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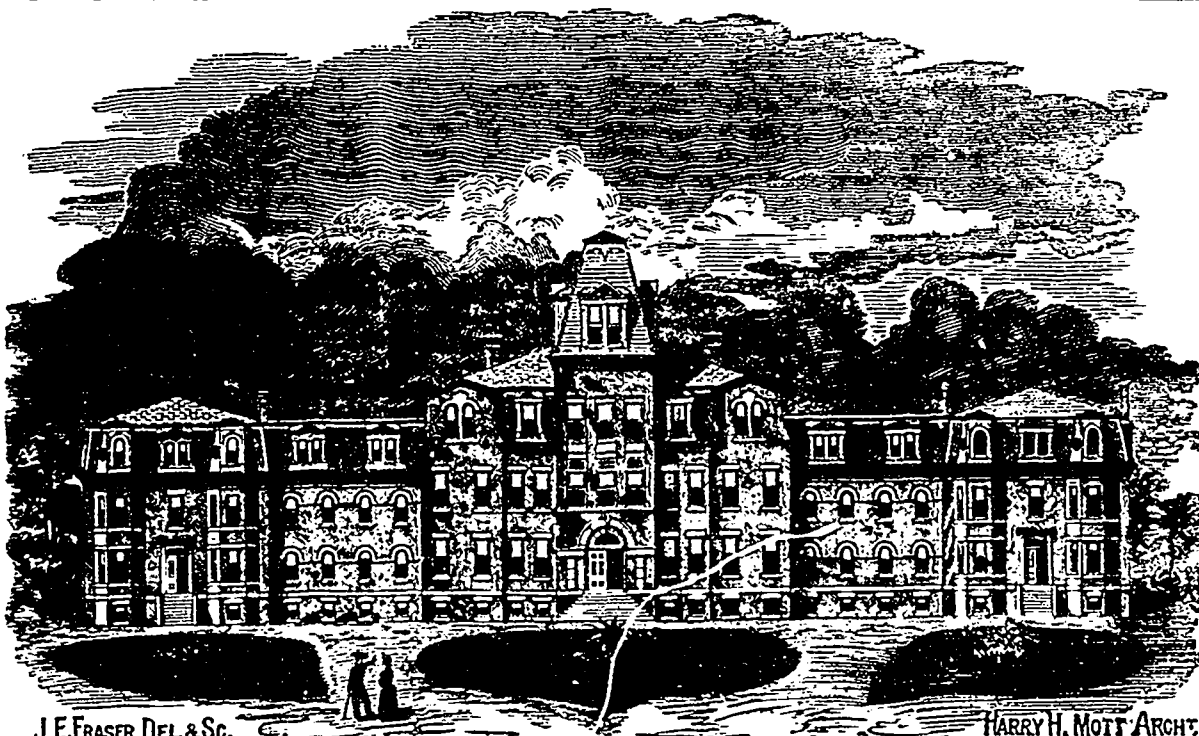
# THE SEMINARY BEMA.

No. NIKOPEE

Vol. II.

ST. MARTINS, N. B., OCTOBER, 1890.

No. 1.



J. E. FRASER DEL. & SC.

HARRY H. MOTT ARCHT.

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# THE SEMINARY BEMA.

Vol. II.

SAINT MARTINS, N. B., OCTOBER, 1890.

No. 1

## \* The Seminary Bema \*

— EDITED BY —

THE STUDENTS OF THE UNION BAPTIST SEMINARY,

And Published Monthly during the School Year.

PRICE 50 CENTS A YEAR, IN ADVANCE

Single copies 10 cents.

### EDITORS:

HARRY HOPPER,

T. W. TODD,

H. CROWELL,

MAMIE KEITH,

MABEL GROSS,

LIZZIE BRIDGES,

DAVID LONG, Sec.-TREAS.

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

*S* we are now entering upon another college year we cannot help but notice the numerous changes that have taken place.

In glancing around we see a large number of new students entering into this new field of labour, and to whom we give a hearty welcome.

All seem thoroughly to work this term, and the industrious spirit which is now moving among the students gives prospects of good work being done during the coming year.

You will notice, if you look through the editorial column, that there has been quite a change among the editors, only two returning to their old places, and as all are new in the work that has been appointed them, it is with fear and trembling that we place our first issue in the hands of the public. Please be careful of your criticisms and comments this time, as we have had, since our appointment, so short a time to prepare for publication.

We expect all the students to subscribe for the BEMA, and give it their support, which will make it a success, not only financially, but in its literary ability.

Some in the school have an idea that the editors are to do all the work, but if you take into consideration what is to be done, and the few there are to do it, you will certainly lend us a helping hand.

In the BEMA we purpose to give an account of the happenings of our Seminary life, and to do all we can toward the advancement of her interests.

On our return to school we were very sorry to learn that our matron, Mrs. Scribner, would not be able to attend to her duties on account of sickness. She will long be remembered for her many acts of kindness which endeared her to us all. Our wish is that she may soon be restored to health and strength.

### IMPROVEMENTS.

The Seminary keeps along the line of progress. During vacation a large addition was built to the rear of the main building: in a corner of which is an ice house and refrigerator, which suggests visions of ice cream.

Our reading room has been greatly improved with new reading shelves and an increased stock of magazines and papers of the best American and English publishers.

All the front rooms of the first story have been papered and otherwise improved. Especial mention needs to be made of the gentlemen's parlor, which now, with its hardwood finish, is very neat and cosy.

The campus is being improved by grading, and new walks and roads are being laid out.

Our greatest want now is donations of books and money to provide a library suitable for such an institution. The BEMA would be glad to publish the names of all donors of books and money for a library.

Two of our best students this year have been Misses Iizzie and Jennie Hughes, of Havelock, Kings Co., N. B. They had greatly endeared themselves to both professors and students by their scholarly habits and lady-like deportment. Much sorrow was felt when, on the evening of the 27th ult., a telephone message announced the serious illness of their mother, and a request for an immediate return home. All hoped for the best, but before they reached home their mother had left the earthly for the heavenly home, and their father, Rev. B. N. Hughes, an old student of the Seminary, who for some thirty years has comforted others with the hopes and promises of the gospel, now with his family in sadness, trustfully looks to Him who leads all his children through death to glory and endless reunion.

We were both surprised and pleased, on our return to school, to find that the gymnasium had been moved from the back campus to the door in the rear of the boys' department. We were also informed by Dr. Hopper that he intends putting in some new apparatus.

THE Central Railway Company has just completed a station at the crossing in West Quaco, and has now under course of construction another on what is known as Beach street, about a mile distant from the West Quaco station, and nearer the business part of the town.

They also intend to extend the road from Beach street to the harbour, which will necessitate the blasting and removal of a large quantity of rock and the erection of a large bridge. It is expected that work on the extension will begin as soon as the balasting, which is rapidly nearing completion, is finished.

A number of improvements, such as putting in a telephone between St. Martins and Hampton, building bridges and way stations, have been made during the summer, and a siding to Mosher's mill makes it possible now for them to ship their lumber by rail. The Canadian Express Company have recently located a branch at St. Martins, so that we can now receive and send goods by express.

OUR subscribers can greatly lessen the burdens of the publishers if they will early remit the amount of their subscription to our Treasurer, DAVID LONG, St. Martins N. B. Last year the BEMA paid its way, and this year we wish to duplicate the good record.

Old students and friends would confer a great favor if they would canvas a little for the BEMA. Send us a few new names with your own.

G. T. MALLERY, our enterprising druggist, comes to the front again with something new. He has lately had some note paper and envelopes, each with an imprint of the Seminary in the right hand corner, put up in neat and attractive boxes, and labeled "Freshman," "Junior" and "Senior." This is just what we have wanted for a long time.

DURING the vacation Mr. F. L. Mosher's store, which was also the post office, was destroyed by fire. This was a favorite resort of the students, who miss it very much, as Mr. Mosher made a specialty of supplying their many wants. We are glad to learn that he intends building again.

THOUGH St. Martins has lost one store it has gained another, Mr. S. Bruce, late of St. John, has started a fish store and oyster saloon. He also keeps a large stock of fruits, etc.

THE schr. "G. G. King" arrived this week from Parrisboro, with a cargo of soft coal for the Seminary, and another cargo is expected in a few days.

THE Manganese mine, situated in West Quaco, resumed work on Monday, Sept. 22nd, under the management of Mr. Lyons. During the summer a large amount of machinery was put in, and it is expected that work will be prosecuted all through the winter.

—◆—◆—◆—  
*CLASS OF '90.*

HENNIE CALHOUN succeeded in winning the highest honors in her class. She was fortunate enough to carry off the English prize as well as the medal awarded for the best general standing. Miss Calhoun was so engrossed in studies that she had no thoughts for mundane affairs. She often burned the midnight oil.

Miss Calhoun has gone to Mount Holyoke Ladies' College, where we hope she may meet the success which attended her Seminary course.

GEORGIE VAUGHAN was another student who improved each shining hour. Her unceasing industry resulted in well prepared lessons, but prevented her associating as freely with her fellow students as they would have enjoyed. Miss Vaughan is now at home and is able to visit the Seminary quite frequently.

G. C. TREFRY graduated after spending one year at the Seminary. In mathematics he was particularly proficient, winning the prize in that department. Mr. Trefry's essay, entitled "Honour," deserves especial mention. It was written in verse, and displayed the author's wit in several very good local hits. As editor-in-chief of BEMA Mr. T. proved himself well adapted for his chosen profession. He is now travelling through N. S., writing up the various places of interest for the *Halifax Critic*.

Our jovial friend, J. HARRY KING, is remembered among us as the school poet. During his last year he wrote several poems, some of which appeared in the BEMA. As valedictorian Mr. King had an opportunity of again displaying his poetic talent. During the summer Mr. King has been working in the interests of the Seminary. He intends this fall to continue his studies at Acadia.

S. B. STARRATT was one of the most popular boys in the school. To him we owe to some extent the establishment of the BEMA. He was one of the chief agitators for a school paper, and as editor-in-chief he worked hard, making himself invaluable on the staff. Before this paper is issued Mr. Starratt will probably have gone to Harvard where he purposes studying for the medical profession. We feel confident that Mr. Starratt's tact will make him popular wherever he goes.

FRANK WATSON, well known as "kid," was the happy-go-lucky boy of the class, and a general favourite.

Kid is much missed on the base ball field, where he

was prized as a pitcher. As a student Frank did no very hard work, but he usually managed to get there. He is now employed with his brother in their extensive grocery business in St. John.

G. W. SCHURMAN was, during his whole course, a hard worker. Not only as a student was Mr. S. very much in earnest, but in all Christian work he was most active. He had good argumentative ability and never allowed himself to be worsted in a controversy. Since graduating Mr. S. has assumed the pastorate at Petitcodiac, where he is much beloved by his flock.

PERSONALS.

Miss McLeod attended the Summer College at Cottage City, Mass., during her vacation.

Miss Hopper was in Boston, during her vacation, studying specialties in china painting.

Prof. March was also in Boston studying music during the holidays.

Miss Jessie Wallace, a former student, has again tutored upon the course of study with us.

Miss Bertha Robertson, one of the former editors of his paper, is now travelling with her father. They are at present in Cardiff, Wales.

Mr. F. N. Atkinson, also a former editor of this paper, is now at home in Advocate, N. S. We expect him to join us in a few days. He will be heartily welcomed.

Mr. M. B. Jones is at home in Monoton, in business with his father.

Miss Jennie Bucknam, who is staying at home this term, expects to join us after Christmas. We will only be too pleased to welcome her back.

OUR OPENING—90-91.

**H**ELLO! How do you do? Awfully glad to get back." This was the nature of the remarks heard upon stepping from the train at Beach St. station, Wednesday evening, Sept. 10th. A number of students, and a majority of the professors, including Prof. Trefrey and bride, had arrived the first of the week.

Upon reaching the Sem. we found tea awaiting us in the spacious dining hall, and soon the students were chatting away as pleasantly as if they had known each other for years. Supper over, we murmured "au revoir," sought our rooms, began to unpack boxes and trunks, and to make ourselves comfortable in our new quarters.

Thursday morning dawned dark and cloudy, but Providence evidently knew that the Seminary was to hold its opening exercises on this day, for before noon the clouds were swept away, and the sun smiled down upon us from a sky such as St. Martins alone can boast.

At 10.30 the special train containing the distinguished visitors and many new students, rolled into the eastern depot. Arrangements had been made to hold a meeting in the academic hall before dinner, so at about half after eleven, Dr. Hopper, supported by the Rev. Messrs. G. O. Gates, G. A. Hartley, J. A. Ford, of St. John; C. W. Weldon, M. P.; A. C. Smith, M. P. P. Rev. S. McC. Black, of the *Messenger and Visitor*; J. E. B. McCready, of the *St. John Telegraph*; Dr. McFarlane, Thos. L. Hay, St. John, and R. T. Babbit, Gagetown, ascended the platform.

After a hymn, and prayer by the Rev. G. O. Gates, Dr. Hopper delivered the following address:

What is education and what is its object, are questions that have been variously answered in different ages and lands. It remained for Jesus of Nazareth, the world's great Teacher, to broaden the conception and work of education. In Christianity education has taken to itself a significance many-sided and entirely unique. If we may venture upon a definition it would be something like this. Education is the harmonious development of man so as to make the most of himself, promote the best interest of his neighbor, and the honor of the eternal God. That system of education is defective which overlooks aught that goes to make a man and provides not for his proportional culture. It must take cognizance of the fact that man is a member of society, and has multiplied relations to his fellow man. And above all this it must recognize the truth that while man is the chief of all earthly creatures, and has dominion over them, he is the servant of the most high God, and destined to an endless life. In early days physical education was carefully cultivated. Later on mental training received attention, but the last quarter of the present century may emphatically be called the age of the awakening and development of spiritual life. Never before have the questions of man's relationship to his Creator and the possibilities of human life been so widely and profoundly canvassed. It is well to train the body to develop the mental powers, but in these processes there must be no ignoring of man's moral and religious nature. A many sided, symmetrical education is what our true well-being demands. In our own province provision has been made for the education of all in our free public school system, which has its crown in our provincial university. The system is weak in the matter of provision for what is termed secondary or academic education. The public schools and the university are doing good work, but it must be admitted that they need much in modification and improvement to meet the reasonable demands of to-day, to say nothing of the Christian instruction which must be largely lacking in a state university. As matters stand in this province to-day the most imperative need, whether we consider the provision made by the government or by denominations, is academic education, and this educa-

tion we believe should be provided by the Christian denominations rather than by the state, and for the following reasons :

1. All our people are practically agreed in supporting the free public school system.

2. Many are unfavorable to this system being expanded beyond the superior and grammar schools, alleging that the state does its whole duty in providing for common school education.

3. Many believe that when the scholar reaches the point where he must leave home for the academy, he should not at that critical age be left without home and Christian restraint, such as the boarding school under Christian control affords.

4. It is almost an axiom that the government should not do by a tax that which the people will do for themselves voluntarily equally well, and it is claimed that the denominational academies and colleges as already established are fully equal if not superior to provincial ones as now existing, or as the province has ability to create.

5. As this is a Christian country, Christians hold they are under obligation to conserve and broaden the Christian privileges we enjoy, and this can best be done by putting the image and superscription of Christ in the higher education of the country, just as the Christian home and Sunday-school keep it upon or in connection with the common school. If this be true then a wide door with large possibilities of usefulness opens before Christians for their activities and benevolence. Practically, Baptists have accepted this view of the matter, and for more than fifty years in this province have been working out the problem. Some peculiarities in our methods have, from the first planting of our Seminary in 1836, obtained and continue to this day with necessary enlargement, but no essential diversion. I refer to two particulars, viz., co-education and Bible study, and these two elements of our work to-day are, throughout all Christian lands, finding wide endorsement and becoming prominent features of higher educational work. The Seminary, through the wise foresight of its founders fifty-four years ago, began its work in laying down the proposition that our young women, equally with our young men, needed the advantages of higher education, and that both sexes could best be instructed in the same institution. The wisdom of this plan is finding a wider acceptance and adoption to-day than ever before. The Seminary from its first has always given more or less Biblical instruction, and to-day gives special prominence to that work. Within the last decade there has been a great waking up to the importance of the subject, so that now the officers of all such schools are in some way providing for Bible study. It is beginning to be felt universally in Christian lands to be wrong to thoroughly acquaint our young people with the history of Greece and Rome, and leave them profoundly ignorant of the history of the race and God's chosen people, and the life and teaching of the world's Redeemer, as revealed in the Bible. Co-education and Bible study to-day find a fuller exemplification and wider range in our Seminary than in any other academic institution in the Maritime Provinces. Whilst our Seminary prepares students for matriculation in Acadia, or any other college, it offers a course of instruction as

wide as that of any other male or female academy in these Provinces. Two considerations seem to make it imperative for us to stand by this institution and work it up along the lines of its adoption, viz, loyalty to our country and loyalty to Christ. Patriotism has to do, not merely with material possessions, but with civil and moral rights and privileges. We love our country, not for its hills and valleys, its wealth of land and sea, but for its social, civil and religious privileges. And whatever tends to raise the estimate of these advantages, and cause us to guard them more carefully, ought to be sustained, even at some sacrifice. Such an education is to-day being recognized as just, and a marvellous revival is now taking place in all Christian lands, giving emphasis to moral and religious culture. The Seminary aims to do its work in harmony with the more recent trend of educational progress.

The Doctor then explained that, owing to the failure of some of last year's faculty to send in applications for reappointment, we had with us three new Professors. He then extended to the teachers and students, new and old, a hearty welcome, and hoped that the pleasant relations which existed among us last year would continue with us throughout the year upon which we were entering. Proceeding, he introduced the new Professors. E. W. Lewis, A. B., who will hold the position of Vice-Principal, came first, and we judge from the hearty reception which was given him that he will be quite a favorite. Prof. Lewis is a graduate of Dalhousie College ; his subjects are Classics and History.

Miss M. E. Lyford, B. A., our preceptress, was the second, and we predict for her a successful year. Prof. Lyford is a graduate of Wellesley College, Mass., and during the last year has been teaching in Clinton College, Clinton, Ky. Her subjects are Science and Languages.

Third came our elocutionist, Miss M. G. Powell, B. A., and very gracefully indeed did she acknowledge the vociferous greeting of the students. Prof. Powell is a graduate of Chaddock College, Quincy, Ill., and the Boston School of Expression. After the introductions, Dr. Hopper requested a number of the gentlemen upon the platform to make brief addresses. C. W. Weldon, M. P., upon being introduced, said he was more accustomed to speaking in other arenas, but proceeded to express his approbation of the Seminary and its work ; the fine building, so beautifully situated, and with so large and excellent a teaching staff, was most creditable to the Baptist denomination, and he was glad to learn that every room was filled. This spoke volumes for the manner in which it was conducted, and gave bright prospects of its future usefulness. He eulogized Dr. Hopper's able and scholarly address, and agreed with the sentiments so well expressed by him in regard to education.

The other speakers followed this line, expressing their interest in the school and their best wishes for its future

prosperity. We are sorry that space will not permit us to give even a brief summary of the other speeches.

At 1.30 p. m. adjournment was made to the dining room, where the company, to the number of one hundred and twenty, proceeded to the discussion of other matters.

A large and appreciative audience gathered in the evening to hear the concert which had been prepared. The following programme was carried out:

1. Piano Solo—A few bars from French masters, Miss Vaughan
2. Solo—"Farewell, Marguerite,".....Prof. R. A. March
3. Reading—"Ferry of Gallaway,".....Miss M. G. Powell
4. Solo—"Calvary,".....Miss Whidden
5. Piano Duet—Selected,.....Misses Rourke and Wallace
6. Solo—"Dream of the old Sacristan,".....Prof. R. A. March
7. Reading—"Count Desmond,".....Miss M. G. Powell
8. Piano Solo—Selected;.....Miss Vaughan

Each number was creditably rendered, Miss Powell receiving the only encore of the evening, and the only regret was that lack of time prevented the presentation of a longer programme.

The special train left at nine o'clock, carrying with it the visitors, who were more than delighted with their day spent within the walls of our Alma Mater.

BOB D.

### THE LITERARY SOCIETY.



WITH the re-opening of the Seminary our Literary Society was organized. The first meeting was held on Saturday, 13th, and was largely attended by both faculty and students.

The first consideration was the election of officers for the ensuing term. By a unanimous vote of the Society Miss Mamie Keith was elected President. This is the first time a lady has had the honor of occupying the chair, and from the ability of the lady chosen we feel sure the Society will not regret their choice.

The Vice-President is Mr. James King, who is equally fitted to fill the chair in the absence of the President.

Mr. T. Todd was chosen Secretary, and the office could not have been filled by one better qualified for the position than he.

On the Executive Committee are Misses Gross, Peters, Steeves, and Prof. March.

After short speeches from the newly elected officers the following programme was carried out:

- READING,.....Prof. March  
 VOCAL SOLO,.....Miss Kate Hoppa  
 READING,.....Mr. T. Todd  
 CHORUS,.....Glee Club  
 VOCAL SOLO,.....Miss Annie Steeves  
 INSTRUMENTAL SOLO,.....Miss Alice Hoben  
 READING,.....Miss Powell  
 VOCAL SOLO,.....Prof. March  
 SPEECH,.....J. H. King

NATIONAL ANTHEM.

The old students took part as usual, and we were very much pleased to see the new ones willing to give their support.

On the following Saturday evening a very interesting debate was held. The subject under discussion was: *Resolved*, That the warrior has been more beneficial to his country than the poet.

The leaders of the debate were both new students. Mr. Reud taking the affirmative side, and Mr. Waugh the negative. After both sides of the subject had been thoroughly discussed by teachers and students the question was decided in favor of the affirmative.

A committee for the next evening's entertainment was appointed, and, after singing the National Anthem, the meeting adjourned.

From the ability displayed at these meetings we anticipate many pleasant gatherings in the future.

### PROVINCE OF DRAMATIC POETRY.

IT was Roger Ascham who said that "Man, in order to live up to his level, must keep constantly before him an ideal of excellence above and beyond it."

Nothing so serves to stimulate and uplift our ideal as the study and appreciation of fine arts. It is the aim of true art to manifest the ideal; to suggest the truth and beauty in nature, and the infinite power of the Creator. Carlyle has said, "Everything is an index-finger, and points to something above." Especially is this true in the realm of Art, where the contemplation of high thoughts and noble feelings transcend and crush out all lesser ones.

We see numbers of people who are so fettered by the conventionalities of education, inherited prejudices and habits of life, that even in the appreciation of the fine arts they are unable to free themselves from the fetters. Nothing to them appears natural, beautiful, or appropriate which is alien to their own regular routine of life.

But true manhood cannot be reached without universality of mind; without that flexibility which enables one, by renouncing all personal predilections and blind habits, to adapt himself to other environments, to see, as it were, from the proper central point—a point common to mankind.

The great masters in painting, sculpture and music have each had their share of influence toward this ideal end. But of all the productions of the great masters of art, none have done more toward broadening and extending the horizon of man's mind than those of the "mellifluous" Shakespeare—

"A king of art, from out whose various verse  
 The lines of strength and beauty ever break."

He carries us into the very realm of the ideal. He



enables us to see and feel as other people see and feel. He is a hand-book, from which we learn to understand man and nature.

Art is the explanation of the great and mysterious world about us; and it teaches not by precept, but acts as an indirect teacher, and serves as a stimulating influence to the noble instincts of man. Here, poetry in its various forms—epic, lyric, or dramatic—is the focus of all art.

Schlegel defines the drama as being the "compendium of all that is animated or interesting in human nature." Aristotle gives it the place of "the most agreeable to nature and most powerful in effect" of all the representative arts. "The great movements of the soul," says Talma, "elevate man to an ideal nature, in whatever rank fate may have placed him."

To portray the great movements of the soul in such a manner as shall elevate whole masses of human beings, is the purpose of dramatic poetry, and the function of him who interprets it. The same great purpose as should dominate every great teacher and minister of truth, who would agitate men out of moral apathy and rouse them to a sense of personal duty.

In the ordinary tone of our lives, those finer emotions which are the spring of all exalted virtue, and the safeguard against everything mean and selfish, are too apt to languish into activity. But the sublime and serious view of life, which dramatic literature in its noblest form represents, awakens those dormant energies into life and vigor. It raises the mind "above its visible diurnal sphere" to the contemplation of noble feelings and heroic actions. It sinks every sordid particle of the soul into the all-absorbing sympathy for suffering virtue or just indignation against successful crime.

Dramatic poetry, as well as all other fine arts, must keep to subjects of a lofty character; contrive to treat those subjects in an ideal and artistic manner.—in short, be "purely religious in purpose, matter, and use." Then it shall not fail to maintain for its province the same high mission to the world as that performed by the "Sweet Singer of Israel" to his king to charm away the evil spirit.

M. G. P.

### THE SEMINARY AS A REFORM SCHOOL.

**I**t would seem from the heading of this article that I purposed writing about the Seminary as a penitentiary. Not so, but I am going to try and show you briefly that the Seminary is a reform school.

Many parents have unmanageable children, who, after they are sixteen or seventeen years of age, will not go

to school because when they do go they find that they are far behind their companions and schoolmates, and that they are placed in a class of smaller and younger pupils. This makes them ashamed and, having been allowed to do as they like, they will not go to school. The father and mother talk, weep, and perhaps pray over their son's or daughter's neglected education. They try every means to induce the son to go to school, but he refuses, and lies about home idling his time.

It suddenly dawns upon the parents that a boarding school is the place for the son. The matter is broached to him and he is anxious to go. Preparations are made and he goes to the Seminary when the term opens. He is thus placed among young men and women who are entire strangers to him, some of which are no farther advanced in education than he, while others are far in advance of him. If he is a young man of any pluck he will strive to excel in his class.

At home his study hours were very few, but at the Seminary he has to be in his room at certain hours, four and one-half in number, and it is not very amusing to play with one boy alone, or to look at the white walls of the room. He wearies of doing nothing and to occupy his time reads over his lessons, this done carelessly at first, he finds that it is not as hard work as he anticipated, so a liking for study is created, and a desire to be some one in the world stimulates him to study. He sees in the classes in advance of him young men and woman who by dint of hard study have attained that standard; and that if he reaches it he must study.

Being an indulged boy he perhaps may have fallen into bad habits, such as drinking, swearing and smoking. His parents perhaps know of them to their sorrow, and when they learn that at the Seminary he will not be allowed, under penalty of expulsion, to indulge in those evil habits, they are anxious that he should attend. When they also learn that he must remain in at nights, and that except in very exceptional cases he must not be found off the Campus at night. Thus it is we see that he cannot associate with low, bad characters who frequent the streets at night and stand around on the corners drinking, swearing and smoking. His bad habits grow weaker and weaker, for when a thing is not used it soon rusts out, so his bad habits for want of practice rust out. When he returns to his home his parents are pleased to find that he has entirely forsaken his evil habits.

Religion takes a prominent place in the U. B. Seminary, and the young man has every Christian advantage. The prayer meeting, the preaching service and the Sabbath school all tend toward the moral reformation of the young man.

The Seminary is so conducted that everything tends towards that which ennobling and elevating to the young woman or man. So I would say to parents or guardians who want to send their children to a Christian school, where they will be cared for spiritually and temporally, send them to the U. R. Seminary.

JOHN HOWARD PAYNE.

THE author of "Home, Sweet Home," was born in New York in 1791. It has been erroneously stated that Boston was his birthplace, and the mistake has probably arisen from the fact that his parents moved to Boston when he was only five years old. At the academy, under his father's elocutionary instruction, Payne acquired a strong taste for the drama early in his youth, and, it is said, had secret hopes of some day becoming famous on the stage.

When he was thirteen years old, he was sent to be a clerk in New York. He did not, however, forget his dreams of the stage, and a year later published a little paper called the "Thespian Mirror," in which he criticized the plays and actors of the time. When he was fifteen years old, a wealthy gentleman in New York sent him to Union College, where he remained for two years, until the death of his mother, followed by his father's failure in business, induced him to leave school and do something to assist those at home.

His first appearance in public was at the Park Theatre in 1809, as the "Young Norval." Being very successful in his work, he filled engagements in Boston, Philadelphia, and Baltimore.

In 1813 he sailed for England, and was the first American dramatist there. He played the part of "Douglas" in Drury Lane theatre, on the 14th of June, with great success, the newspapers being very enthusiastic about him. As it was then near the close of the season, he only appeared once more, this time as "Romeo."

After filling engagements successfully in Liverpool, Dublin, and several other places, Payne left the stage, and devoted the remainder of his life to dramatic writing. During this time he would sometimes be raised to the height of prosperity, and at others he would be in the greatest poverty. His two best works were written, one at each extreme of his fortunes—"Brutus" when in his highest popularity, and the immortal "Home, Sweet Home," in his greatest poverty and distress; and his thoughts lingered regretfully on his old home. The story is told that he wrote it while sitting in his room on a dull October day, watching through the window the happy crowds beneath. This first version of the song is quite different from what we are familiar with, and is as follows:—

"Mid pleasures and palaces though we may roam,  
Be it ever so humble there's no place like home;  
A charm from the skys seems to hallow us there,  
Like the love of a mother,  
Surpassing all other,  
Which, seek through the world, is not met with elsewhere.  
There's a spell in the shade where our infancy played,  
Even stronger than time, and more deep than despair.

"An exile from home, splendour dazzles in vain;  
Oh, give me my lowly thatched cottage again!  
The birds and the lambskins who came at my call,  
Those who named me with pride,  
Those who played at my side,  
Give me them! with the innocence dearer than all;  
The joys of the palaces through which I roam  
Only swell my heart's anguish; there's no place like home!"

This song was united with the opera of the "Maid of Milan," an air he had heard sung by a flower girl in Italy. The opera was first brought out at Covent Garden theatre, where it met with great success. The words were as we have now.

"Mid pleasures and palaces though we may roam,  
Be it ever so humble, there's no place like home;  
A charm from the sky seems to hallow all there,  
Which, seek through the world, is not met with elsewhere.  
Home, home, sweet, sweet home,  
There's no place like home, there's no place like home!

"An exile from home, splendour dazzles in vain,  
Oh, give me my lowly thatched cottage again!  
The birds singing gaily that came at my call—  
Give me these, and the peace of mind dearer than all.  
Home, home, sweet, sweet home,  
There's no place like home, there's no place like home!"

Payne also wrote a number of tragedies, comedies, and dramas, some of which are quite good. Upon returning to his native land in 1822, he was received with enthusiasm by all. A number of benefits were given to him—at New York, Boston, and New-Orleans. In 1842 he was appointed a consul to Tunis, and died there ten years later. His life was full of disappointments; but few Americans have won so much applause, or will be remembered with so much pleasure.

THE POWER OF AN IDEAL.

GREAT part of the tone and inspiration of life comes from its ideals.

To make a success of life it is indispensable that we should have an object in view, a goal towards which we may direct all our energies. He who lacks such a purpose knows nothing of the true enjoyment of life.

If we do not know what we are living for our life is a failure. It would be wise for us to view this subject in all its bearings upon our future existence, that we may have some high and noble ideal to attain to, the

pursuance of which will not only make our own lives better and happier, but will exert such an ennobling and vivifying influence upon those with whom we come in contact from day to day, as shall lead them to choose some noble aim, which shall stand before them in life as a guiding hand over beckoning onward and upward.

It is of great importance that present opportunities should be improved, for the life once lived can never be lived again. We cannot go back, onward we must go, and it is for us, individually, to decide what our ideal in that onward course shall be.

"Life is before you! from the fated road  
You cannot turn, then take ye up the load.  
Not yours to tread or leave the unknown way,  
Ye must go o'er it, meet ye what ye may.  
Gird up your souls within you to the deed;  
Angels and fellow spirits bid you speed."

People differ widely in their ability to form ideals, some have no previously arranged plan, but wander through life pursuing first one thing and then another.

No person who halts between two opinions, who cannot decide promptly, and having decided, act as if there were no such word as fail, can never be great.

The man who has no fixed aim in life, no settled conception of what he is determined to become, is in constant peril.

In nothing is childhood more strongly distinguished from manhood than this: that the child has no ideal, no previously arranged plan of life. He lives from day to day simply to enjoy the passing scene. If he is governed by a plan it is that of another, not his own. The man has his own aim, his own ideal and purpose. The sorrowful experience of multitudes in this respect is that they are never men, but children all their days. Time is too short for the accomplishment of divers plans, and he whose mind is equally and indifferently turned towards several different ideals is not likely to excel in any. Although in some instances this may not be true, yet in general it holds that when the bent of the mind is wholly directed towards some one ideal, exclusive in a manner of others, there is the fairest prospect of eminence in that direction whatever it may be.

The rays must converge to a point in order to glow intensely. It is of great importance that young people should examine with care, and follow with ardor regardless of obstacles, the current of nature towards that pursuit in which they are most likely to excel.

Every one has either consciously, or unconsciously, some aim in life. Often this aim is poor and low enough. It may be merely a desire for happiness, for the accumulation of great wealth, for power or for fame. Although these are unworthy aims, yet they add inter-

est to existence, but they cannot lift the life to a higher level.

A desire for happiness is natural to every one, but to make it an aim in life is unworthy of a true and noble soul. Happiness, as a result of right living, is desirable; but living for the purpose of having happiness is inconsistent with rightness of being. It should be our aim to live right whether we secure happiness or not. To aim at being happy, whether we are right or wrong, is to fail both of happiness and rightness.

To desire riches in order to use them for the promotion of good enterprises, and to assist deserving causes and persons, is a worthy aim. It is not a worthy aim, however, to seek to accumulate wealth for the purpose of hoarding it, refusing meanwhile to give assistance to worthy causes and persons appealing for aid. Money may thus prove a cause of varied good, whereas a love of money shows itself as a root of every evil. The desire for power, or for fame, results in the formation of unworthy ideals, which can never wholly satisfy even when obtained.

Whatever pursuit ennobles the pursuer, and at the same time benefits mankind, is a worthy one to follow.

The highest aim which a person can have is to make the most of himself, to strive to develop a true, pure and noble life, whose influence shall be a power for good in the world. We can best help and bless others by doing our utmost to develop and ennoble our own lives, by the faithful use of all the opportunities and talents which God has given us.

The ideals of life are valuable even if they are not fully attained; for if they are worthy and inspiring the effort to reach them is itself a discipline and a mark of progress. Our characters can never rise above our ideals. We may fall short of our best aims, but we shall not exceed them.

It may seem useless to aim at a high ideal if we have no hope that we shall ever attain to it, but we shall do far better in the pursuit of a high ideal than of a low one. Even if we do not reach the mark aimed at, we shall find that our course has been upward. If a person has a well-grounded confidence in his own powers of exertion and perseverance, he need not fear that he will make no progress towards the realization of the ideal which he may set before him. Our ideal must be held in close connection with our daily life. It must not be a vague dream, but a reality, which shall help and strengthen us in the accomplishment of the things that are least, for it is the little things that make up life, and if they are beautiful and good, our whole lives will be full of beauty and goodness.

To have an ideal before us both economizes time and saves labor. The architect who purposes to build a

house, and, having gathered the materials together, commences operations without first having a definite plan in view, as to how the building shall be constructed, will soon find many defects, and it will be necessary to pull it down, and build another, thus wasting much time, effort and material.

As no work of human art, skill or industry is ever completed without a plan, so no character can be fully developed without the presence and power of a directing purpose, and the constructive power which the clear and high purpose develops.

Contrasting self with our ideals we are enabled to see plainly just what we are; how meagre and inadequate our present attainments, compared with what it is possible for them to be. When we thus see the difference we are in a position to profit by the ideal, and strive by renewed efforts to realize its accomplishment.

A noble ideal acts as a mirror, to reveal us to ourselves, showing us all our defects and imperfections; but at the same time impelling us on to a higher sphere, where they will in a great measure be forgotten.

We find instances of persons of high ideals in the lives of such men as Milton, Shakspeare and Gladstone. Men who, by labor and perseverance, have made for themselves names which shall be held in memory through all coming generations.

It is to be observed that these persons who gain positions of greatest distinction are generally men who commence life in humble circumstances, but who through the influence of their high and noble ideals gradually rise until they stand upon the topmost round of the ladder of success.

We gaze upon them in admiration, but how little we can realize the days of toil, the months and years of patient effort, spent to perfect in them that to which the world bows in reverence. So it has been with all men and women who have been successful in any calling in life, their success has been due to their persevering industry. Great men have ever been men of thought as well as men of action.

A clear, positive high ideal is an untold power in any life. It lifts the homely every-day duties into dignity and divineness, and discloses possibilities of nobleness in every life.

The only perfect ideal is found in Christ. In Him the grand and lowly meet, and find their true unity. We should look long and earnestly, prayerfully and hopefully, on this Ideal Life, resolving to make its principles and motives our own, and we shall find that as we look we shall be transformed into the same image.

G. V.

As soon as we have discovered the need for our joy and sorrow we are no longer its sorfs, but its lords.—  
*Lorell.*

## THE VOICE: ITS RESTORATION AND CONSERVATION.

BY R. A. MAROH.

**I**N a previous article (see BEMA, Vol. I., No. II.) I demonstrated three things, viz: 1st. Nature has endowed each human being with a perfect vocal apparatus. 2nd. This gift is not sufficiently appreciated as shown by the little or no attention given to its proper use and cultivation. 3rd. That while the muscles of the limbs and body receive years of training, the voice—a greater factor in life's highest work than these, as through it the brain, judgment and will, act and react upon the world's forces—is allowed to drift along from the perfect to the imperfect, and from the thing of beauty and usefulness to the condition of no beauty and uselessness.

It is a lamentable but indisputable fact that the average adult voice of to-day is twisted and warped out of recognisable condition with the sweet-clear tones of the child of but a few years ago. In the majority of cases the boy's voice, though originally the sweetest and clearest, has become hard, harsh, and extremely unpleasant when the years of maturity have been reached. Have you not noticed some female voice, now sharp, shrill and ear piercing, which but a few years ago was rich, beautiful and overflowing with purity of quality? This question can be answered but in one way.

Why is this? Because the voice is forced to do the work demanded of it by sheer muscular effort. If, for instance, you wish to make yourself heard, you do not hesitate, you get the power from somewhere, and in some way, and the chances are ten to one you have obtained it in a wrong way, and you must pay the penalty of disobeying one of nature's laws. How? By subsequent loss of sweetness, power or purity of tone. You may not notice any change just now, but a change has taken place, and some day you will wake up to the realization of the fact that your voice is not the same. You cannot shout as you used to; your voice will not stand the strain of public speaking as it used to; you cannot sing for any length of time without sore throat. That is the result of forcing your voice to do the work you want done in an unnatural manner.

There is a certain set of strong muscles in the throat, which, if contracted, prevent the larynx and vocal muscles from being brought into free and natural action. Many vocalists consider this muscular contraction the greatest obstacle with which they have to contend. How are we to free ourselves from this and many other faults? By restoring nature's first and simplest movements in tone production, and by developing a perfectly free natural action in the entire voice-producing appar-

*atus*. In short, by beginning to correct our faults by simplifying the movements of the throat and larynx. Too many muscles are being used. The sides of the throat are squeezed. The palate is dropped so far back in the throat that the tone striking against it divides, the greater part finding an outlet through the nasal passages, thereby producing a nasal tone. These and other faults must be corrected.

A voice in its abnormal or uncultivated condition has neither its full compass, action or power; and often we find many of its musical qualities wanting. By this corrective study all parts are restored, and not only restored, but developed to their fullest extent. This accounts for the great change often seen in the compass, power, and more especially the quality of a voice which has been properly trained. For the benefit of those who may ask how we are to know when we are producing tone naturally, let me give a few suggestions: Stand before a mirror, take a strictly military position, and slowly relax, until all stiffness has disappeared. Drop the jaw slowly, allowing the tongue to fall with it. Upon looking into the mouth, if you have done this correctly, you will find that the throat is much more open and exposed to view. Now, without moving the throat, sing softly, a note requiring no effort to produce, using the combined sounds of A and O. At first do not sing many tones, but gradually from day to day increase the number, until you can sing over an octave, using a good, round, pure tone.

At this stage the tendency is to sing loud, and also to test the higher tones of the voice. This feeling should be fought against and overcome. Give way to it and you have at once ruined all you have laboured for weeks or perhaps months to attain. Here let me quote the words of a celebrated voice instructor, speaking of the old Italian methods, he says: "The grand principles of voice restoration were well understood in the palmy days of the old Italian school of singers. It developed all correct, all natural movements of voice, by the *study and practice of soft notes only*, and only after right movements were gained and understood were their pupils allowed to *increase the tone*. This was necessarily a study of years, but they did make grand singers in those days. The modern method is to force the tone. result—many ruined voices."

Now, just a word on conservation. The idea prevails that the training of a child as an instrumentalist cannot be commenced at too early an age, and this idea is correct. But with respect to the culture of the voice, people seem to think that a few weeks or months devoted to the training of the vocal apparatus after it has been entirely neglected or shamefully abused until it has become twisted and distorted out of all natural shape,

is quite sufficient. This idea is very erroneous. Prevention is better than cure. He who has started early in life to sing correctly has a great advantage over him who has not started until after the voice has become settled in evil habits, and the latter can never attain that degree of perfection in voice culture which he could have reached had his musical education been carried on in his youth. I am not advocating any direct attempt to enlarge the compass or power of the child's voice, but to so conserve it by a series of easy exercises that it can be trained and kept in perfect form and tune. When a young voice, which has thus been preserved and taught, changes and becomes an adult voice, it is at once ready to set out on its new career of use, training and development. Who can estimate the possibilities of a voice thus kept and trained?

### INFLUENCE OF SURROUNDINGS.

BY MILTON ADDISON.

**H**IS phrase conveys the idea of "cause and effect." The surroundings of an object have an effect upon that object. This is seen first in nature. Notice the effect or influence the sun has upon the globe. In one part of the year our portion of the globe is not as near the full rays of the sun as in the other, then the ground is covered with snow, and the cold wind goes howling among the trees. But when that portion of the globe leans near the sun, then the snow is melted, the brooks are filled with water, and the little birds sing among the trees as if rejoicing to see the green fields—"nature in its most genial mood." Further, notice the influence of environment on plant and animal life. Take an orange tree from the intense heat of the sun and place it in the arctic region, where the environment is unnatural to it, and see how quickly it will fade and die. Or take a water lily and place it in a sandy desert, and like consequences will follow. Now turn to animal life. Take a fish from the water and place it on dry ground, where the environment is foreign to it, and the fish also will die. In these examples we see the influence of environment—influence of surroundings.

Next we have the influence of Art. When a city is adorned with art, it has a great influence upon the people. Ancient Athens was such a city. For in the time of Pericles the Acropolis was crowned with temples of the highest architecture, and not only this, but throughout the entire city marble monuments were erected to the gods and in honor of their heroes who had fallen in battle. There can be no doubt that as the Athenians gazed upon such temples as the Parthenon, made of Pentelic marble, and adorned with metopes, that they were

greatly influenced. Or again, as they beheld the colossal statue of the Virgin Goddess, whose visible parts were of ivory, and whose garments were made of pure gold, that great emotion filled their breasts. As a matter of fact, Athenian art has influenced art until the present day; and art, whether it be sculpture or painting, has an influence upon all who gaze thereon. In a certain art gallery in the United States there hangs a painting of a great battle, and so perfect is that work that the battle is seen in all its horrors. On one occasion a youth with his parent looked upon that scene, and as he beheld the deadly conflict, and saw his father fighting for liberty, he burst into a flood of tears and exclaimed, "Father, I desire to become a soldier and fight for my country." This youth afterwards became the famous Gen. Grant. Was this man a great soldier, did he do mighty deeds? If so, it can be traced to the influence of art. Thus we see that art has an influence on man.

Now notice the influence the age has upon its literature.

We are informed that the reign of Charles II. was a reign of debauchery and vice. His halls were thrown open to drunkards and gamblers. "Wickedness prevailed in high places." This had an influence upon the popular literature of the times. The drama was of a low moral character. Moreover, Hudibras, which is a burlesque satire upon the Puritan, was written during that age, and many other works of a like character then found their way to "hall and hut."

John Milton was of a Puritan community, hence his writings are of a high moral character. No man but one who was surrounded by moral influences could write such a work as "Paradise Lost." The language is not only sublime, but the sentiment is that which breathes a holy influence.

But again, not only does the age influence the literature, but the literature the age. Man must have reading matter, and the character of the man is shaped largely by the literature he reads. Who are the low and ignorant but those who read trashy literature. Who are the moral and intelligent but those who read the best authors. That some are influenced by the literature they read may be seen from the following incidents: "A number of boys had been reading dime novels, which treated of murder and the exploits of highwaymen. These boys were influenced to such an extent that they really became robbers themselves; they left their peaceful homes and went into vice and robbery, and lived such lives, until they were finally found by their friends in an old barn, with a lot of stolen goods and firearms." This shows that literature has an influence on those who read. Then the literature must influence the age.

Notice, lastly, the influence of Association. Throughout Christendom there are a great many institutions called Christian Associations. The young men who are surrounded by the influence of these associations are better morally than those who are not thus surrounded. If you take the individual young man and inquire into the cause of his integrity, you will find that it can be attributed largely to the influence of his associations. If a man be surrounded by moral influences the tendencies are to make him a moral man, and if surrounded by immoral influences he no doubt will become somewhat immoral. The latter is strongly illustrated in the case of a boy who lived on the St. Lawrence River. The boy was the son of wealthy parents, who were desirous of making him a successful business man, and a respectable member of society. While living in the quiet little village on the banks of the river he was surrounded by moral influences, and was recognized as a moral youth by all who knew him. But, as he could not complete his education in his native village, he was sent to a commercial school in one of the large cities of the States. At first he picked his company, and made some progress morally and mentally, but by degrees he mingled with low associates and became contaminated, thereby not being now surrounded by parental influences, and the influence of godly companions, he sank lower and lower, until at last he was arrested and placed behind the bars. In this we see the influence of bad associates. True, the surroundings of an object has an effect upon that object.

Conclusion. If you would be a man of health live in a clime where the sun and fresh air may exert their beneficial influence upon you. A man of taste, where art is upheld as an accomplishment. A man of good understanding, study the best authors, and their thoughts will become your thoughts. A man of morals, be surrounded by all that is moral—place your heart under the influence of the gospel—and, as the influence of the sun lifts the head of the drooping flower, so you will be lifted up unto higher plains.

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## TID-BITS.

1st Student—Say ' What's that noise? Why it's somebody out in the hall, they will be in my *pantry*.

2nd Student—I wish they would, and treat us.

Oh say! Is Mr. M—— nearly sighted?

Go to your bed. Shut your door, and shut your mouth.

Please pass the bread.

One of our students came with the intention of graduating in music. He did it in three days, received his *Diploma* on Sunday evening, and took his departure on the following morning.

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English Lit.—Did the man find the needle? *Where* and *how* did he find it? Answers solicited to the above. Address Eds. BEMA.

One of the Lady Eds. wants to be sent to *Titus Mills* to solicit subscriptions.

One of the young ladies is trying to be *Reud*,

Natural Philosophy.—One of the students in the upper flat has recently discovered how to overcome the force of gravity in a peck of apples tied up in a bag.

One of our gentlemen Eds. has become *engrossed*.

Black *Court* plaster for three.

" One by one "

" Ladies before Gents "

" Flowers."

What did one of the young men get by mistake?

Young lady — The first entrance is—it was—and spanned by a *brudge*

Prof in Literature to student.—" What can you say of Shakspeare's early life?"

Student.—" Well ' I think he had a mother and a father "

Little girlie, and you know your spelling this morning?"

Prof. in Bible Study.—" What did God do with Adam and Eve when he sent them out of the Garden of Eden?"

Smart Student.—" Put them in the Penitentiary."

Why does our Prof in Music want to go on the shelf?

It is evident that one of our editors has changed the quotation—" Learn to labour and to wait"—to something like this—" Learn to wait and not to labour."

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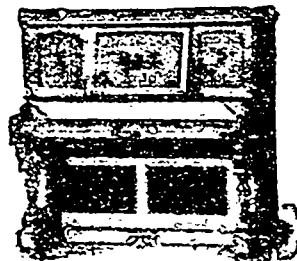
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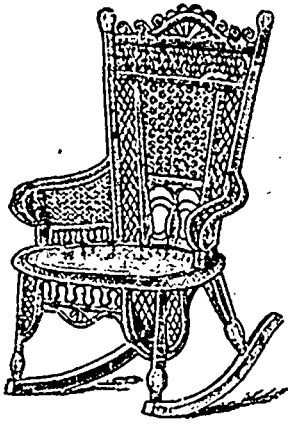
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