey, Grand Pre, N. S.	
"The Novel in Literature."	W. B. Burnett, Sussex, N. B.	
"History of Our Times."	W. J. Spurr, Aylesford, N. S.	
"The Growth of Industrial Education."	L. R. Morse, Lawrencetown, N. S.	
"France Under the Republic."	E. E. Daley, St. John, N. B.	
"Kepler."	G. D. Blackadar, Hebron, N. S.	
"The Influence of the Norman Conquest."	J. L. Masters, Cornwallis, N. S.	
"The Liberty of the Press."	J. W. Illsley, Weston, N. S.	
"Cromwell's Treatment of Ireland."	Henry T. Knapp, Sackville, N. B.	
"Ethics of Strikes."	F. R. Higgins, Wolfville, N. S.	
"The Material Resources of Canada."	E. E. Gates, Halifax, N. S.	
"Our Recent Knowledge of the Deep Sea."	H. G. Estabrook, Sackville, N. B.	
MUSIC.		
"William Pitt, the Younger."	C. E. Morse, Middleton, N. S.	
"Marcus Aurelius."	A. T. Kempton, Canard, N. S.	
"The Peace of Aristophanes."	W. N. Hutchins, Halifax, N. S.	
"Ben Hur."	F. C. Hemeon, Liverpool, N. S.	
"Are the Discourses of Science dethroning Faith?"	E. B. McLatchey, Hillsborough, N. B.	
"Washington Irving."	W. Holloway, Halifax, N. S.	
"The Antiquity of Man."	D. B. Hemmeon, Wolfville, N. S.	
"The Qualities of Cowper's Style."	H. P. Whidden, Antigonish, N. S.	
"The Reign of Otto."	T. J. Locke, Lockeport, N. S.	
"Fascal."	W. M. Smallman, O'Leary Road, P. E. I.	
"The French in Canada."	J. E. Barss, Wolfville, N. S.	
"Lord Macaulay as an Historian."	R. O. Morse, Williamston, N. S.	
MUSIC.		
"Vanity Fair."	L. H. Morse, Bridgetown, N. S.	
"The Acropolis of Athens."	G. E. Higgins, Wolfville, N. S.	
"Personal Influence."	L. J. Ingraham, Margaree, C. B.	
"The Monastery as a Civilizing Force."	Z. L. Fash, Bridgetown, N. S.	
"The History of the Jesuits."	J. H. Jenner, Sussex, N. B.	
"Characteristics of the Anglo-Saxon."	L. B. Crosby, Hebron, N. S.	
"Æsthetic Culture."	M. S. Read, Berwick, N. S.	
"The Geological History of New Brunswick."	J. H. Secord, Fredericton Junction, N. B.	
"Limitations of the Public Schools."	C. J. Freeman, Canning, N. S.	
"Joseph Howe as Author and Orator."	J. W. Litch, Bridgetown, N. S.	
"Relics of Barbarism in Modern Civilization."	J. H. MacDonald, Margaree, C. B.	
"The Ptolemaic System of Astronomy."	H. Y. Corey, Havelock, N. B.	
"Elizabeth Barrett Browning."	H. N. Shaw, Boston, Mass., U. S.	
MUSIC.		
NATIONAL ANTHEM.		

The first speaker was Mr. E. A. Read. His subject, "Satire and Satirists" was well handled, beginning with a definition of the term, to distinguish it from much so-called satire, wit, humor, &c. He next passed on to review some of the ancient satirists, mentioning Milton, Horace, Juvenal and others, and also many of the late satirical writers. Each received a just commendation in the sphere to which he properly belonged.

The next speaker was Mr. E. E. Daley. He reviewed "France under the Republic," from its formation to the present day, dwelling upon the influence of democracy on the country; influence of Boulanger; reforms in the Army and improvement in Education; retrogression of Religion and growth of Infidelity; grasping nature of the French clergy. These, with other phases of the subject were shown up, and fairly discussed.

Mr. H. G. Estabrook next came forward and discussed the subject of "Our Recent Knowledge of the Deep Sea." He began by saying that man naturally looked beyond the sea for information, forgetting that the deep contained a large field from which much useful information may be gleaned. He gave an interesting account of the composition and formation of the sea bottom, and explained the absurdity of regarding it as either level or basin shaped. He also referred to the ocean currents, dwelling chiefly upon those of the Atlantic.

At this stage the performance was varied by a song by the "Junior Quartette." The applause which followed was sufficient to show that the audience fully appreciated this part of the programme.

As soon as order was restored, Dr. Sawyer announced Mr. W. N. Hutchins as next speaker—subject: "The Peace of Aristophanes." He showed the author's object in writing it to be that of trying to induce his people to live in peace with each other, and also with their neighbors. He endeavoured to impress upon them the necessity of cultivating the use of the plough-share rather than the sword.

Mr. C. R. Higgins followed with a criticism on Alfred Russel Wallace. At first an architect, he was led through a desire for knowledge to give a great part of his time to scientific study. A living equal and rival of Darwin, he could not accept the theory that man is evolved from the lower orders of life without the intervention of a higher power.

Mr. J. E. Barss, in the course of his remarks, said that the French in Canada were greatly in need of education to dispel the ignorance that now holds them subject to the will of the clergy; and, if necessary, let it be made compulsory. It is desirable for the Union of Canada that the English language should predominate, since keeping up the French language has a tendency to cultivate race feelings. He believes in making the Union of Canada as firm as possible, to avoid any chance of ever being absorbed by our most friendly enemies, the United States.

The programme was here changed by a piano solo, very finely rendered by Miss Reeves of the Seminary.

We next pass on through our long list of names and come to that of Mr. Z. L. Fash. He showed that the Monastery as a Civilizing Force was quite important. The monks were the "authors of Gothic architecture; they advanced learning most zealously,—Monasteries being the sole receptacles of learning. The monks copied the scriptures, founded universities, and promoted learning generally. "The monastery of to-day is but the shadow of its former self."

Mr. J. W. Litch gave a careful review of "Joseph Howe as Author and Orator." His poetical works were clearly shown forth, and numerous quotations given in proof of his worth as a poet. His abilities as editor, politician, and orator were plainly set forth. On one occasion being asked the secret of his success he said it was due to following strictly the motto, "Speak the truth and feel it."

The last speaker was Mr. H. N. Shaw, subject: "Elizabeth Barrett Browning." He followed the life and labors of that lady from her earliest appearance as an author till her death, and also gave a short account of her early history. "She read all books good and bad, and each time reached nearer the truth." This was due, no doubt, to the fact that she always selected the *wheat* and allowed the *chaff* to go with the wind. She was a good classical scholar, a firm Christian, "The Shakespeare of Women."

A male chorus, trained by Mr. H. N. Shaw, gave a song, which was well received by the audience. The music, with the exception of the piano solo by Miss Reeves, was entirely managed by Mr. Shaw. This in itself is sufficient guarantee to say that it was a success.

The President thanked the audience for their attentive hearing, and the performers for the efficient manner in which they carried out their several parts. It is impossible to make a detailed criticism of the papers of each, as our space will not permit, nor could we do them justice if we had space, as the productions to be appreciated must be heard. All the papers showed careful preparation and much thought. The speakers spoke plainly and distinctly so as to be heard and understood in any part of the hall. After singing the National Anthem a most enjoyable evening was brought to a close, and all dispersed, feeling highly satisfied with the exercise of the evening.

### ELAINE.

"Elaine the fair Elaine the lovable,  
Elaine, the lily maid of Astolat,"

is the subject and heroine of one of the tenderest of those grand, tender poems, Tennyson's "Idylls of the King." The fanciful legends of Arthur's court, in the days when the blameless king contended with the barbaric heathen and the Round Table was graced with the flower of Knighthood, have a fascination as rendered by the hand of Tennyson; and the romance of "Elaine," sweet with sadness, glows with the soft light of a dream.

Although Elaine is the principal object, her place in the poem is most appropriate to her character,—the simple maiden is not given undue prominence, but is an ever-present incident, about whom stronger natures cluster, and she is noticeable from force of contrast rather than from being thrust into the foreground. Her home in distant Astolat, high-towered among the trees, her brothers, almost as naive as herself, and the grave father, all of them awed by mighty Lancelot give an idea of remoteness and retirement which is a fitting environment for such a nature as hers. She worships Lancelot, as more god than man; her love is half adoration; she is not wise, and knows not to be shrewd, yet no breath of contempt or sense of her inferiority ever comes to the mind. She is, verily, the "Lily Maid," to whom ingenuousness is as essential as purity. Although the deepest notes of sadness sound for her, despair is ever silent: mournful but not grim is her "Song of Love and Death." And when she dies, her death is not tragic; the unutterable sadness which consumed her life was fully and willingly accepted.

The main incident of the poem is the tournament for the last of the nine great diamonds found by Arthur Lancelot's refusal to go, and his after-deception indicate his progressive degradation through

"The great and guilty love he bore the Queen."

He is still the greatest of Arthur's Knights; but his innate nobility and uprightness are gradually being riven with infidelity. Having proved traitor to his King, Guinevere's growing jealousy alarms him lest, having forfeited his rights to Arthur's confidence, he should also lose the favor of the Queen. Faithful though faithless, Elaine cannot move him, and a presentiment of coming evil wears upon him. Elaine, too, though in a less degree, is governed rather by her emotions than by her reason. Common sense would have told her that her love for Lancelot was useless, futile, and unreasonable; but philosophy has little more power to rule Elaine than it has over other mortals.

—"And the dead,

Steer'd by the dumb, went upward with the flood,"—

the consummation of the story. It is a fitting climax, dirge-like but not harsh. The dark-draped barge floats up the dark flowing river, under cool, brown banks, dim with trees, out past the broad meadows, where the hawk circles with lazy wing fanning the air, past the humming city to the palace of the King.

"Then came the fine Gawain and wonder'd at her,  
And Lancelot later came and mused at her,  
At last the Queen herself and pitied her."

The letter carried by Elaine satisfied the wonder of the court, and Guinevere's jealousy is appeased; yet Lancelot is filled with forebodings, and a gnawing pain of remorse is at his heart. The sombre cloud which has been gathering about his head, seems to break in destructive torrents, and our alarm is only half quieted by the last lines,—

"So groan'd Sir Lancelot in remorseful pain,  
Not knowing he should die a holy man."

"Elaine" is a quiet poem. Though there is a majesty about verse and action, and events at issue of gravest import, yet there is a peaceful shade over the whole; whether real, or only the haze belonging to distance.

The life is so evidently that of another age and land than ours, and the circumstances so different, that it is impossible to think of the poem as other than the creature of imagination—beautiful and per-

fect of its kind, but too unreal to excite. Such legends are, in truth, "castles in the air;" but they are not built with the flaming glories of sunset, but of the fleeting cloud—shapes of midday; formless though lovely, transient resting-places for the eye before it strives to sound the infinite blue beyond. The objec' is not didactic, and their intellectual element, but animates the idealized vision of the creative mind.

### MAGAZINE LITERATURE.

Born early in the eighteenth century, in about one hundred years the Magazine reached its noontide splendour. "The Gentlemen's Magazine," the first published in England, appeared in 1731. The streamlet thus started has flowed onward, gathering strength and volume until to-day it occupies no inconsiderable place in the great body of Literature. The Magazine reached its meridian splendour when the Edinburgh Review was enriched by the Essays of Macaulay, and when his works drew forth the criticisms of a Trevellyn and of a rising Gladstone. These were, in truth, the brilliant days of the Magazine. In a sense the Magazine of that day possessed a power it can no longer wield. Almost of itself it could make or mar an author's fame. When Dr. Johnson and his friends gathered at the Coffee House to discuss literary topics, their decision held sway. If they depreciated the work of a poet or of an essayist the blow fell sure, if they turned their harps to his praises every chord responded to the master's touch.

But such potency for the magazine is of the past. In the present reading and thinking age, no longer is an author's fame made or marred by a single review article. Public intelligence has reached too high a level for this, besides, the magazine itself has changed. When the magazine expressed the thoughts of Macaulay and his co-labourers, whose essays fathomed the very depths of literature and pierced to the very foundations of society and of life, then, indeed, was the magazine well worthy of the high place held by it in literary circles.

But with the growth of the demand for live and representative literature, a change has come over the literary world. Men have peered into all realms of thought and brought from them treasures, both new and old, with which humanity's store has been enriched.

To convey such thought, magazines have been multiplied, but they have deteriorated in literary worth. The increase of printing presses with its attendant blessings has placed the bound volume within reach of the reading public, and made it possible for one to crystalize his thought in a form at once popular and permanent. With this increased facility for reaching the reading public, the book has invaded the field of the Magazine, despoiled it of many of its richest gems, and robbed it of its noblest functions. No longer do the productions of great essayists enrich the ordinary magazine. Occasionally only does a Gladstone or a Dawson use its pages except to confront with sledgehammer blows those blindly striving to undermine the holy truths of Revelation. The *teaching*, rather than the *combative*, efforts of such men never appear in the magazine.

It may be argued that such work never was the true function of the Magazine, but was accepted by it until the advance in Science and Art, and the cultivation of public taste rendered the venture upon the sea of publication no longer abortive. We cannot yield this ground, but hold that the book has trespassed unwarrantably upon the field of the magazine. With its previous history, the magazine cannot afford to move on a lower plane at present. With the development of the human faculties, and with the attendant advance in all lines of activity, it is inconsistent to permit a deterioration in this vital division of our literature.

But while the magazine has lost on this field it has gained on others. Recent investigation has opened new lines along which this literature moves, and has developed a new style of criticism. In the Magazine, philosophers and scientists now meet in combat, friendly or hostile, over theories labouriously propounded.

This same activity in the various departments of knowledge has produced the age of specialism. No one scholar can now attain to eminence in many departments of the greatly extended circle of thought and life, and from the attendant exigencies has arisen the specialist. But the foremost thinkers now call a halt in the rage of specialism. The Magazine has become the voice of the specialist, and it may with a degree of potency be urged that this is its true function. At least, this is the only field which it now effectually covers. The modern Magazine impels the conclusion that its readers seek no longer therein

polished and masterly productions probing the very depths of thought-inspiring and life-giving subjects. They tolerate not an article of greater length or more polished rhetoric than that of the first-class newspaper of fifteen years ago. A general subject thoroughly analyzed and developed and suggestive of new lines of thought has lost its hold upon the reading public of general intelligence. Is it the tendency to gossip and foible in the masses that has influenced the intellectual centres? Or is it the sentiment so plainly exhibited by leaders in thought that has so moulded the masses that they discard the thoughtful educative essay occasionally appearing in the newspapers? It is the admiration with which the educated bow before the thought of one so biased by specialism that he can see the world with all its attendant phases of activity only through the one small window, where the light of his specialism is focussed with its rays obscured by the evil hung by his advocacy before his admiring eye, that to-day demands the twenty minute sermonette rather than the thoughtfully developed sermon with perchance tenfold its educative value?

Specialism has produced the combative literature of the day. A careful examination reveals, that by far the largest proportion of the Magazine is devoted to the conflict between Science and Religion. Nor is this surprising. The great commotion which stirred both scientific and religious worlds, when that brilliant luminary, Charles Darwin, shed rays of effulgent light upon the domain of science is known to every student. The religious world accepted the challenge, and from that day the Magazine has been the battlefield of Scientist and Theologian, while investigation and discovery but proclaim the immutability of the everlasting Truth of Revelation; and the Magazine is now used as a means by which these two mighty currents, having apparently different sources and flowing in converging channels, are at length to join hands in upholding the grandest of causes, Truth.

Political and social questions are freely and forcibly discussed in the Magazine thus made the battlefield of *politicians*, while the political newspaper is left to the political *trickster* and *crank*.

Not content with these new fields, the Magazine has invaded and despoiled the newspaper of its richest gems. Subjects of life and general activity have given place to sporting news and matter akin. Thus the newspaper has been robbed of its motive power as an



educational factor. When the newspaper came to us freighted not only with notes of weal and woe and items of passing interest, but laden as well with articles of high educational bearing and import, doing much of the work of the modern review, was it not qualified to exert a more powerful educative influence than it does to-day? Is it consistent with the age to allow the newspaper to lose its functions as a public educator? Would not the political newspaper exert a more worthy influence in moulding public sentiment, if its columns were adorned with broad and scholarly political articles, than it does as merely the expression of the brawls and wranglings of political strife and partizanship? The magazine has taken such articles. The newspaper, having a far greater constituency than the magazine, can much more effectually perform this share of the work in moulding public sentiment.

We do not take a pessimistic view of life, nor of the literature of the age. When went there by an age when English prose attained the height it has held during the present century? When went there by an age when poetic prose equal to that of a Ruskin or exhibiting the acumen of an Arnold enriched the realm of criticism? But this has found its expression in the book, while the magazine has been robbed of its highest and grandest function. Would that the advancement of this enlightened age might raise Magazine Literature to that height from which it has fallen, so gradually yet so surely, and thus obliterate forever from its broad front that stamp which it now so conspicuously displays, deterioration.

RECITAL.

PROGRAMME.

FRIDAY EVENING, DECEMBER 6TH.

Piano Solo	.. ..	Waltz, .. ..	Raff.
		Miss Florence Seabourne.	
Vocal Duet	.. ..	"Birds of Spring,"	
		Misses Coffin and Eaton.	
Piano Solo	.. ..	Impromptu A b .. ..	Schubert, Op. 142.
		Miss Annie Rice.	
Reading	.. ..	"Alaska,"	
		Mr. H. N. Shaw.	
Song	.. ..	"Two Castles,"	Tours.
		Miss Clara King.	

Instrumental Duet	"Capriccio Heroique,"	A. DeFontsky.
	Misses Harding and Bent.	
Reading	.. "Doom of Claudius and Cynthia,"	
	Mr. C. A. Eaton.	
Trio	.. .. "Sweet and Low," .. ..	Cirillo.
	Misses Nelson, Eaton, and King.	
Piano Solo	.. "Andante in F," .. ..	Beethoven.
	Miss Helen Reeves.	
Song	.. .. "Beautiful Bird, Sing on," .. ..	Howe.
	Misses H. W. Thomson.	
Male Chorus	.. "Good Night," .. ..	Tenney.

This was one of the best entertainments of the season. The size and character of the audience showed that something good was expected. "Of high order" is a just criticism on every part of the programme. Those competent to judge say that both the instrumental and vocal music were especially worthy of praise. The performance of both teachers and pupils in these departments augurs well for the future of Acadia Seminary. A pleasant variation in the programme was the readings. Here, as always in this department, the results of thorough training were manifest. We must think that the department of Elocution would not hurt its reputation by taking a greater part in future recitals. The high character of this entertainment is an earnest of the success of the next.

CLASS SUPPER.

On Thursday evening, December 19th, immediately after the Junior Exhibition, the Senior class assembled in Chipman Hall for an old fashioned good time before breaking up. Of course some of the boys were a little late, but who so cruel as to blame them. For, was it not the last night before vacation—and is not three weeks a long time to be absent—and is not the messenger of Cupid too heavily burdened for swift flight? Soon however the last tardy one arrives and we sit down to a spread such as only Mrs. Keddy, can prepare, consisting of every kind of solid and fancy eatables from turkey to caramels.

Beside the class of '90, there are present Messrs. E. R. Morse and O. S. Miller, '87, and Cox and Bill, '89. Good cheer abounds and every heart is glad while midst kindly conversation and merry laughter the tempting viands rapidly disappear. An hour swiftly passes and as we linger over the coffee, Mr. Chipman, who presides, announces a short programme.

In true Acadia style, with hearty expressions of love and loyalty, we pledge the health of our gracious Queen. Next "Our Guests" responded to by Messrs. Morse, Miller, Cox and Bill. They speak as we have heard them speak in bye-gone days, when in public and private debate, they championed their respective sides. We live once more in the sacred, old-time scene, and the tender ties which binds us to the past grow stronger as we listen—a pause follows the last speech and then quite naturally we rise and sing together a college song. "Our College" is next proposed. Mr. Woodworth, keeps the floor and responds in a highly patriotic and practical speech. Then "To the health of the Ladies," responded to by C. A. Eaton. To calm the excitement of the last toast we listen to a song from McNeil, who, as usual, brings down the house. Mr. Chipman, in a sincere and earnest speech, proposes "The Class of '90," with "Auld Lang Syne" for good-night, and thus a most enjoyable evening ends. Who can say that such gatherings fail to strengthen the silken cords of friendship? The warm hand clasp, the kind "Good-bye, old man" have their meaning, for now—

"We know each other better."

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## Exchanges.

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The *Dalhousie Gazette* gives a good description of three foot-ball matches. A very friendly account is given, of the visit of the Acadia team. The doings of their college societies receive minute attention and much space is deservedly given to personals.

The *University Monthly* is a good, sensible paper. In the December number W. F. Ganong's book on the "Mollusca of Acadia" is appropriately noticed. The article on College Friendships is good and that on "Attention" is worthy of careful reading. The boys in their Halloween racket by their exuberance provoked the citizens to remarks not very kind.

The *Owl* of October and November is a grand number. With pardonable pride it refers to the grand reunion and programme of the 9th and 10th, of October, when Ottawa College was made a Catholic University. The number contains the addresses delivered at the time, an historical sketch of the insti-

tution and admirable portraits of the founders and heads of the college. The President's address is an interesting exponent of the character of the institution. We were much pleased with the remarks of Father McGucken and the "Lessons of the Reunion." Sir J. S. D. Thomson and J. A. McCabe well known in this province received the degree of LL. D.

The *University Gazette* comes to us in its second number with many reports of classes and societies in active operation. We are glad to notice that there, as at Acadia, the spirit of progress demands Canadian history as a part of the regular course.

The Exchange column of the *Niagara Index* is very expressive. It occurred to us that the writer was somewhat excited.

In the *King's College Record* the series on Canadian poets is continued by articles on Mr. Mulvany and Mr. Lighthall. Space is added by an enquiry whence all these poets come in which the writer hints that they may be in part the product of a Mutual Admirability Society.

The best *Argosy* of this year, their Christmas number, has been received. The poem "The Star" and "A London Christmas" are well written.

The *Thielensian* has at last come to hand. The plan of the paper is quite extensive, taking quite an interest not only in literary, but also in general topics.

In *College Rambler*, "The Story of a Photograph" is well written and the plot well laid. The column "Auld Lang Syne," has some good features. The *Rambler* notes the general improvement in conduct at the Illinois College, and mentions the plan for a \$15,000 gymnasium.

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It is not growing like a tree  
In bulk, doth make man better be;  
Or standing long an oak, three hundred year,  
To fall a log at last, dry, bold, and sear:

A lily of a day

Is fairer far in May.

Although it fall and die that night,  
It was the plant and flower of Light;  
In small proportions we just beauties see,  
And in short measures life may perfect be.

BEN JOHNSON.

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**Personals.**


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Lewis J. Lovett, B. A., '88, is studying Medicine at the University of New York.

Carmel L. Davidson, B. A., '88, and James W. Armstrong, B. A., '88, are successful head masters in the High School, Brandon, Manitoba.

Henry T. Ross, L. L. B., B. A. '86, is practising law at Bridgewater, N. S.

Vernon F. Masters, B. A., '86, is assistant Professor of Geology and Mineralogy at Cornell University. He will probably complete his course at Cornell this year when it is rumoured, he will take a good position.

Foster F. Eaton, M. D., B. A., '86, has a prosperous practise at Upper Rose Bay, Lunenburg, N. S.

Jesse T. Prescott, B. A., '87, is at home in Sussex, N. B., married and happy; he will probably complete his medical course next year.

Frank H. Knapp, B. A., '87, is at present at his home Sackville, N. B., from Madison, Southern Dakota, where he has a good law practice.

Charles H. Miller, B. A., '87, is teaching school at Weymouth, N. S.

Le B. W. Jones, '91, is attending Bellevue Medical College.

O. S. Miller, B. A., '87, is taking the 2nd year at Dalhousie Law School.

C. W. Eaton, B. A., '88 is in business in New York.

Henry Vaughan, B. A., '87, is taking a medical course at the College of Physicians and Surgeons, New York.

S. K. Smith, B. A., '87, graduates from P. and S. Medical College next June.

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**"FLUB DUB" HEARD FROM;  
OR ECHOES FROM CHIPMAN HALL.**


---

John the Wonderful—or the Mabou preacher.

Frisky Norman—or the Boy Fiddler.

Eely Ned, the Wiggler—or other name to be learned at Room 21.

Socratic James—or the Necromancer.

P. Naso, Virgilius—or the Mystery of the Saw Horse.

Old Flop—or the Spectra at Reception.

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**Locals.**


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"How?"

"Excuse!"

"When was this?"

"Yes you did hey!"

Dox-ology—a discourse from the Doc.

One who is sometimes afflicted with lock(e)-jaw — the writer.

SELLING REGARDLESS OF COST.—When a paper worth a dollar a year is sold at 40 cents for three months.

It was whispered on Tuesday the 17th last, that the juniors were through their exams.

Mr. C—on his way home is accused by one of his companions of looking quite fresh. He considers that his accuser is a little sharp.

Some students wanted some fun. They had their fun, and the seminary some forged letters. And what is the result of this lovely little trick that might be classed among the *trigonocarpus tricuspidiati*. Those to whom the letters were addressed, and those whose names were attached were placed in an unpleasant situation. The much-favored custom of taking sens. to the junior has been shut down on. And the incident shows that there are some fools around. Such is the result effected by the writers and the writing of these bogus invitations.

What is the matter with the sophomore racket? That is the question. Answer, articulate silence, what dost thou express! The sophs. felt it their duty to give precedence to the ladies! Quite right. And so the bugle's shrill note and the balls deep thud was heard in Amazonian territory. The sophic emblems have become Semitic and the noise manufactory is moved a telescope's distance across the way.

A PARADOX.—When it is a matter of compulsion in the choice of the optional course in science.

As the results of research variously directed, we have some new expressions for chestnuts. One found that prickly pear was synonymous. Others found that quoits expressed the idea very well. Some juniors were engaged speculating upon this, when the page of geology opened to them and disclosed a picture of a fossil nut, carrying a name too heavy for it to bear. We have it cried they, *Trigonocarpus Tricuspidatus*. Ye shades of departed heterocercals, of dipterus macrolepidotus and of holoptychins you are to lose one of your late companions. Old *cephalaspis*, man of brass, why did you and why do still drag from his grave of the past, old chestnut?

FAILURE.—*Student No. 1.*—Shouting at the top of his voice (in his sleep) Tom! Tom!

Hello there!

That altitude isn't right!

*Student No. 2.*—(awako) Yes it is!

*Student No. 1.*—Hol-Hol-lo! I say that altitude is'nt right!

*Student No. 2.*—What are you tryin to do any how?

*Student No. 1.*—I'm tryin to get the weight of the north mountain.

JUNIOR (at exams.) beckoning to Prof.

Say Prof.—(Pointing to question) this is quite *obscure!*

Prof.—I think the obscurity is elsewhere.

Why is the last freshman essay like the seminary?

Because they both have to do with *husbandry*.

The December meeting of the Acadia Missionary Society was held in College Hall, Sunday evening, the 15th ult.

The following was the order of exercises for the evening:—

Singing	..	"Evening Prayer,"	Misses Nelson and King.
Essay	..	"Grand Ligne Mission,"	W. T. Stackhouse.
Essay	..	"Missionary Outlook in British India,"	
			—Miss Archibald.
Music	..	Ladies' Quartette.	
Address	..		Prof. Keirstead.

The music furnished by the young ladies was excellent, and contributed much to the interest of the meeting.

Mr. Stackhouse spoke of the great religious awakening at the beginning of the present century which persuaded Mme. Feller and her associates to attempt Mission work among the French Roman Catholics. Being driven from Montreal and St. Johns by the opposition of the priests, they went to Grand Ligne. As the Romish superstition pervaded everything, the outlook for christianity was very dark. The people were ground down by the clergy, but trusting in the great God, the missionaries did not despair. In 1837 a church of sixteen members was organized. Three years later a priest was converted to God, and was a great help in prosecuting the mission. In 1858 the number of converts reached five thousand. The majority of the 2,500 students who have passed through the Feller Institute have embraced christianity, and to-day the Grand Ligne Mission stands forth as one of the grand objects which demand our attention and support.

Miss Archibald said: "That the resources of British India were unequalled. Her long lines of sea-coast on both sides open up the country to commerce; but she is bound in the chains of Hinduism. A hundred years ago progress was impeded by the monopoly of the East India Company, but now through the influence of Christianity and Commerce, India is casting off her shackles. Caste, child-marriage, the immolation of widows, is fast being done away with. The Zenanas so long the prison of Hindu women are being thrown open. Christian colleges are springing up, and a great desire for education is seizing the people of India. Still the work is not all done. Never in all its history has India been in such a position to receive the Gospel as at the present day. Opportunities for christian work are daily being opened. Missions and Industrial Schools, work among the poor demand our attention. India is stretching out her hands for christianity. Shall it be denied her?"

Prof. Keirstead gave a very interesting account of his visit, during the summer to Upper Canada. His remarks were confined to the French Canadians. He said the impression one received in passing through the Province of Quebec, was that he was in the land of the oppressed. The dwelling houses and the general appearance of things, even in the Capital, conveyed that idea. Bibles are kept from the people by every means. Described his visiting the colleges and cathedrals, and prevalence of image worship.

In conclusion, Prof. Keirstead said, that the only way to effect a consolidation of all the people of Canada, is through Gospel of Jesus Christ.

The societies on the hill have elected the following officers:

*Athenæum.*—Pres., W. W. Chipman; Vice-Pres., Horace Estabrook; Rec. Sec'y., A. M. Wilson; Cor. Sec'y., C. E. Seamen; Treas., G. E. Chipman; Ex. Com., L. F. Eaton, T. Locke, H. H. Saunders, F. M. Shaw, C. Locke; Lecture Com., C. B. Freeman, Howard Ross; Editors, M. S. Read, J. W. Litch, '91; J. W. Cronbie, A. G. Crockett, '92; Paper Com., C. E. Seamen, W. Lombard.

*Y. M. C. A.*—Memb., C. A. Eaton, E. E. Daley, W. T. Stockhouse, R. E. Gullison, C. Reid.

*Devotional.*—B. H. Bently, C. B. Freeman, A. A. Shaw, J. H. Davis, Dimeck Spidle.

*Bible Study.*—N. A. McNeill, R. O. Morse, A. F. Newcomb, H. Saunders, Lewis Wallace; General Rel. Work, F. J. Bradshaw, A. T. Kempton, C. E. Seamen, R. Kennedy, G. R. Jones; Cor., F. M. Shaw, H. Y. Carey, E. A. Read; Nom., Prof. Keirstead, W. B. Wallace, J. H. McDonald.

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