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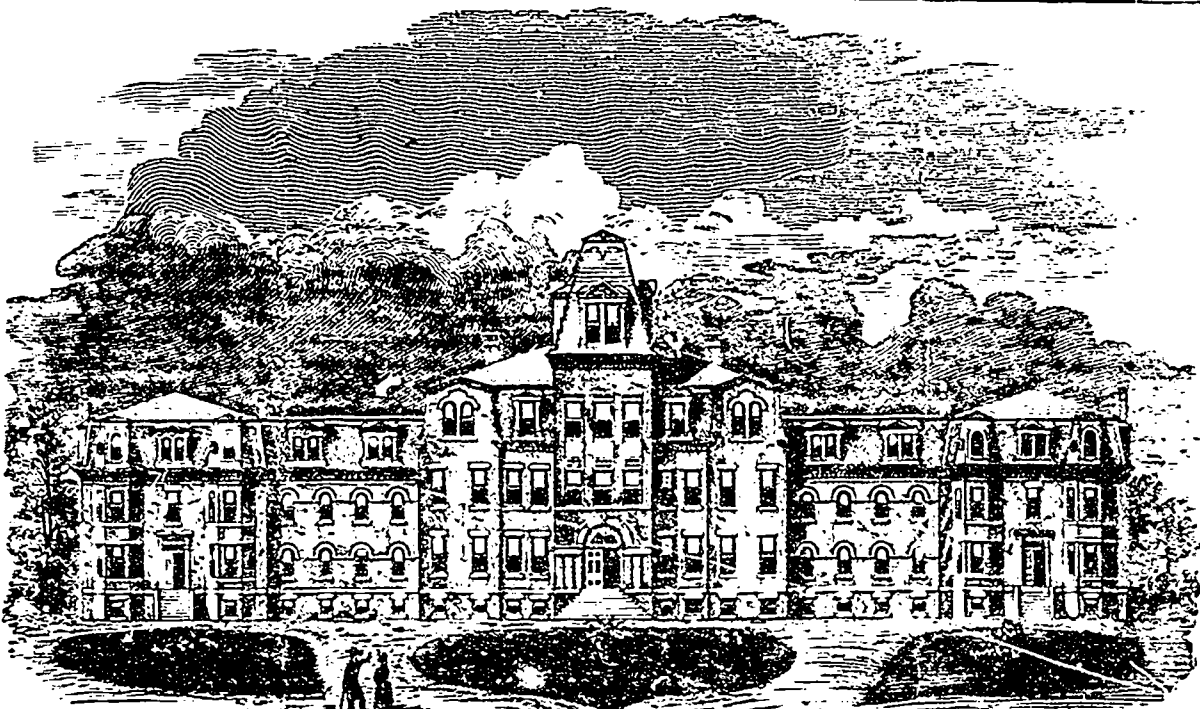
THE SEMINARY BEMA.

No Nikaer

Vol. II.

ST. MARTINS, N. B. NOVEMBER, 1890.

No. 2



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THE SEMINARY BEMA.

Vol. II.

SAINTE MARTINS, N. B., NOVEMBER, 1890

No. 2

— The Seminary Bema —

— EDITED BY —

THE STUDENTS OF THE UNION BAPTIST SEMINARY,

And Published Monthly during the School Year.

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Single copies 10 cents.

EDITORS:

HARRY HOPPER, MAMIE KEITH,
T. W. TODD, MABEL DEWITT,
H. CROWELL, LIZZIE HUGHES,
DAVID LONG, SEC.-TREAS.

Subscriptions and all other business communications should be sent to DAVID LONG, Sec.-Treas.

OUR campus, which consists of 72 acres, is being rapidly transformed. Teams, with ploughs, harrows, and scrapers; and men with shovels, hoes, and wheelbarrows, have been cutting down hillocks, filling up hollows, changing water courses, so as to prepare our grounds for ornamentation in the approaching spring. The main entrance is to be moved farther up the street, and new walks and drive ways are to be constructed. While this is being done in front of our edifice, the campus in the rear is being ploughed, and looks as if farming on an extensive scale were contemplated. We learn, however, that it is only proposed to enrich the ground so as to secure a better greensward, and also make our base-ball ground smoother.

Everybody who visits us says, "What beautiful grounds you have!" They will indeed be beautiful when trees, shrubbery, flowers, and lawns, now being provided for, are secured. The rear of our campus, from the crown of the hill backwards, is now beautiful in its rural dress, with partially cleared native forest. Out among the forest trees stand our two reservoirs, the one enclosed in a building, the other an open lakelet, made by damming the outlet of several perennial springs. To these quiet forest shades students in fall and spring resort for study and communion with nature.

Our beautiful grounds originally were the property of Rev. Henry Vaughan, A. M., who, more than 25 years ago, intended them to be the site of a Baptist school, and to this end, among his personal friends,

secured a subscription list of some 3000 pounds sterling. He died without maturing his scheme, and for some twenty years the property was left till his infant daughter, reaching womanhood, sold it to relatives, of whom David Vaughan, Esq., her uncle, bought it and presented it as a free gift to the U. B. Education Society. It will thus be seen that the securing of our fine grounds is the realization of the hopes and prayers of one gone home to gloryland.

Whoever may have questioned the propriety of establishing the Seminary in St. Martins, when they come and see the beautiful buildings and large and delightful campus, and learn of the high moral tone of the place, and the predominating influence of the Baptists in it, they are either converted to the opinion that the selection was wisely made, or is so good that it deserves approval and support.

Moreover, many believe that in the near future St. Martins will become one of the principal summer watering-places of the Atlantic coast, and that with the completion of the short line railway via Loch Lomond it will be only one hour's ride distant from St. John, the Provincial metropolis, and that, with all this accomplished, it will be seen that the Institution was located more wisely than its promoters at the time knew.

Beautiful for situation the Seminary now is; we can see nothing to detract from it in the future, but much that may add to its attractiveness.

ACKNOWLEDGEMENTS.

Mrs. M. A. Smith 50c., Mrs. Robert Skillen 50c., Dr. Gilmour 50c., Mr. Miller 50c.; Rupert Rourke 50c.; G. T. Mallery 50c., Pro. J. H. Trefry 50c.; Miss Minnie Keith 50c., Miss Mabelle Gross 50c., Miss Charlotte Peters 50c., Mrs. Wm. Jackson 50c., Wm. Peters 50c.; Thos. Mason 50c., Thos. Todd 50c., W. R. Reud 50c.; Miss DeWitt 50c., Miss Maud Dowling 50c., Miss Lottie Wallace 50c., Miss Rourke 50c., F. A. Currie 50c., Rev. A. H. McLeod 50c., J. Lamont 50c.; F. A. Sharp 50c., Rev. G. A. White 50c., Miss Maud Churchill 50c., Miss L. B. Titus 50c., F. Sproul 50c.; Mrs. Forbes 50c., Philip Portnor 50c., Rev. W. H. Perry 50c., R. W. Carpenter 50c., Rev. J. W. Clark 50c.; A. C. Smith 50c.; Rev. A. C. Thompson 50c.; Capt. Leonard Dulphy, 50c., Mrs. I. E. Bill, 50c., G. C. Trefry, 50c.

EXCHANGES.

The *Dalhousie Gazette* is a valued exchange. It reflects great credit on its editors.

The October number of the *Argosy* is at hand. In this issue its columns are almost entirely devoted to local matters. But it is all the more welcome on that account. We are always on the lookout for news from our friends.

We have also received the following:—*The Rogerana*, *The King's College Record*, *The Maple Leaf*, and the *Chignecto Post*.

RECEPTION.

ON Friday evening, Oct. 31st, Dr. and Mrs. Hopper gave a very enjoyable reception to which the students, teachers and their many friends were invited. There were more than a hundred present, and it will be remembered by all as a very pleasant 'Hallow e'en.' These receptions, of which this is the first for the year, are always looked forward to with pleasure, as they give a change from the ordinary routine of school life, and also afford opportunities for social enjoyment and improvement.

The Academic Hall, in which the reception was held, was tastefully decorated for the occasion with flags, paintings and flowers.

The host and hostess received their guests in the warm and genial manner which characterizes them both, after which conversation soon became general.

The programme, consisting of a piano solo by Miss Vaughan, a reading by Miss Powell, a vocal solo by Prof. March, and a piano solo by Miss Churchill was well rendered throughout. After this we were invited to partake of the refreshments which were liberally provided and gracefully served.

A noticeable feature of the evening was the free and easy manner which characterized the conversation and action of our young ladies and gentlemen, showing a marked change in this particular over previous entertainments of a similar nature. This advance as an argument in favor of the co-education of the sexes. At 11 o'clock all took their departure, satisfied that it was indeed an evening well spent.

PERSONALS.

Dr. and Mrs. Hopper took a short trip to Truro last week to attend the marriage of their niece, Miss Wallace.

Miss Dowling spent last week at her home in Moncton.

Rev. J. H. Hughes occupied the pulpit of the Baptist Church at both services on Sabbath last.

Miss Jossie Wallace has returned after spending a very pleasant week at her home in Truro.

Miss Hoben spent Sunday at the Seminary with her sister, Miss Alice.

We were very much pleased to have Miss Jennie Hughes, one of our old students, spend Sunday with us.

On the 5th inst., the marriage of Vivia Wallace, class '87, and J. B. Fulton was celebrated at the residence of the bride's father, J. J. Wallace, superintendent of the eastern division of the I. C. R. Rev. Dr. Hopper, uncle of the bride, performed the ceremony. The bride is a graduate of the Seminary, and the BEMA joins her many friends in wishing her much happiness.

Miss Rourke, a former student, is home at present entertaining her friends, but expects soon to attend the Boston Conservatory of Music.

Prof. March spent Thanksgiving week at Hampton and St. John, and has returned with a bad cold, which is improving.

Mr. J. M. Titus spent this thanksgiving at home, taking with him his friend, Mr. Bridges. From all accounts we infer that they had a very enjoyable time.

Miss Hopper spent Thanksgiving in St. John.

Mr. Addison supplied the Baptist pulpit in St. George recently.

THANKSGIVING AT THE SEMINARY.

THURSDAY morning, November 6th, dawned bright and clear. At 11 a. m. a special service was held in the chapel, to return thanks to the Giver of all good and perfect gifts. This service was led by Miss Peters, who took for her subject, "Thanksgiving." The meeting was deeply impressive, and all left the chapel fitted to enjoy more thoroughly the pleasures which the day had in store for them.

Our first act was to go and see Prof. March on board the train for St. John. He was in gay spirits, and acted like a person who was going home to see his friends, &c. After we had tendered our best wishes for a pleasant trip, and sung our latest chorus, "Wild Man of Borneo just gone to Town," the train departed. In the meantime six young men had planned an outing or what railway men call a "Pumper" (probably so called because you have to do a great deal of pumping to keep it in motion on an up-grade), and were getting ready for a run up the line. After the departure of the train they mounted the above-mentioned vehicle. They were in high spirits, and one would think from their talk and looks that they would probably run to St. John and back the same day; but courage and

strength failed, after they had gone seven miles of an up-grade. This brought them to Henry Lake. After admiring the lake for some time, nature, as well as their watches, told them it was dinner-time. In the distance they saw a large house, and after wending their way over a rough and woody road for two miles, they found themselves in front of the "Lake House." They went in and partook of a hearty and sumptuous repast.


Feeling much better, they thought it best to return to St. Martins. When they again reached the track they found that the down train was just approaching Henry Lake siding. "Now for a race!" they shouted, and a race they had. For the first four miles they kept in sight of the train (there being a down-grade the whole way), while the passengers and conductors stood and watched them, trembling lest at every turn they might run off the track. The curves became so numerous that for the last three miles they lost sight of the train. By dint of hard work they arrived in St. Martins but two minutes behind the train, which was some ten minutes early. They made the run of seven miles in twenty-five minutes. So much for the boys' railway ride. Some of the other young men hired a horse and carriage, and enjoyed themselves driving through the village.

At noon we all looked for the goose which never came; but, thanks to our Principal, we had it on Friday, and it was as heartily enjoyed as if it had not been delayed.

The beautiful afternoon was enjoyed by the young ladies, who either went for a pleasant walk, or had a rapid whirl around town.

In the evening the young men gave the young ladies a reception. A treat had been provided by them, and this was one of the prominent features of the evening; music, reading and games made up the remainder of the programme. We then separated, with the feeling that it is good for us to associate together, and that it is not only pleasant but profitable as well.

THOUGHTS FOR THE STUDENTS.

OUR success in the great conflict for position and honour depends largely upon the steady application and perseverance with which we pursue the object of our ambition.

Is it not true that, through industry and self-reliance, our most prominent men and best statesmen have risen to positions of honour and trust? In the Right Hon. W. E. Gladstone, we have a worthy example of this. He, in a short sketch of his early life, says: "When a boy at school, I was considered one of the dullest of the class; and it is only through persevering diligence I have attained my present position."

To become victorious in the struggle with the vast armies of negligence, it is necessary that we be clothed with the armour of industry, having on the helmet of diligence, together with the sword of honesty, and being thus equipped we may justly expect to make glorious conquests.

There is nothing more certain than that they who, by giving themselves over to frivolity and pleasure, squander their time and neglect opportunities to prepare for future usefulness, will eventually become dependent and wretched. Inactivity and slothfulness are strongholds for the evil one, inasmuch as the mind, when not employed in lawful work, is busy devising means for the accomplishment of unworthy purposes.

Perhaps we may best express our thoughts in the words of an author, who, writing on the subject, says: "An idler is a confused workshop for the devil to tinker in, and no good can ever be expected from him." and "Laziness is the bane of body and mind, the nurse of naughtiness, and the chief author of all mischief."

Does not our future physical and mental development depend almost entirely upon the exercise of the powers which we possess? And is it not a just conclusion that only by a diligent application of these powers can man hope to arrive at his highest state of usefulness? Perhaps of the many sources of man's happiness there is none that contributes more true satisfaction than a knowledge that he has been of service to his fellow man.

It may be that industry and indolence are more noticeable as national than as individual characteristics. For at the time when the assiduous thriving population of our country are forming themselves into a powerful nation, the inhabitants of a once proud empire, through the inactivity of a generation, forfeit their independence, and are subdued at the will of the stronger but younger power.

For instance, let us compare England with Spain. Less than four centuries ago England was a weak country, whose extent of territory was limited almost entirely to the British Isles. By the industry of her people, by her conquests and discoveries, she has acquired greatness and power, until at the present time her colonies are to be found in every quarter of the habitable globe, and England is to-day the most powerful nation in existence. Spain at that time was the leading nation in Europe; but owing to the indolent disposition of her inhabitants she has steadily declined, and is now considered among the weakest of kingdoms.

Keeping in mind how helpful we may be to others, and not forgetting the high degree of honour we may secure for ourselves by simply being industrious, let us, in whatever station of life we may be, enter upon its several duties with an earnest determination to succeed;

for in so doing we shall improve and increase those talents that have been committed to our keeping, and at the same time obtain happiness for ourselves and be of assistance to those with whom we come in contact.

OUR "LITERARY" AGAIN.

IN our last issue we spoke of the organization of our Literary Society. The interest shown in the first meeting has never flagged. Each Saturday evening an interesting programme has been carried out. The debates, which are held every alternate evening, are interesting and profitable. Here splendid opportunities are afforded for the students to cultivate public speaking, and if proper subjects are chosen, add materially to their store of knowledge.

When debates are not held the programme consists of music, recitations, etc. Already a marked improvement may be seen in the various selections rendered. The students should all participate in these entertainments, for they will prove a great benefit to them. In after years, when perhaps circumstances will compel them to come before large audiences, they will either feel thankful that here, in early life, they endeavoured to improve their talents, or they will have occasion to regret lost and misused opportunities.

Not only are these gatherings profitable, so far as the benefits to be derived from them are concerned, but they are a source of pleasure as well. An hour spent in this way is a fitting close for the week's work.

The meeting of the 8th inst. was unusually good, as variety of selections was a prominent feature. The programme consisted of:

Chorus,.....By Society
Reading,.....Mr. Seelye
Piano Solo,.....Miss Peters
Dialogue, "Archie Dean," Part I, Misses Keith and Gross	
Comb Chorus,.....Seven Young Ladies
"Archie Dean," Part II,.....
Vocal Solo,.....Mr. Milton
Concertina Solo,.....Mr. McGray
Reading,.....Miss Hughes
Piano Solo,.....Miss E. Hopper

In various ways the faculty kindly assist in making our Society a success, and we hope that they will continue to aid us in our efforts for its prosperity.

THE EDUCATION OF WOMEN.

IN these Maritime Provinces to-day the most casual observer must note that, so far as academic education is concerned, there is a great awakening all around as to its importance, and to provide it especially for women the chief efforts of educators are now being directed. The Episcopalians are equipping

a ladies' school at Windsor, the Presbyterians have recently established a prosperous one at Halifax. The Methodists' largest building is given to this work, and they are enlarging. The Baptists at Wolfville have already a better building for the Ladies' Seminary than the Boy's Academy, and yet they are planning for a better and larger one. At St. Martins the young ladies and gentlemen are treated exactly alike in a building unequalled as yet in its appointments. Evidently educators are awaking to the fact that a mistake has been made in the past in so fully confining the best advantages for education to young men. So far as college is concerned there is not to-day in Maritime Canada a ladies' school that deserves, by the thorough curriculum it offers, the name of college, or whose regular graduate could take a B. A. examination in one of our best colleges.

What, however, we wished to call attention to is that this want is being felt, and that the assumed mental inferiority of woman, tacitly acknowledged in the past, is giving place, under the sterling work of woman in many of the best colleges and universities, to a more just conception of woman's ability, and a more generous provision for its fullest exercise. While we greatly rejoice in this awakening, it may be proper to ask, are we to learn nothing from method in this work? Are we still to go on in the old beaten tracks of the middle ages, and shape our academies, seminaries and colleges after the nun-and-cloister system? Is it still necessary to keep young women and men severely by themselves in class-rooms, dining-rooms, and on the play-ground; or as in the home, may not they mingle with mutual advantage, to be seen in the refining of their manners, and in the exciting of a generous ambition to equal or excel each other in the class-room? All the facts of recent years where, with any fairness in competition, young men and women have been associated, seem to point to the conclusion that co-education is desirable, and can be made a thorough success. It is quite too late in the day to question the capacity of woman to take a higher education, and it is becoming too late to question that the association of both sexes tends to the cultivation of gentlemanly and ladylike bearing.

In view of this it becomes a question for educators, in the further provision being made for higher education, to consider whether, in the matter of the buildings in which this education is to be given, there should not be made provision for such home and social life as will tend to promote, not only the highest educational, but also the best social and Christian life of both sexes. The plans of entirely separate buildings for young ladies and gentlemen is mediæval and Romish, rather than a result of the best thinking and planning of the

nineteenth century and its Protestant Christianity.

In St. Martin's Seminary we have not yet attained perfection, but some substantial progress has been made along the lines indicated. The buildings were planned for the accommodation of both sexes, and so planned that the fullest *separation* of the departments as well as their free *association* can be secured. Many of the defects of separate buildings, more or less facing each other, are overcome, and yet the complete isolation of the departments is secured as much as by separate buildings. The centre building being the scholastic one, as well as containing the dining-room, public rooms, and Principal's residence, makes it easy to bring both sides of the house together on all desirable occasions without exposure to inclement weather. The commingling thus provided for has shown its refining influence and educative effect in many ways, and has justified the claim of the promoters of this school, that it looks well after the home life, and promotes it in a larger degree than could be possible under the old system.

With all modesty we ask the question, is it not time that the old run-and-cloister methods of education be reconsidered, and a more thorough inquiry be instituted as to the best methods to promote a full, round about education of our young people, not only as to their minds, but also as to their physical, moral, social, and civil life, with all their inter-relations and completest development.

GEOFFREY CHAUCER.

PERHAPS, judging from an intellectual standpoint, there is a no more important epoch in the annals of Great Britain than that of the fourteenth century. Standing as we do in the present age upon the summit of the grandest of literary heights, and from our promontory viewing the surrounding landscape, we behold a scenery so diversely magnificent that we are lost in bewilderment and admiration. And when an attempt is made to thread out the path by which we have attained our present position, we find we have reached a summit whose height amazes us.

After the first emotions of rapture have subsided sufficiently to enable us to collect our scattered thoughts, inquiry is made of the guide as to the most interesting historical points, for we know full well that those crags and precipices have been the scene of many conflicts.

He says, pointing to a beautiful height, surrounded by many smaller and less conspicuous ones, "That is called the Chaucerian Mount, from him who, in the fourteenth century, scaled its lofty and difficult cliffs."

And to thoroughly appreciate his laborious task it is

necessary that you be acquainted somewhat with his biography

This man, the most eminent of the age in which he lived, was born, it is supposed, about the year 1340. From the record of his life, both social and political, and the distinguished positions of trust and responsibility which he filled, it is but a fair conclusion that he was a man of high and aristocratic parentage. But as is often said, whatever his social position, he had a poet's soul, he was a lover of nature and humanity.

He no doubt knew those of his countrymen who had won for themselves fame in other lands. But he, and only he, saw the possibility of securing renown by grappling with the difficulties of his own land, and to the attainment of this worthy end he devoted his life's energy.

During his early life he was a page to King Edward III., and in 1370 was sent abroad as a royal envoy. About two years after he went to Genoa to negotiate for ships. While there he made the acquaintance of Petrarch, the most noted man of letters in Europe. That these associations were of incalculable benefit to him is shown in his subsequent poems.

Chaucer, in 1386, was elected to represent the County of Kent; but alas! this apparent honor proved, as is frequently the case, to be a misfortune in disguise. This political campaign, and the struggle which ensued, were the direct agents which caused him to forfeit all those lucrative positions, which he had long and worthily filled.

It is supposed that during his latter days he labored under financial embarrassment, and that before his death he had become comparatively dependent. This took place at Westminster, on the 25th of October, 1400. He was the first poet buried in Westminster Abbey.

After completing this short sketch, our guide resumes his narrative. It can be told in a few words.

Chaucer, as has been already stated, was a lover of human nature, consequently he studied the character, nature, and language of the people, with whom he was to succeed in realizing the object of his ambition, must necessarily come in contact.

As our good friend expressed it, Chaucer, in climbing those literary steeps, sought out paths previously unknown. Two of these, the Chivalric and Italian, though having many bye-roads, were the first highways that enabled him, after years of patient toil, to arrive at those heights of excellency which shall ever distinguish him, and which has secured for him the approbation of nations. His is a name that has been and shall be heralded down the vista of coming years

SEMINARY CHRISTIAN ASSOCIATION.

It has been the aim of the promoters of the Union Baptist Seminary to provide a Christian home for its students. To its keeping are entrusted boys and girls from many homes throughout both provinces. Some of them have grown up under Christian influence, and upon leaving home, perhaps for the first time, many prayers have gone up from godly parents that their sons and daughters might be preserved from evil in all its forms. Temptations will assail them wherever they go; but under the daily care of Christian teachers, who are, in a sense, parents to them, these temptations are lessened and more easily overcome.

On the other hand, some of the students may have had excellent home influence and training, and yet lacked that "one thing needful" for a happy home and a successful and truly useful life. It is the object of the institution to help such by bringing them in contact with Christian teaching and example.

The Bible holds an honored place among us. Not only is it read before the assembled students each morning before beginning work, but it is also used as a text book. Each class has its weekly lesson from the Old or New Testament, and its truths are carefully and thoroughly taught. Also, on Sabbath afternoons an hour is spent in Sunday School in Bible Study, under the direction of the teachers, attendance at which service is obligatory. Each student also has to attend service at the village Church on Sunday morning, and has the privilege of doing so in the evening if he wishes to.

But one of the prominent features in the line of Christian work here is the Seminary Christian Association. This Society was organized shortly after the opening of the term. Its officers are, a President, Vice-President, Secretary and an Executive Committee. All professing Christians of the Seminary are members. There are at present about forty enrolled. Prayer or social meetings are held by the Association twice during the week—Sunday morning from 9 to 10, and on Tuesday evening. These meetings are led by the ladies as well as the gentlemen. Of course, we always have on hand efficient leaders in the Theological students, but it was thought best to have *all* Christians assist in the work. In this way the weaker ones are strengthened and a new impetus given to each meeting.

The faculty and a large majority of the students attend regularly these services, and a good spirit prevails throughout. Missionary meetings are held at intervals during the term. It is hoped that much good will result from the efforts being put forth in this direction; that those who are already "in the Faith" may be strengthened and helped to better living and more

faithful service for the Master; and that those who are as yet "without the fold," may, ere they leave these walls, be able to say "the Lord is my Shepherd."

With such influences as these surrounding the student, parents may feel comparatively safe in sending their children here. All efforts that can be used to strengthen and arouse a love for that which is right and good are here put forward. Christian example, influence and teaching are brought to bear upon the life and work of each student. And we trust that at the close of the school year every student will feel that "it has been good to be here."

SUPERSTITION.

THIS subject is a difficult one, for while all persons, perhaps, have a general idea concerning it, yet few can give a clear and concise definition, or definite description. We might call it a belief in something that cannot, by the philosophy of nature or science, be proved to the reason.

But difficulty comes in just here. Where shall we draw the line? For we are called upon to believe, or, at least, to accept as *facts* so many things that have a haze of uncertainty about them. Then, again, there are ideas which are *now* considered superstitious that in bygone days were accepted, even by the most wise and scholarly, as real and, in so far as a belief can be, tangible. And it may be that the scholars of the future will look upon many of our established views as mere vagaries or fancies. So we ask, how shall we define superstition, or state correctly what shall come under that head?

Perhaps its origin is in the tendency of the human mind to grasp any uncertainty that has just enough reality about it to make it seem almost possible. Or it may be that in the far *past* something did occur or exist, and, as the years passed, traditions pertaining thereto arose, misconceptions went forth, until the original truth was almost or quite lost sight of. For instance, the ancient history of Rome is told in fables. No doubt but that some truth may have given rise to them, but so changed have they become that these tales, accepted with such implicit confidence by the early Romans, are to us mere nonsense; to believe them is to be guilty of superstition.

Perhaps there is no field into which it enters so broadly as in the conception of a Deity and its attributes. It has been well said that "the human mind must rest on something higher than itself, and, if no such object be given, it creates one." Thus the Red Indian, feeling from his observance of nature that something must have control, ascribes this power to the

Great Spirit. He notices as well that many occurrences are to his detriment, and he imputes his misfortune to the influence of an Evil Spirit, or at times, when he feels culpable of wrong, to the displeasure of the Great Spirit. Nor does he stop there; but in all that is beautiful, all that is awe-inspiring, he sees a new deity, and worships an effect rather than the Great Cause.

Through all the traditions of heathen religion that reach far back in the past, are accounts of some of the wonderful events mentioned and described in the sacred Scriptures. Most of these are written in allegory. Notice, for instance, the ancient Egyptian and Hindoo records of the flood. But so changed are they that the original truth is with difficulty discovered, and we find amid a crowd of gods the attributes of the one great God. The Hindoo superstition lies in personifying these attributes, assigning them a form, shaped from wood or stone by his own hands, and worshipping that which he himself has deified, rather than the Great Originator of the whole.

The results or effects of superstition are the same in kind, but the quantity depends on the conditions of surroundings and education. Often amongst men and women of Christian lands there are those who are deterred from seizing many opportunities in life by a vague fear or hesitancy, or some superstitious notion. The Roman Catholic, held by a superstitious dread of the priests, is controlled by them, and often, to the detriment of self and humanity, obeys the orders of unscrupulous men. The heathen becomes so enthralled by his chains that he acts no longer from reasoning, but is the slave both of the mystery and the teachers thereof. This takes from him his manhood, and this being gone, he sinks lower and lower, draws nearer and nearer to the condition of a mere brute.

Thus superstition, being so widespread among nations, and so effectually far-reaching in its results, it becomes the duty of each to aid his neighbor to break these chains, to stand clear of all such entanglements, by every means in his power; whether by education of the reasoning faculties, so that the mind refuses to accept aught that is incapable of proof, or by the teaching of a rational faith in the true God.

W. R. R.

NOTES ON "THE PSALM OF LIFE."

IN this poem, which is so familiar, we find many thoughts suited to the child, as well as the philosopher. Life is a great problem, and the philosopher who spends his time attempting to explain the mysteries in connection therewith, may not bestow as much benefit on the world as the man who endeavours

to make his own life and the lives of others better. And while the illiterate may read this poem with profit, how different must be the thoughts of one who is acquainted with life and the noble men of the past! He thinks of philosophers, poets and statesmen, men who have left their impress on the history of the world.

If the lives of great men were erased from the history of the world, little of interest would be left. Alexander the Great, Caesar and Napoleon were great men, but it is not this kind of men of whom the poet speaks; it was those who were great in goodness, character and reform. We have many examples of this class: George Washington, William Wilberforce, and John Howard. We are told the lives of these great men remind us we can make our lives sublime. How? by imitating great men? We think not; because in so doing we act the part of the jackdaw with the borrowed feathers; but he means that we, by partaking of these qualities by which great men have made their lives noble, and making them our own, and at the same time retaining our own individuality, we can make our lives sublime.

What are these qualities? We mention but one—perseverance. No one ever made their life noble outside that quality; and as we live in a land of educational advantages, there are grand possibilities within the reach of all. The possibilities of life are very great, and this age has taught men that the word "impossible" may be deprived of its first syllable. And in doing this we, not only make our own lives noble, but "departing, leave behind us footprints on the sand of time."

In the next stanza we see life compared to a sailor sailing over the sea. And so it is; and when the storms of life dash themselves against the frail bark of man's life, he is apt to become engulfed amidst the surging billows of intemperance, unless some means are extended to buoy him upward. This influence, this power we have, it is in the footprints, the personal influence and example. To-day we are walking in the footprints of the reformers. It is ours to make these footprints clearer and brighter, that "some forlorn and shipwrecked brother seeing may take heart again." We are to a great extent the creatures of circumstance; our lives are a likeness of those persons with whom we associate. It may be we associate with the great men of the past, in reading their thoughts and studying their characters. Therefore, if our lives are noble, they may be the means of inspiring courage in the hearts of those who are in despair. Seeing these things are so, we should be up and doing. Life means action—living, working. When we cease to work, we cease to live as we ought. Many people spend much time in thinking fondly of the future—building castles in the air, as some call it. Others go to the opposite extreme, and

lament over the past; but the present, "the living present," is the time for action.

In life's battle we should be heroic. What is it to be a hero? It is to have a "heart for any fate." In ancient times the man or woman who did signal service for their country in time of war was called a hero or heroine; but the heroes and heroines of to-day are the men and women who are fighting life's battles aright—the men and women who are engaged in the work of education and reform.

B. W.

MASONIC AT HOME.

THE members of the St. Martins Lodge, A. F. and A. M., spared no pains to make their "at home" a most enjoyable affair, and what is more to the point, they succeeded. The hall was beautifully draped with flags, radiating from the centre of the ceiling to the sides and corners of the room, with Chinese lanterns, artistically arranged, hanging from various brackets.

Shortly after eight o'clock, Worshipful Master P. A. Melville, Esq., took the chair, and called the company to order. A number of ladies and gentlemen, under the direction of Mr. W. P. Brown, sang a Masonic Greeting glee in a very acceptable manner, after which Miss S. J. Patten, our last year's orationist, read "Aunt Sophronia Taber at the Opera."

The most pleasant occurrence of the evening came next. Past Master Andrew Skillen was ushered to the front. The Worshipful Master rose, and said that upon him devolved the very agreeable duty of presenting to the worthy member a testimonial of the regard of the lodge. They desired in some fitting way to mark this year—a most important one in the life of the venerable brother—for he had completed his half-century in masonry, and well had he deserved this mark of their esteem. After a few more words he took from its case a very handsome past master's gold jewel, and while placing it upon Mr. Skillen's breast he read the inscription—

ANDREW SKILLEN, P. M.
1840-1890.

ST. MARTINS LODGE, NO. 30,
A. F. AND A. M.

When the applause had ceased, the "grand honors" were given.

Past Master Skillen was taken completely by surprise, and his emotion overcame him to such an extent that he could barely murmur the words, "I thank you."

At the close of the presentation Messrs. E. A. Titus, S. Merlin, S. E. Vaughan, W. E. Skillen, and A. Vaughan played an instrumental quintette, "Only a

Little Token," and then the chairman announced the Rev. Dr. Macrae, of St. John, who delivered an address upon Masonry. The Doctor held the assembly in close attention for half an hour, and was warmly applauded at the close. Mr. F. H. Sproul read a comic selection entitled, "The Honest Deacon," and Prof. March prevailed upon to read "Bingen on the Rhino by the boy with the wooden arm," which also is of a humorous character. The instrumental quintette gave another selection, and then followed Miss Patten with "Genevra," which was very much enjoyed. Here "time" was called, and the next hour was devoted to refreshing the "inner" man. The evening was then brought to a close by the chorus singing, "My Own Canadian Home."

St. Martins Lodge has about as *live* a lot of members as will be met with anywhere.

BOBBIE DAZZLER.

"THE young ladies will be pleased to receive the young gentlemen on Friday evening, Nov. 21st, at 8 o'clock."

Such was the invitation which surprised the boys last week.

As the hour drew nigh we started for the Academic Hall, where we were received by a committee of young ladies. During the evening the following numbers were rendered in a felicitous manner: Trio, Misses Gross and Steeves and Mr. Milton; Vocal Solo, "My Beautiful, My Own," Miss E. Kate Hopper; Piano Solo, Miss Jessie Wallace.

In the intervals between the selections various games were indulged in. At about nine o'clock an announcement was made to the effect that in place of the usual light refreshments served at receptions, the ladies had prepared an oyster supper. The young gentlemen, although quite overcome with surprise at this unusual occurrence, lost no time in escorting the young ladies to the dining hall. There jokes were perpetrated, and laughter and good cheer went round, while all enjoyed to the full the excellent stews set before them.

The repast over, all again repaired to the hall to make the most of the few remaining moments, and all too soon the bell announced that the time had come when gaiety must cease and good night be said.

From an editorial in the last BEMA you will learn that the young men have had their gymnasium moved, and also that Dr. Hopper intended putting in some new apparatus. Since then a supply of light apparatus has arrived, not only for the young men but also for the young ladies. Although the young ladies have not as yet been provided with a gymnasium, still they have an apartment fitted up that will do till replaced by some-

thing better. A class in gymnastics has already been organized under the superintendence of Miss Powell. As far as instruction is concerned, the girls certainly have the advantage of the boys, for our elocutionist is both interested in her work and is able to inspire her classes with her own enthusiasm.

AT BREAKFAST.

MRS. SPRIGGINS, fat and flurried, but withal very affable, showed me to a seat at the breakfast table, and bustled about the room, adjusting the shutters, and flecking the dust from off the chairs with her generous gingham apron.

Meanwhile, I, from my station by the table, watched my fellow-boarders, as, one by one, they dropped into their places. A hot, August morning is hardly the time for close, critical study, even though the subject be the fascinating one of new faces. So my few mental observations were somewhat sketchy in form, and disconnected.

Opposite me sat a lean, hungry eyed youth, possessed of manifold freckles, and a gorgeous, plaid neck-tie—a dry goods clerk, whom the boarders called the "Cadaver." His contributions to the table talk were few; indeed, his whole attention seemed rivetted upon the dishes before him. Yet, at rare intervals, and when least expected, the lantern jaws would fly open, set free a spasmodic utterance, and spring together again, with a quick, decided jerk.

But conversation did not languish, for the funny, little, old lady on my right chatted volubly with everyone, and asked me all my family history and pedigree, much to the amusement of the rest of the company. Finally, she wound up with the abrupt inquiry, "Be you a Baptist?" Her snapping, black eyes scanned me so sharply that I felt a little uncertain as to my fate, in case my answer should not please her. But fortune favored me, and my hesitating "No," met with the fervent ejaculation, "Glad on't! I tho't yer might be," she went on, "Yer look kinder sot-like round yer mouth. They're an awful lot My brother Silas, he's one, and it used ter be pretty hard times livin' with him, fur he allus rantin' 'bout his views. But, at last, one day, says I ter him, 'Silas, I'm mighty glad yer be a Baptist.' Before he got over feeling pooty s'prised at this, I finished up, 'I'm mighty glad there be those as are willin' to be Baptists,' says I, and he colored up and looked kinder meachin, and's never peeped since, about Baptists, 'tis fur as I know." The wizened, little Anti-Baptist grinned with satisfaction at the thought and munched a biscuit with keen relish.

"Being used to cold water, he ought not to mind

a little damper like that," said the melancholy man on my left.

This gentleman interested me greatly. He was pale and care-worn, and had the saddest look which I have ever seen on human face. I wondered what hidden sorrow had thus early shadowed his life, for he was barely thirty. But when I learned that he edited the "funny column" of a city "Weekly," all was explained. The awful responsibility of being obliged, once in seven days, to grind out a column or two of would-be witticisms, wore upon him, and, I doubt not, had a similar effect upon his readers. At all events, I doubt if my nervous system ever recovers from the effects of that month's diet of incessant puns. His whole aspect reminded me of Saxe's sad lament:

"It's such a very serious thing,
To be a funny man"

I fell to musing over this couplet, but was soon interrupted.

"Mos' time fur Mis' Garfield to git down," piped the Anti-Baptist, adding cheerfully, "Shouldn't wonder if one o' those bad spells should carry her off some day."

"Heaven grant it!" piously murmured the Editor, "That is, that or some other vehicle."

"She's comin'—r'else—the Professor," jerked the Cadaver, and, wearied by the effort at conversation, retired into his coffee-cup for a season.

"Good morning, Mrs. Garfield," said Mrs. Spriggins, beaming upon the new-comer, from behind the huge coffee-pot.

I looked up, to see a faded, sallow woman, close-wrapped in a thick, worsted shawl, although the weather was of the warmest. She seated herself wearily, and faintly declared that she "never felt so bad before in her life." "I wanted to see you all once more, so I dragged myself down, but I know that I can't eat a mouthful."

"Regular programme, Act I," explained the Editor in a tragic whisper.

"Do try a bit of steak. You'll feel better for it," said Mrs. Spriggins cheerily. After a little more urging, which met with the plaintive refusals, the Invalid at length consented to "try and worry down the least, little bit, dear Mrs. Spriggins, of your nice omelette, though I know 'twill half kill me," and soon was eating with all earnestness.

"Act II. Will repeat, if desired," murmured the Editor sadly, and the Anti-Baptist sniffed audibly.

At this point a step was heard in the hall. "It's—the Professor," announced the youth of the gay neck-wear, the "Cadaver." "Please,—the butter—thanks!"

"Professor of what?" I asked. "Ger-ums," responded the "Cadaver" concisely, and fell to eating

with renewed vigor. I was a bit puzzled, but kindly Mrs. Spriggins came to my relief. "He's making a new medicine for dyspepsia, and most anything else you can think of, and is mixing and brewing the whole time. He'll tell you all about it, when he comes. Law sakes, he can't talk of anything else."

The door opened, to admit the subject of our talk, his thin, gray locks waving in the breeze, and his rusty alpaca coat flapping about his gaunt frame as he walked. His necktie was sadly askew, a sure sign with the Professor, as I came to know, of mental perturbation. He had an anxious, abstracted look, and seemed unwilling to talk, even upon his favourite subject, though the Editor asked encouragingly, "Are they lively this morning, Professor?" But the Professor paid no heed, and sat in silence, tapping his cup restlessly with his thin, nervous fingers. I afterwards found that the cause of this unwonted depression was an explosion of the gas which formed an important ingredient of his new medicine, and which had cost him much time and money.

"Have a care, sir," and the Editor gently rescued the pepper-box, as the Professor was mildly wafting it over his coffee. The Professor scowled at this plate, and regarded the inoffensive eggy mass upon it, with ireful suspicion.

"Germs, germs, all germs, everywhere," he muttered. "We eat 'em with every mouthful, we breathe them in with every breath. The universe is chock full of 'em, and the public will never be safe till Prof. Adams' Great Germ Extermination is introduced into every household." During this oratorical outburst, he absent-mindedly reached for his third doughnut, and soon, rising abruptly, left the room, closed the door with a sharp slam.

"Laud! How that made me jump! Why couldn't he stay, and finish his breakfast like a Christian? I never liked his looks. I believe he's a furriner." This, of course, from the Anti-Baptist.

"Yes," plaintively responded the Editor, heaving a deep sigh, "I'm sure that he's a Germ-man."

An awful stillness fell upon us, at this remark, broken only by a stifled chuckle from the "Cadaver." To restore the spirits of the company, the Editor pulled from his pocket the following, which had been written that morning for the "Weekly."

"Mrs. Goody, on reading the 'Weekly' that mischievous was hatching at Harvard, remarked, "Well, I heard that some of the Faculty had been settin' on the students."

This caused a general up-rising among the boarders, and they separated. The owner of the gay neck-tie started for his daily toil; Mrs. Spriggins waddled off to the inner regions to hold conclave with Bridget, and to

rack her good-natured brain over the dinner bill-of-fare; while the little Anti-Baptist trotted gayly off to get her knitting, over which she was presently nodding; and the Editor ran up the stairs to his attic room, singing in a doleful, minor key,

"There was a young man from New York,
Who ate consommee with a fork,
But one day at noon
They gave him a spoon,
And he stole it, t' 'debonnair gawk."

The snuffy little boarding-house still stands beneath the old, pine-trees, though another than Mrs. Spriggins wields the domestic sceptre. The Professor is still winning his way into the hearts, (what is more to his purpose,) into the pocket-books for the public, by his popular remedies. As for the "Cadaver," I always look for him in the city streets, but thus far in vain. Very likely he has gotten a new neck-tie, and for that reason I fail to recognize him. The mournful Editor still supplies the "Weekly" with his weekly jokes, and—the world and I jog on.—*Selected.*

TID-BITS.

Question: Button, button, who has the button?

"Wrinkles."

Is it fashionable for young ladies and gentlemen to be photographed together?

Notice.—A class will be formed for instruction on the comb, with a competent professor in charge. Terms moderate.

N. B.—Pupils will be expected to furnish their own instruments.

Old cans to right of them,
Tin horns to left of them,
Cow-bells in front of them,
Volley'd and thunder'd;
Stormed at with box and barr'l,
Both boy and teacher fell,
But those who hustled well
Escaped the limits.

Answer to question in last BEMA: Yes, the man found the needle, and probably in the same place as one of the editors found the bent pin.

What do the girls wear the white ribbons on their arms for?

Don't be rude.

Who are the members of the Kindergarten Class?

S. A. L. K. C., or the C. C. L. C.—which, or both? Apply to gooseberry jam.

Physiology examination :

Question, "What is Respiration?"

Ans. No. 1—Respiration is used to keep one from getting cold, and helps a good deal when we are sick.

Ans. No. 2—Respiration is something that breaks out on you when you play football, and your hands will get kind of wat too.

Ans. No. 3—The process of respiration is carried on at all times, but not to as great an extent as others. Its purpose is to keep the skin moist and pliable. If it did not our hands would chap more.

" Oh ! I am tired ; let us sit on the window sill."

Under the willows on a fine moonlight night.

Matron to storekeeper : "Have you any eggs, Mr. T.?"

Mr. T. : " No, not any."

Matron : " I saw one in your window, so thought that you would have some more."

Mr. T. : " Oh ! that is a china egg."

" Rise, please."

Freshman Bible Student : " Say, Tom, if you don't stop I'll kill you in the way which Moses killed Goliah "

One of the Juniors sees such beauty in the clouds that they employ his whole attention.

One of the Seniors mistakes light blue for green. He evidently thinks a *Chure(h)-hill* should be covered with green grass.

Oh, can you hear me singing?
I've been singing all the day;
I've kept the woods a-ringing
With my sweet yet plaintive lay.

You ask why I've been singing
So sadly all the day?
Ah, list! the woods are ringing
My melancholy lay—

'Tis this: I'm sick and tired
Of solitude so long?
A mate is what is required!
That's all, my dear, that's wrong!

Now lift your stately pinions,
And fly right in my arms!
Care not for cold opinions:
I'm waiting for your charms.

He got left.

Which one of our students intends taking the degree of LL. B.?

Student to Mrs. — : " Say ! Is this your first year at school ?"

Prof. to Student : " Is *Thomas* a noun or a verb ?"

Student : " I don't think he is a verb, for he never does anything."

" Can't you spare me one, too ?"

Which one of our editors got collared while West ?

" Oh ! how sweet ! (sugar).

The *Daily S*—, three cents a copy.

I'm pretty.

Prof. to Student : " *Parse man.*"

Student : " Man is an irregular verb."

Only five minutes more.

" Where, oh where" are the four spontaneous combusters?

Are window-sills comfortable seats?

Personal : One of the *seniors* has just paid a visit to Titus Mills, Upham, ordering building material, and business was so rushing that he *de(nid)* himself many pleasures.

Prof. (to boy with bull's-eye lantern) : " Turn up that light."

Prof. at door : " Open that door." No one opens it. " Who's there?" " Me!" Door opens. Prof. : " What boy is that under the bed? Is that you, Mr. T——?" It is Grant(ed) that (he) came out.

Prof. : " What are you up to?" Student : " I'm in the Racket." Prof. : " Yes, I see you are."

Prof. : " Open that door." Voice from Within : " I can't; the boys have possession." Prof. : " Who are they?" Voice : " Can't see; it's dark." Prof. : " Light the lamp." Voice : " Have no matches."

" Was the cake good for a broken nose?"

" Lend me ten cents."

Did the boy on the limits, who was so soft as to stand in the connecting door for half an hour, receive any serious wounds from the Partridge shot?

Prof. (to Mr. R—— in Latin class) : " Miss P——, please parse that word."

Group discussing what they want done with their bodies after death :—

1st Voice : " Well! When I am dead I don't care where they put me. I would not mind if they put me out on the ash heap."

2nd Voice : " That's all right; but who do you suppose would pass the ash heap after that?"

Does Uncle B—— attend the S. of T. division *Tuesday* evenings?"

That's not nice.

LIST OF STUDENTS BOARDING AT THE SEMINARY.

Addison, Milton	St. John, N. B.
Baird, Frank	St. John, N. B.
Bridges, Harry	Sheffield, N. B.
Bridges, Lizzie L.	Sheffield, N. B.
Burnham, Blanche	St. John, N. B.
Churchill, Maud	Yarmouth, N. S.
Crabbe, Geo. C.	Oak Point, N. B.
Crowell, A. H.	Port La Tour, N. S.
Currie, F. A.	Gagetown, N. B.
Davis, Robert	St. George, N. B.
DeWitt, Lydie	St. John, N. B.
DeWitt, Mable	St. John, N. B.
Dowling, Maud	Moncton, N. B.
Fawcett, Charles W.	Sackville, N. B.
Grant, H. D.	Woodstock, N. B.
Gross, Mable G.	Hillsboro, N. B.
Hanson, Daisy	Little Lepreaux, N. B.
Hanson, Oscar	Little Lepreaux, N. B.
Hanson, Philip	Little Lepreaux, N. B.
Hoben, Alice M.	Gibson, N. B.
Hopper, Harry M.	St. John, N. B.
Hopper, E. Kate	St. John, N. B.
Hopper, Emma	St. John, N. B.
Hopper, Willie	St. John, N. B.
Hughes, Lizzie	Havelock, N. B.
Keirstead, J. W.	Cole's Island, N. B.
Keith, Manie	Havelock, N. B.
King, James H.	Chipman, N. B.
Leck, Harry F.	St. John, N. B.
LeFurgey, Nellie	P. E. Island.
Long, David	Apohaqui, N. B.
Mack, Lizzie	Mill Village, N. S.
McGray, A. Harry	Barrington, N. S.
McLeod, Jennie	Fredericton, N. B.
Milton, D. Ward	Albert Mines, N. B.
Murphy, May	Harvey, N. B.
Peck, C. Allison	Hopewell Hill, N. B.
Peters, Charlotte	St. John, N. B.
Porter, Harry	Boston, Mass., U. S.
Porter, Howard	River de Chute, N. B.
Porter, Wilmot	River de Chute, N. B.
Price, Willard	Moncton, N. B.
Randolph, Robert	Digby, N. S.
Randolph, Thomas	Musquash, N. B.
Reid, Harry H.	Harvey, N. B.
Reud, W. R.	St. John, N. B.
Seelye, Fred. B.	St. George, N. B.
Steeves, Annie M.	Hilleboro, N. B.
Thorne, Silas W.	Butternut Ridge, N. B.
Titus, J. M.	Upham, N. B.
Titus, W. T.	Bloomfield, N. B.

Wallace, Lottie	Dorchester, N. B.
Wallace, M. Jessie	Truro, N. S.
Waugh, Brower	Summerside, P. E. Island.

This does not include those who reside in the village.

We would just here suggest that if any readers of this paper has any money to dispose of, if he will send it to the U. B. Seminary it will be gratefully received for the purpose of fitting up a suitable gymnasium for the young ladies. This work in physical culture is not only essential in producing grace and ease of bearing, but is also necessary in order that the standard of health may be kept up to the highest point.

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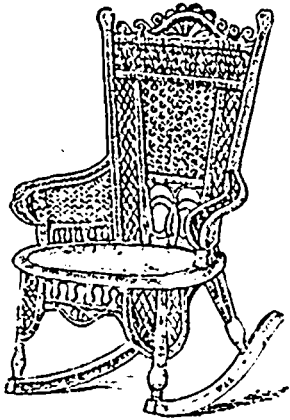
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