

# The Almafian.

Published in the Interests of Young Women, and devoted to Religion, Temperance, Morals and Social Reform, Education, Music, Fine Arts and Literature.

Vol. III.

ALMA COLLEGE, ST. THOMAS, ONTARIO, FEB., 1889.

No. 5

With the October number THE ALMAFIAN passed under different management, and will be conducted on a different plan. It is the intention of the publishers to make it a Journal for young women, and to fill its pages with matter that shall interest, instruct and profit. THE ALMAFIAN will advocate the equipment and endowment of educational institutions for women and seek to arouse Protestants to the necessity of rendering financial aid and of extending all their patronage to Protestant schools.

## Opinion.

That which our school courses leave almost entirely out, we find to be that which most nearly concerns the business of life.—*Spencer.*

A lovely woman is the most beautiful thing in existence. I would rather see a handsome woman than the most beautiful scenery nature can offer, or the most marvellous work of immortal art.—*Ella Wheeler Wilcox.*

The Irish-American is undoubtedly the most witty; the native Yankee and lackwoodsman the most humorous; but these two qualities pervade the whole of our literature, and it is probable that some of our novelists, who have none but characterless men and silly, insipid women, have had their productions saved from dying at birth, by the mere possession of a thin vein of humor. Humor flavors a book as Worcester sauce flavors a dinner; and though the dinner be poor, it is sometimes rendered palatable by the condiments.—*Edmund Kirke in the North American Review.*

The true style and method for any painter are those which his own thought and mental conformation involve, and the acquirement of any other is only the retarding of the full use of his proper language. There are no longer any secrets of the studio to be acquired only of specialists, hard work and the straightforward use of our common materials, as they have always sufficed for the great painters who originated the great schools, so they will suffice for us. I believe that there is more virtue in the association of a number of sympathetic and purposeful students determined to learn, and profiting by the common stock of their knowledge and experience,—helping, criticising and encouraging each other, than in the teaching of the cleverest master living; while a merely clever master offers the greatest of dangers—that of injuring or absorbing the individuality of his pupil without imparting any compensating force, the individuality of the artist is the most delicate of all intellectual growths, and can only be perfectly developed in a free all-round light; the shadow of any protecting greatness makes it one-sided, while the help of associates on an equal footing stimulates a healthy and symmetrical growth.—*W. J. Stillman in the Century.*

The most heavily endowed educational institutions in the United States are, Glarant College, \$10,000,000; Columbia, \$5,000,000; Johns-Hopkins, \$4,000,000; Princeton, \$3,000,000; and Harvard, \$3,000,000.

## LECTURE.

Duties to Ourselves. by Rev. I. B. Aylesworth, L. L. D.

DELIVERED AT ALMA COLLEGE, FEBRUARY 1ST., 1889.

Luke xii, 41-42.—But the Lord answered said unto her, Martha, Martha, thou art anxious and troubled about many things, but one thing is needful; for Mary hath chosen the good part which shall not be taken away from her. (R. V.)

We are all living for self or for others. To have no care or concern for the rights or feelings, or welfare of others, but to live a life devoted exclusively to the interests and gratification of self, is called, I believe, egotism, or supreme self-love.

On the other hand to be entirely neglectful of self, and devote all our energies and means to the good of others is called altruism, or unreasonable unselfishness.

Both of these extremes are dangerous heresies, either in precept or practice.

There is a golden mean, but we never could know it or teach it, were it not clearly outlined in the scriptures. "Thou shalt love thy neighbor as thyself." Self-love as well as love for others are both possible and necessary, and perfectly compatible.

The young nobleman who was very rich was instructed to live for others, and at the same time have a treasure in heaven. Moses refused the highest honors, wealth, pleasure and ease, and devoted his life to the good of his own enslaved people, but he had also respect for the recompense of reward. Even Jesus, the very embodiment of devotion to the good of others, anticipated glory with the Father and will be glorified in those redeemed by him.

Those beautiful parables of the wise and foolish virgins, and the talents teach the wisdom and necessity of self-culture and watchfulness over our spiritual life. And the vivid description of the judgment enforces the claims of others upon us. "Inasmuch as ye did it unto me, enter thou into the joy of thy Lord." There is duty to God, to others, and to self.

We have in Mary and Martha an approximation to the two extremes, egotism and altruism.

Martha was anxious and troubled (R. V.) about many things. Now Jesus loved Martha. She was self forgetful, and full of love and care for others. She had over exerted herself every time Jesus came, to make him comfortable. This was misplaced kindness. Anything like ease or luxury, though well intended, was a hindrance rather than a help.

But Jesus loved Martha for she was one of the excellent of the earth. She would have been the Catharine Leyburn in the late Robert Elsmere novel. Her unselfish anxiety and trouble for the comfort of Jesus, and the future of her brother Lazarus and her sister Martha, revealed the true nobleness and excellency of her character. But the very depth and strength of her goodness, as in the case of Catharine Leyburn, so in the case of Martha,

led her to overdo her duty, to her own injury, and really to the injury of those she cared so anxiously for.

On the other hand, Mary was not so entirely neglectful of self, nevertheless, Jesus loved both Mary and Martha.

And while He corrects Martha's mistake in the most tender and delicate manner, He shows that the course pursued by Mary is preferable.

Jesus therefore commends the conduct of Mary because in the first place, she was disposed to make a wise use of her time. It is not at all likely that Mary was neglectful of her personal or domestic duties. It is said that Martha was lumbered about with much serving, and she had a sister Mary which sat at the Lord's feet and heard his word. And Martha came and said, Lord dost thou not care that my sister did leave me to serve alone; did her therefore that she help me.

Now apparently Martha had reason on her side so plainly that she blames Jesus as much as Mary. Carest thou not to see my strength over-taxed, and you encourage Mary in her idleness. For we must remember that very likely all the disciples were there, and Martha left alone to serve fifteen or twenty persons; for the narrative reads "now as they went on their way, He entered into a certain village, and a certain woman named Martha received him into her house." "As they went on their way." It is possible that Jesus and all his followers stopped at Martha's house for dinner, and that she, aware of their coming, had made extensive preparations for them. Martha was doubtless the elder, and had charge of her younger sister and brother, and taking all the care and responsibility of the household upon herself, was, of course, willing to do all, and Mary very willing to let her, just as we see this case repeating itself in a thousand instances in every generation. The younger sisters are served and spoiled by the elder almost necessarily.

This very short narrative gives us a beautiful home scene. And how true to nature it is. And how valuable and instructive, to have a sentence from the great Teacher, on home life and domestic affairs. What Mary or Martha said or did is not of much consequence to us, only as they are connected with what Jesus said and did, which is of the greatest importance.

The lesson we would derive from our Lord's sayings here is that it is not wise to spend too much time in matters of living, to the neglect of our intellectual and spiritual development. The fact of our temporal necessities is clearly recognized; one thing is needful; but the fact that they are temporal shows their minor importance. The lesson is that we should devote as little time as is necessary to the care of our temporalities, so far as is consistent with health and decency, and so arrange your affairs that you have as much time as possible for the improvement of your mind. Mrs. Somerville, although advanced in life and head of her household, found time to study mathematics, and developed a mind nearly or quite equal to a Newton or Shakespeare.

Mrs. Thos. Carlyle had a finer and stronger intellect than her husband, and although he is severely condemned for his harsh and rough treatment of his angelic wife, yet she found

[Continued on Page 4.]

PUBLISHER'S CORNER.

THE ALMAFILIAN,

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Will be issued about the middle of each month during the school year.  
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ALMAFILIAN OFFICE,  
Box 967 St. Thomas.

Educational Reports.

Why is it that the Minister of Education in his reports ignores to so great an extent the educational institutions of the Province other than the provincial schools and colleges. These schools are doing an admittedly important work and in many cases doing it under warrant of charter of the Provincial Legislature yet they are scarcely mentioned in the reports of the minister. These reports represent to the outside world the educational work of Ontario and are supposed to be concise and comprehensive, but they are quite deficient as complete representations of the full educational work going on in the province. This is a contrast with the exhaustive and complete reports issued in the United States where the Government officials carefully review the work of all schools and the outsider has thus before him a full and impartial statement of all schools.

Endowment.

That Alma College should be endowed is evident from the fact that all the great colleges have endowments and to their endowment is measurably due their prominence and power and from the great opportunities and the Canada college possible of successful improvement only with large resources at command. The equipment required in these times for the higher grade of college is very costly and would not be furnished out of fees charged the students. While Alma College is among the best equipped of the ladies' colleges in Canada yet there are many ways in which efficiency and success of the school might be greatly increased. The library and museum could well use \$10,000 for further equipment. The department of philosophy and science \$5,000 at least. A music hall and conservatory with furnishings, \$20,000—a modest estimate when compared with what is being done elsewhere and with the opportunities at hand. A hall for the department of domestic economy and industrial life, \$10,000. Additional furnishings and models for the fine art department and improvement of the grounds with floral conservatory, etc., \$5,000. Then over and above this outlay should be furnished an assured income on endowment for the support of needy students, and of useful, indispensable subjects not in sufficient fashionable esteem to pay their own way. These are modest estimates and could be doubled and trebled and yet be within the lines of prudence and true economy. Alma will no doubt in course of time receive benefactions from liberal friends, but the opportunity to go ahead and take the high position that is possible in the near future would give her a commanding place among schools that will be secured after twenty years

only with a vastly greater outlay of money than would be necessary within the next five years.

An Evening with Moore.

The Friday exercises at Alma College last evening were styled an "Evening with Moore." The programme consisted entirely of Irish music, and essays on the life and works of the great Irish poet, Thomas Moore. Mr. C. Macdonald presided on this occasion. The programme was as follows:—Essay, "Thomas Moore's life and times," Miss Dixon; song, "Meeting of the waters," Miss Ellis; song, "Believe me, if all those endearing young charms," Miss Soper; reading, from Lalla Rookh, Miss Adams; trio, "The harp that once thro' Tara's Hall," Mrs. Kains, Miss Dawson and Master Kains; essay, "Thomas Moore's works," Miss Hume; song, "Flow on thou shining river," Miss Campbell; song, "Savournagh deelish," Mr. Maurice Kains; trio, "Oh in the stilly night," Mrs. Kains, Misses Soper and Dawson. The essays showed much care and thought in their preparation, and the vocal selections were all very pleasing. At the close of the programme the chairman called upon Rev. Canon Hill for a few remarks. He responded by giving an Irish recitation, which was so very pleasing that he was forced to respond to a hearty encore. This closed the programme and all voted it an evening very pleasantly spent.—*Journalist*

Friday Exercises.

At the exercises of the 8th inst. the chair was occupied by the Rev. R. I. Warner. The programme was short but very interesting. It was opened by a piano solo, "Mendelssohn's songs without words, Vol. 1, No. 23, No. 4 A Major, Godollied No. 12 Con. No. 9," by Miss Dawson. Rev. J. W. Annis, B. A., then gave a very interesting lecture on Christian evidences, showing that Christianity is the only religion of centres in a life. The students listened to this discourse with a good deal of pleasure and are anticipating the one next Friday evening. Miss Flo Ferry closed the programme with a piano solo, "Beethoven op. 199 Allegretto, Andante con moto, Cantabile and Allegretto." The exercises of Friday evening, January 25th, 1899, were presided over by Miss Baker. The programme was as follows:—Piano solo, "Rondo, Kuhlau," Miss Viola Fleury; lecture, "Christian ethics," Rev. I. B. Aylesworth, LL.D.; piano solo, "Schumann, G. Lange," L.L.D.; Lovedy Barrett; recitation, "Oss Travelled Parson," Miss Etta Saywell; piano solo, "Sonatina, Clementi," Miss Jessie Bell; recitation, "Little R," Miss B. Adams; essay "Motley and Macaulay," Miss F. Derly; valse, "Schubert," Miss Bertha Ellis.

February Examinations.

The half-yearly examinations just closed were quite severe and some aspirants for advanced standing have suffered disappointment. However, when they get the standing they will appreciate it as something worth having. The Board of examiners seem settled on the principle that maximum marks shall be given to those who thoroughly master the subjects and to those only. We once heard of a college president who would take the reports to the examiners and change them as he fancied would be best suited to flatter the patrons of his school, actually giving so far as to give high marks to some students in subjects that they were not studying at all. The standing that Alma College students secure is on par with thorough and exacting as any set by any of the University examiners.

A certain school in the north of England announced as follows:—"Larkin" taught here, threepence a week, and then as learn markers, twopence more."

Alms.

(Contributed by Miss Eugenie Dupuch, Mus., '90, Nassau, Bahamas Islands.)

When the first ray of morning greets me,  
When the last stroke of day work frees me,  
When the long looked for rest comes to me,

Thou alone art near.

When the chill shade of eve surrounds me,  
When the weird joy of dream enters my soul,  
When the sweet sleep of peace steals o'er me,

Thou alone art near.

When in the war of life to cheer me,  
When amid sorrows' pain to soothe me,  
When with the laurel wreath to crown me,

Thou alone art near.

When the strong arm of faith sustains me,  
When the bright sun of hope allures me,  
When the warm glow of love absorbs me,

Thou alone art near.

When the full life of summer leaves me,  
When the short day of autumn flees me,  
When the long night of winter claims me,

Thou alone art near.

Publisher's Notes.

This issue of the ALMAFILIAN has been mailed to a large number of lady teachers. We trust many of them will send in their names as subscribers.

Any person getting up a club of four subscribers to the ALMAFILIAN and remitting us \$1.00 for same, will receive a free copy of the paper for one year, and the premium. The premium will also be sent to each of the four subscribers.

Advertisers will please note that 2,000 copies of the ALMAFILIAN will be issued this year in place of 1,000 last year. The paper will reach every Methodist minister in Ontario and Quebec monthly, and be read by over 1,000 young women.

We shall be glad if teachers, ministers and others receiving complimentary copies of this paper, would send us on a post card a list of young ladies and the post office addresses. We shall gladly mail sample copies of the ALMAFILIAN to all names thus sent in.

We should gladly receive and publish short letters from old students. If unable to write for the paper, please send in to the publishers a card giving your present address, occupation success, &c. You have no idea how many of your old friends are anxious to hear from you and will be delighted to hear of your prosperity.

Send postal card to the ALMAFILIAN offices giving your address, and a prize list containing valuable books will be sent you. You can get some of these books with very little trouble and no expense and at the same time do a good work in the interests of practical and Christian education.

Anniversary.

The anniversary of the Alma Missionary Society promises to be of great interest. Rev. J. T. Gracy, D. D., of Buffalo, will preach in McLachlin Hall chapel on Sunday, 24th inst., at 4 p. m., and will lecture in the same place on Monday, 25th inst., at 8 p. m., on "In Boat and Bush in West Africa." Dr. Gracy is one of the most eloquent preachers and lecturers of the day, and his lecture is a narration of his own experiences while travelling in the "Dark Continent" it cannot fail to be of special interest just now when Africa is commanding so much of the world's attention. The Missionary Society will be glad to welcome ministers and friends to these services. The friends from a distance will find themselves amply repaid for the trip.

We publish in this number Dr. Aylesworth's last lecture on ethics and feel confident that our readers will be pleased thus to have a chance of sharing in the good things contained in this able lecture.

## Personals.

Mrs. E. D. Paulin, (Frankie Metcal) is visiting her friends in Alma College and St. Thomas.

Miss Carrie Collamer is very pleasantly established in a clerkship in the Registry office, Kansas City.

We hear that Miss Fannie Waldron is still busy with her music diligently improving the skill she so faithfully cultivated while at Alma.

Rev. Thomas Bone, the sailor's missionary, has made his annual visit, and delivered a short and very earnest address before the students.

Rev. Dr. Potts, Secretary of Education for the Methodist church, preached educational sermons in the First Methodist church on the 10th inst.

Miss Enid Donly, of Simcoe, has gone home owing to continued illness of her mother. Miss Enid made many friends, and will receive a warm welcome when she returns to Alma.

Mr. and Mrs. E. S. D. Gustin, of Alexander, Man., with their little daughters, Lillie and Pearl, lately visited Professor and Mrs. Warner. Mrs. Gustin is Professor Warner's sister.

Word has reached the ALMAFILIAN office that Miss Lizzie Cattle, C. S., '85, has given her hand in marriage to some fortunate man whose name we did not learn. We shall be glad to get particulars for next number.

One day last week letters came to the College from Miss Maggie George, who is teaching a school in Colorado, and from Miss Eugenie Dupuch, of Nassau, Bahamas Islands, who is at present in London, England, pursuing her studies.

Miss A. E. Brotherhood, so well known and lovingly remembered by students of former years, is at her father's home at Fingal, and is very busily at work at her studies in Anglo-Saxon and Early English, besides being earnestly engaged in church activities.

Mr. and Mrs. Youmans, of the McDougall orphanage, Morley, N. W. T., lately dined with Principal and Mrs. Austin. Mr. Youmans briefly addressed the students, describing the work of the orphanage, and he and Mrs. Youmans sang some Cre hymns very pleasantly.

The frank and universally esteemed Miss Kate Reynolds, of Morpeth, has returned home, having finished the term of her entry. Mr. Reynolds has put a large number of bricks into both the Alma buildings, but letter still he has had both his daughters in the College as students, and both have left the most favorable impression for staidness and considerate deportment. Everybody hopes to see Miss Kate soon again a student in the halls of Alma.

## Notice.

Whereas in the December number of the ALMAFILIAN there appeared in the "College echoes" the following:—"Fish are law-abiding citizens, they always vote by going to the polls. And whereas this contains an unwholesome pun; and whereas there is good reason for believing that this was contributed to the ALMAFILIAN by a vice president of the Anti-Pun Society, therefore an emergency meeting of the Society is called to meet in the third flat west bath-room the first day the governess goes down town, that this supposed flagrant violation of constitution of the society may be investigated.

Signed,

NANCY PROPERTALK,

Secretary.

N. B. Bring the T and K in show! traps.

N. P.

Gratitude is the fairest blossom that springs from the soul.

## Notes.

Dangerous associates—Those who are dressed to kill.

Prof. Hyttenrach and his pupils will give a recital the last of this month.

Could not the Literary Society hold its regular meeting a little more regularly. How about the Y?

Rap, rap, rap! My, what a start that rap gave me! Oh! Yes, that is the lesson. Well she must have ironclad knuckles to bang like that.

We have heard of persons going into a drug store and inquiring for nails, but the latest oddity is a young lady going into a hardware store to buy wooden clothes pins.

Invitations for teas have recently been seen in London printed on post cards, a device which certainly saves time and trouble, but the same can hardly be described as dignified.

The preparatory room has been seated with Stahlhelm's model double desk, and the principal's room with the single desk of the same maker. The desks give great satisfaction.

It is computed on careful statistics that during 1888 the conversion of heathens to Christianity was at the rate of one for every four dollars contributed by the world to missions.

The January meeting of the Alma College Missionary Society was addressed most acceptably by Rev. E. J. Treleven, of Chatham. The college choir, led by Prof. Hyttenrach, sang effectively the antiphon.

Mr. A. H. Cogswell, Thameford, has sold his beautiful farm, and will, with his family, go to California this spring, to sojourn there two years. Miss Cogswell and Miss Bessie Cogswell are to visit the college before leaving Ontario.

Dr. Potts reports \$235,000 of subscription in hand, \$24,000 cash and \$64,000 of the above subscription pledged to be paid in April, so that the prospect of having the \$100,000 in hand by the first of May, for building operations very good. Toronto has now contributed \$168,000.

Two of the teachers were seen purchasing stoves and considerable housekeeping furniture. Of course the knowing ones said that meant housekeeping, and just as like as not these teachers were going to get married during the Christmas holidays. However these teachers are in their places and as thoroughly absorbed in their work of teaching as though marriage were twenty years ahead.

Thanks, very many thanks to this former student, who lives not more than 100 miles from Springfield. Yes, send on all the book agents you can find, dear friend. We need books. We are just out of books. We have books. We can't exist without books. We are hankering especially for the hash order of books—these books that contain everything and are considered so useful for holding centre tables down.

It is wonderful what a lack of conscience some girls show on the candy question. They will squander every cent they can get hold of for candy. Many girls who can ill afford such expenditure will take every advantage of occasions when they must be entrusted with money to make all kinds of excuses for extra expenditure, for every prosessed purpose, except the real purpose,—the purchase of candy. Pull out the sweet teeth.

The December number of the *Christian Advocate*, published semi-weekly, at Yokohama, Japan, by Rev. G. F. Draper, has been received and is most cordially welcomed to the sanctified spot in our sanctum. Mail No. Dec. 18th in Japan, it reached this office 10th ult. How marvellous all this seems to those who in their school days read about "Jealous China, strange Japan." Rev. Dr. Ely has a leading place on the staff of the paper. And while the bulk of the paper is printed in Japanese, yet the few pages devoted to English are so full of

interest, that any English reader should not fail to enjoy the visits of this messenger from the east. The subscription price of this paper is only 40 cents per annum. Any of the readers of the ALMAFILIAN who may be interested in this member of the family of Advocates, should address all business communications to Rev. Dr. Schwartz, 15 Tsukiji, Tokyo, Japan.

Some persons in Japan have discovered that Victoria College is situated at St. Thomas. At least so it is judged, for recently a parcel having a Japanese postage stamp on it came to the ALMAFILIAN office with this address:—Acta, Victoria College, St. Thomas, Ont., Canada. Perhaps federation will get Victoria sufficiently out of the woods that people outside Ontario will know where to find the sanctum of Acta.

And so the ladies of the Women's Franchise Association have been presenting their plea for an extension of the municipal suffrage, now granted to widows and spinners to the vote for members of parliament. Their addresses to the Attorney-General of Ontario and the members of the cabinet are described as cogent, logical and witty, and doubtless we may sail winning. And the cautious Premier, who takes every subject into his "serious consideration" expressed the hope that he might remain in office long enough to see their request granted. Some of his enemies will hope for a speedy answer to the ladies' prayer, and that for several reasons.

The profound apathy of Protestants over that outrage upon all decency, morality and justice, the grant of nearly half a million to the sworn enemies of civil and religious liberty, the results of the Quebec Government, is the one alarming sign of the times. It is idle to say that Ontario has nothing to do with this since the bankrupt government that is acting as the tool of the Papacy in making the grant will exact further subsidies from the Dominion Government, and the money will, sooner or later, be paid by the Protestants of Ontario, for ending in the heart of the Dominion the worst enemies to freedom the world has known. What is to be done about it, no one knows. Yet every true Canadian feels that the grant is a step toward the dark ages, an pregnant with danger to civil and religious liberty. We beg to make a suggestion and propose a great Protestant Convention to be held in Toronto, in May, in which the various Protestant churches of Canada shall have equitable representation, for the consideration of this question and for taking such united action relating thereto as may seem desirable. Who will second this motion?

## Newly Invented Rule.

NEW STUDENT.—Do you really have to tell?

STUDENT.—Well if you don't tell you'll find out fast enough.

NEW STUDENT.—Oh, dear, I don't want to. I don't know, I just like George awful and Charlie is too nice for anything, so I can't tell her which and don't want to tell her both.

STUDENT.—That's the rule. Every girl has got to tell the governess who her best fellow is.

NEW STUDENT.—If I have to tell I'll just say both, that's all.

## Marriages.

DRYDEN—STOREY—On the 23rd inst., by the Rev. G. A. Gifford, M. A., Ph. D., at the residence of the bride's father, Acton, Dr. J. R. Dryden, of Rockwood, to Miss Jennie Storey, daughter of W. H. Storey, Esq., Reeve of Acton, Ont.

HOCKEY—HENDERSON—At the residence of the bride's father, on the 30th ult., by the Rev. J. E. Hockey, assisted by the Rev. R. Redmond, Havelock Hockey, of Dereham, to Miss, daughter of Wm. P. Henderson, Esq., of Arkona, Ont.

[Continued from Page 1.]

time to devote to literature and writing for the magazines.

Mrs. Susannah Wesley found time to instruct her own nineteen children, extensively cultivate her own mind and attend to her numerous domestic duties. In all these cases it is simply a matter of wisdom in the proper economy of time.

Look at the women of the civilized world, wherein are they superior to the heathen. Of the mass of them, their whole thought, study and time is taken up with what we shall eat, or what we shall drink, or wherewithall we shall be clothed.

Multitudes are forced by their poverty to make this cry, and multitudes more are forced to make it by the goad, manum or fashion whom they serve.

Take the matter of eating. Now I hold that every woman should aim to be a first-class cook. A man lately spoke of his new wife in the highest terms, as a domestic and as tractive in society, but oh, said he, if she only could bake a loaf of bread. Young women growing up careless in these matters, are discounting themselves for life. In most cases there mothers are to blame for it, and in all cases, young ladies should have sense enough to attend to it themselves.

It is true that God has provided a great variety of foods so that cooking is one of the fine arts. I believe Vanderhilt pays his chief cook \$25,000 a year.

But while God has met our wants and tastes with varieties of foods and luxuries, our health is all the better for having but one thing at a time, that is to say, one kind of meat, one kind of vegetables, one kind of pie, one kind of cake, one kind of pickles, one kind of pudding, one kind of bread, one kind of sauce, one kind of tea or coffee and one kind of fruit for dessert, ought with butter and cheese, to be enough for any reasonable christian stomach for one meal, as there is one kind of twelve different things.

I simply make this enumeration to show you ordinary matters may be entirely alone, and to this our Saviour I think alludes, and teaches that we should economize our time, so as, like Mary, to have more to spend on the improvement of our more important and higher nature. Mary sat at Jesus feet and listened to this word. Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

Another thing I may just refer to and that is the matter of dress. That too much time is spent on dressmaking and extras cannot be denied. Those women who are slaves to fashion, and are able to have many changes, have really a hard, unsatisfactory life. They spend their time and strength for naught. What credit is it to any woman to be admired for her beauty, form or dress, an animal is admired for the same things. But when we seek the adornment of a cultured intellect and a sanctified heart. Mary had chosen that good part.

I believe that our Father who clothes the short-lived lily with such imitable beauty, intended that men and women should be well-dressed. But he never intended us to be slaves of fashions which are more likely to come from the Devil than a higher source; nor that we should simply find the end of life in fading sumptuously every day, and being clothed in fine linen. Nor in this mistake confined to women; for men spend their time in heaping up riches, building spacious homes, or ornamenting their premises, and seeking only temporal things, leaving themselves no time for the culture of their minds and hearts. All this is wrong. Time is very short compared with eternity it is but a moment. The body is of trifling value, compared with the soul. Every wise man and woman should, like Mary, make the wisest possible use of their time, by living for God and eternity.

Mary is also commended for making a wise use of her opportunities. Our Saviour was

constantly thronged with work. His stay on earth was very short. He could give but a few moments to say friend. Mary knew this. She knew Jesus also. There were many questions she had reserved for His coming, and now the wonderful Christ is with her in the house, and once in a lifetime she has opportunity to listen to his words. What a blessed privilege it was to sit at his feet, only for a short time, and listen and learn. Mary chose that good part.

Oh may we all be wise as Mary. The youth of this generation have greater opportunities than Mary had. We have the church, the schools, the foreign missions, and all manner of benevolent enterprises. How few are improving the golden opportunities of this age? How few appreciate them? The vast multitudes are content with mere animal and worldly gratification.

Mary also is commended because she attended to the deepest wants of her soul. Mary hath chosen that good part which shall not be taken away from her. That good part is the Christian or Christian character. It consists in that love which saureth long, and is kind, and doth not behave itself unseemly, seeketh not her own, is not provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things.

This character is grafted on the mortal sense of humanity, by the grace of our Lord Jesus. Unless this character is formed within us we have received the grace of God in vain. We may have and hold an orthodox creed, but if any man have not the spirit of Christ he is none of his. We may be active in church work and should in benevolent labours, but unless we have this love we are nothing. We may preach and pray and talk like angels, but without this character we are but a sounding brass or a tinkling cymbal.

This character is indestructible, because it is god-like in its nature, and is therefore more enduring than the everlasting hills. Love never faileth. "Now abideth faith, hope, love, but the greatest of these is love." "Who shall separate us from the love of Christ, I am persuaded, that neither death nor life, nor angels, nor principalities, nor powers, nor any other creature shall be able to separate us from the love of God." Men may torture and kill the body, but they cannot torture or kill the love out of the soul. "Love never faileth." Many waters cannot quench love, and seas cannot drown it. And Mary hath chosen that good part which can never be taken away from her.

In all these things Mary is commended because she made choice of them. It is one thing to know what is the wisest and best course, and it is quite another to choose and pursue it. All people have sufficient intellectual perception to see the better course, but the great mass of people perceive and admit the right, but pursue the wrong. We must choose that good part. To make a choice involves the exercise of the will, and a right disposition of the heart. We do not choose what is best because we lack that moral principle, which should influence our wills in that direction.

Solomon says "men will praise thee when thou art dead to thyself." And to those who do well to themselves in the moral development of their talents, God will say "Well done good and faithful servant."

In general therefore, we may consider the duties we owe to ourselves to be self-support, self-defence, self-control, self-respect and self-culture.

Unless we are invalids, or in some way disabled, we are in duty bound to earn our own living. The world owes no man a man a living, but we owe it to the world to support ourselves.

It is our duty also to defend our lives and character, which is dearer than life, against our assailants. In my own experience I have learned to leave them very largely in the hands

of God, who is my defence, and shield and hiding place.

Self-control is a very necessary and a very important duty we owe to ourselves. "He that is slow to anger is better than the mighty, and he that ruleth his own spirit, than he that taketh a city."

Self-respect is also highly important. The refinement of the gospel develops in us a sense of decency and self-respect. "Which becometh not unseemly, and abhors that which is evil. What fruit had ye in those things whereof ye are now ashamed." Our Self-culture is the great duty of life. Our Saviour calls those wicked and slothful servants, who neglect the culture of their god-given talents.

Self-culture includes the training of our intellectual powers, as well as the development of our moral natures.

Our usefulness here and our reward hereafter will be in proportion to our self-culture. "As ye sow so ye shall also reap. He that soweth sparingly, shall reap also sparingly, and he that soweth bountifully shall reap also bountifully."

May we all therefore, like Mary, choose that good part that shall not be taken away from us.

#### Original Answers to Examination Questions.

"Deborah was a king."

"Moses was Christ's disciple."

"Samson had powerful strength."

"Man is the people of this earth."

"Nebuchadnezzar wrote his epistles."

"Samson held the lion down with his foot."

"Mount Hermon where Jesus descended to Heaven."

"Holy land was in Jerusalem the home of the faithful."

#### Protestant Prayers.

To Correspondents—Catholic Prayer.—It is not lawful for Catholics to join in prayer offered publicly by Protestants, as this would be an intercommunication with them in divine worship. Children at school should, therefore, as far as possible, be withdrawn from such participation. The school laws authorize parents to withdraw their children from any religious exercises to which they object, and parents should take advantage of these clauses to remove their children from the danger of this intercommunication. If the case be so that prayers are offered while the children are in the room, the law will be obeyed by their taking no part in the devotions. The children may then remain quietly sitting in their places while the teacher is reciting the prayers.—*Catholic Record.*

#### Forsaken Ontario.

"What made the difference between Ontario and Quebec? God had done much for Quebec, but man little. We can at any time tell when we get into a Protestant country where these principles are prevalent." Rev C. E. Perry cannot be very long out from Ireland or he must not have travelled extensively in the Province of Quebec. For if we look for evidences of Christianity "as inspired by the word of God and an open bible," the comparison is very largely in favor of Quebec. It is impossible for any one going out of Ontario into the sister Province not to be immediately struck with the ever recurring sight of a beautiful church, with its cross glistening in the sunshine, or the aspect of some imposing structure like the Hotel Dieu hospital, or of the academies and colleges which are found in almost every township in the Province; all of which are sought in vain amid the cheerless woods of Ontario.—*Catholic Record.*

## Popular Amusements.

In a recent sermon the Rev. W. H. W. Boyle, of Knox church in this city, took strong grounds against some popular amusements, especially card-playing and dancing. The sermon has excited much discussion with the usual difference of opinion. An extract from Bishop Vincent's admirable little book, "Better Not," may be of general interest to our readers, and of particular interest to those of them who have watched the discussion excited by Mr. Boyle's sermon.

Amusements may be safe under two conditions:—

1. That there is no hereditary tendency to be warmed by indulgence into a dangerous life.
2. That there are perfect home safeguards against the possible evil. But what about one's influence where there are or are likely to be a hereditary taint and a lack of home protection? Is it Christ-like to create a popular requirement and a popular fondness for what enlarges many unproductive lives? Would it not be nobler to sacrifice self-gratification to other convictions rather than ask or tempt them to sacrifice conviction to our self-gratification? Is it entirely in harmony with the law of the Gospel of Jesus Christ to your advantage or your freedom to the injury of people less favored or less free? We have not so learned Christ.

We know what society says, and we must oppose society. What right has society to say what Christian people should do? Take the so-called society of this world! What are its objects? The good of the race? The promotion of character, of self-control, of high ideals of purity of conduct? Certainly not. The key-note of society is self-gratification. The radical element in it is pleasure. Preference has full sway, and the protests and protests are silenced by popular verdicts, by usage, by the exuberant life of the crowd bent on fun and frolic. What gratifies the palate, the sense of beauty, the love of admiration and of conquest is favored and defended in society. The world and the flesh sit in society, extravagance and immodesty in dress, hypocrisy in conversation, affectation in deportment, rivalries, petty jealousies and dishonesties.

The poor are rejected, the rich courted, and simplicity ridiculed. Shall such society dictate to Christian people what they shall do and allow? And shall its sneer at modesty, good taste, true culture and Christian conscientiousness have weight with the followers of the man and saint of Nazareth?

Here is a social being, but it is as a rational being that he is social. \* \* \* In this way you may test society. Does it promote the higher elements of character? Peacocks may strut about, flaunting their consciences, and swine may eat and eat, and drink and drink, filling their filthy stomachs and satiating their vulgar appetites; monkeys may play their tricks on each other and grin over their success at a comrade's expense (a pack of cards would only increase the success of their cunning); terrors may leap and dance, stand on their hind legs, jump over sticks and embrace each other in the unwearied frolic and "have a good time."

But do peacocks, swine, monkeys and pet dogs constitute society for rational beings? and shall their human representatives—to greater or less degree, with their refinements of the times—dictate the conditions of social recognition to scholars, to women of purity, to dignified matrons, to believers in the majesty of the soul, the love of God, the splendid aims of science, literature and art, and to the saints who seek God's image and desire the fellowship of royal souls in the kingdom everlasting?

Young friends, let society go its low ways of selfish pleasure. It is unworthy of you. It holds nothing worth your search or desire. Resent its dictation in the spirit of noble manhood and womanhood.

"No society at all, then?" Well, no such society. Far better never go into society. But there is no rational society? \* \* \* \*

## HOW MR. VASSAR CAME TO EN-DOW A COLLEGE.

## An interesting Story illustrating the Principle—A little Child shall lead them.

Whilst recently visiting — College, in the State of New York, Professor — who was an intimate friend of Dr. Jewett, the first president of Vassar, and who obtained this story from his lips, narrated to me the following interesting bit of hitherto-unwritten history in connection with the founding of Vassar College:

The late Matthew Vassar being childless and having lost his wife, during the months of mental depression following began to consider the way of disposing of his large fortune, then amounting to several millions, for the benefit of his fellow-men. He at first thought of founding a hospital for disabled seamen and proposed the same to Dr. Jewett, his friend. Dr. Jewett, after some consideration, advised him against the scheme as sailors desire the ocean air and Poughkeepsie is too far inland. Here comes in the story of the little girl.

Lawyer S—, a neighbor of Mr. Vassar, had a little girl, then 7 years of age, a lovely and winning child to whom Mr. Vassar was greatly attached. He used to call at her home and by consent of her people she rode out frequently with the old gentleman so that to the neighbors the sight of Mr. Vassar's carriage containing the old gentleman, the little girl who always seemed delighted with these drives and the good dog Trip, was a familiar and pleasing one. In one of these drives they passed his large farm and Mr. Vassar mentioned his project of building a hospital. The little girl seemed pleased but said little. He told her also that in a few days he would celebrate his birthday and he would invite familiar people to the party—also that he would read a poem he had composed on his dog, Trip. Before the party, however, Trip suddenly died and was honored with burial in the front yard, our little friend officiating as chief mourner and shedding many tears over the grave. The day of the party came and in the midst of the social enjoyment our young friendly demanded the fulfillment of his promise and after repeated requests Mr. Vassar complied to the delight of all, but especially of the little girl who sprang from her seat and leaping upon his lap imprinted her kiss of gratitude upon his cheek.

Shortly after Mr. Vassar and she were taking their accustomed ride and in passing the farm our little friend (shall we say our inspired friend) turned suddenly to the old gentleman and said "Oh, Mr. Vassar, I would build a college for girls like me. That's the best thing to do." "But," said Mr. Vassar, "you are only a little girl." "Yes, that's true," said our eloquent young friend, "but I shall soon be big enough to go. Build a college for young women and don't you leave a girl in it. Boys are always a hot-air, you know."

This, so Mr. Vassar assured the first president who told my informant, was his first idea of a college for women. A few days after he called Dr. Jewett into his office, discussed his purpose, and, receiving hearty sympathy from the doctor his plans were matured, the charter obtained, the Board constituted and \$600,000 made over in due time for the founding of Vassar College.

B. F. AUSTIN.

A native newspaper of India makes this pertinent remark: "Our liquor-traffic begins by hanging a sign over the door, and ends by hanging a man on a gibbet."

## A Hint to Girls.

At a recent trial for divorce in New York, the wife who had been a gay, fashionable girl, testified that difficulty first arose between herself and her husband on his discovery, soon after their marriage, that much of her jewelry and loric-a-brac had been given to her by former admirers.

The *Companion* has nothing to do, usually, with cases of divorce or unhappy marriages, but this detail emphasizes a moral which every young girl should take to heart.

The husband, on this point, had right on his side. No man of honorable feeling would be willing to see his wife wear the rings or decorate his house with the costly trifles which had been given her as tokens of the affection of other men.

In this country, especially in villages and rural communities, it is not uncommon for girls to accept gifts of jewelry, books and ornaments from young men to whom they are not betrothed.

It is not the custom, let us state most emphatically, in that class of our society which is most scrupulous in its deference to the rules of good-breeding and in which young girls are most carefully protected. The man who would offer jewelry or any costly ornament to one of these young girls would be regarded as vulgar and ignorant of the best principles of etiquette.

This principle, like all others which govern good manners, is based on common-sense. No gentleman should permit a man who is not her husband, kinsman or affianced lover to place her under a monetary obligation; for the simple reason that such an obligation gives the man a hold upon her which in many cases is dangerous, and in all is unseemly.

A good rule for the guidance of a girl through the years when she is the object of admiration and flattery is to do nothing which she would not be willing to tell now to her mother and hereafter to her husband. Life may be made tamer for her by observing that rule, but it will assuredly be more pure, womanly and safe.—*Youth's Companion*.

## A Question of Conscience.

DEAR MRS. LARGE.—K— believes there is only one God whom we serve to. Excuse me to write and ask you a following question for her.

In the Japanese customs, person left this world is supposed and served as a god. Her old grandmother slept a long sleep yesterday, and her parents by the custom suppose she has become a god, and bow her. K— knows no other gods besides the Holy Father in Heaven, and she hesitates how to do. Her mother persuades her to bow to the granams, but she cannot do. May she bow her as only her grandmother, and set a god? Will you please answer me and set K— right on both sides of Christianity and of filial piety. I remain, yours truly,

The above letter is by a Japanese girl and was written to Mrs. Large of the girls' school at Tokyo, Japan. It gives a good idea of the perplexities that come in the way of young converts from heathenism and as a composition very much reminds one of the letter of Miss Yoshida published in a recent number of the ALMAFILIAN.

The Trustees of Columbia College have at last decided to affiliate, with the educational institutions under their charge, a Woman's College or Annex, where women properly qualified may have all the advantage of higher education granted to men. This last important step by Columbia College has been the result of continuous agitation for the last twelve or fifteen years by persons favorable to co-education, who have succeeded in entirely transforming the ideas of the Trustees.

## College Items.

Over 160 students were enrolled during the first half year.

Prof. Hyttenrauch finds his new music room very comfortable and commodious.

The new building is fall, but there is plenty of room in the old one yet. Send along the students.

O those cozy, homelike tower rooms! But then when old Korea's faces wower, and the thermometer drops to low zero, give me a domicile nearer the sunrise, if you please.

Among the new students just entering Alma we may mention: Misses McKorie and McKenzie, of Warwick; Misses McRae, of Alvington; Misses Koselush and Pipher, of Toronto; Miss Jackson, of Sparta; Miss Barber, of Mount Forest; Miss Mills, of Woodilee; Miss Baker, of Simcoe; Miss Pray, of Alvington; Miss Wintemute, St. Thomas; Miss Rindon, St. Thomas.

Some of the new students are complaining about the strictness with which young men are excluded from the college premises. "Since I came," remarked one of these fair fault-finders the other day, "there have only been two young men admitted to the grounds. One of them was crazy, and even he was driven off, and the other was our snow man."

Phenox now arises from the ashes every morning at Alma College, yet seems to grow still darker in appearance from day to day. Students of mythology who desire to witness this phenomenon should come to the coal house about 6 a. m., (no charge) and consult either of our general engineers. Phenox is may remark is our new coal lege dog, and he sleeps among the coal ashes.

Some real enjoyment has been taken recently by students and teachers in the genuine old-fashioned style of sleigh-riding. None of your modern and fashionable turpots, with seats for six, at most, but a solid pair of bobsleighs underneath, and a generous box with inviting seats stretching along each side, capable of carrying with comfort so at least. With what delight we watched it circling up to the college entrance, bringing back with each jingle of the bells the good old days of yore. And then the good-natured scramble for seats, the songs, the jokes, the stories, the exhilarating air, the pleasant mowblings on the snow and the brilliant lights of the city whirling past us as we glide. All form a very pleasant interlude in college study. We do not wish to excite envy, but we, the editorial we, formed one of such a party last week, and it was said by a truthful person in the party that when young gentlemen in the city saw a load of 20 lady students, with only one gentleman, (the editorial we, aforesaid), they could be seen by the electric light to turn green with envy and rage, and dash off in a reckless manner. Editorial life has its compensations after all.

## Lost in the Basement.

A very trustworthy senior student, who is on her second college year, went on an errand to the basement in broad daylight, and got lost in that labyrinth of pantries, cellars and store rooms. It is a great puzzle how this could be, but she could not find her way out and had to secure the services of an attendant to act as guide. It appears that the greatest bewilderment occurred in the neighborhood of the cake and pie cupboard, which makes the occurrence especially noteworthy. It is quite contrary to all former experience, as a student found in that neighborhood have always shown the fullest knowledge of all possible ways for making the trip unassisted to the upper stories of the building, and that with the utmost expeditionness.

Among the 559 who have graduated from the fourteen leading womens' colleges and seminaries in this country, only 117 are married.—*Cassletonia*.

## Water Cure

Jack has been careless about his studies and is quite unprepared for examinations when they come. He feigns serious illness, pretends to be delirious and to imagine himself drowning, while his father tries to rescue him. Frank hearing him talk about drowning and having heard that persons suffering from imaginary fire in delirium, could be helped by being actually touched with fire, concluded that as fire is an antidote for fire so water should be an antidote for water. No sooner has he reached this conclusion than he seized a pail of water and proceeded to apply to the patient. Never was there seen so speedily a cure. It worked like a charm. The patient dodged under the blankets and immediately recovered so as to shout out "Now you stop it or I will tell the President" Surely great is *similia similibus curantur*.—[Exchange.

## A Snow Man.

Some of the junior students made a snow man out near the rink. The council is reported to have gravely considered the advisability of having him put off the grounds as it is "contrary to the rules" for a man to be about the grounds. There is, however no truth in the rumor that boys delivering parcels must lay then on the door steps, ring the bell, and then run with all speed off the grounds or have the college dog set on them.

## The College Dog.

The college dog is a pup. His name is Phenox. He has a substantial Big black and white spots alternate to give a picturesque appearance to his pelt. The Major made the happy find of this unique bone liber in London, and I expressed him to Master Albert who fully appreciates the dignity his new responsibility gives him. The college cat still commands the situation.

## Effect of Education.

What sculpture is to a block of marble, education is to a human soul. The philosopher, the saint and the hero, the wise the good and the great man, very often lie hid and concealed in a pile of stone, which a proper education might have disinterred and brought to light.

Lord Hartington advised temperance reformers to be very cautious in their demands and not to refuse to compensate or endow the liquor traffic, or they would excite the hostility of a powerful body, and defer for indefinite period of time the reform they desired. But was it only now that Lord Hartington discovered that they had excited the opposition of that powerful body? Temperance reformers had discovered that long ago, and it was not in obedience to the command, or in response to the appeal of any statesman they would lower the flag their cause had raised, and in spite of the opposition of the most distinguished party leaders truth would ultimately triumph. (Applause.) The House of Commons reflected the opinion of the nation when the line was clear their flag would be carried to the front and the voice of the country would force the hands of our statesmen and compel them to bring in a measure doing away with this pernicious traffic. (Cheers.)

All along the line progress was reported, and he praised God that they would never see another jubilee, and that before other fifty years the curse of drink, which had done so much to ruin the country, would be thrust back to the hell from whence it sprung unhonored and unwept for. (Loud cheers).—From speech of John McKay delivered at Kinross Scotland.

According to the decision of a Kansas judge, both husband and wife are entitled to enter a place of amusement on a ticket reading "Admit one."

Vale and Amhurst have put the Bible on elective studies.—*Bates' Student*.

## Gem Casket.

"But words are things, and a small drop of ink falling like dew upon a thought, produces that which makes thousands, perhaps millions think."

The dew of compassion is a tear.—*Byron*.  
A delicate thought is the flower of the mind.—*Rodin*.

It is but one step from companionship to slavery, when we associate with vice.

If we could get together all the tomb stones we have set up over broken resolutions, we should have material enough to erect a marble palace.

Act well at the moment, and you have performed a good action to all eternity.

To repent without mending one's ways is to jump out the ship without stopping the leak.

## Do.

Do try to be in time for your meals.

Do your best to avoid reflections on other peoples cleverness.

Do more thinking than talking and your tongue won't get you into so much trouble.

Do your church credit by meekness and kindness not by running down other churches.

Do be sure that those who have opinions that are worth knowing will be asked for them.

Do honor to your own mother by being respectful to another's mother, however humble she may be.

Do your best to excel but chiefly by helping others.

Do unto all men as ye would that they should do unto you.

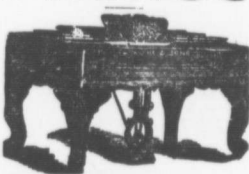
## "The Last of the Romans."

QUESTION.—Write notes on "The Last of the Romans."

ANSWER.—"The last of the Romans" was one of the greatest men the world has ever seen.

He was the only man who could have promoted the interests of Rome, but he was assassinated. From Examination Paper.

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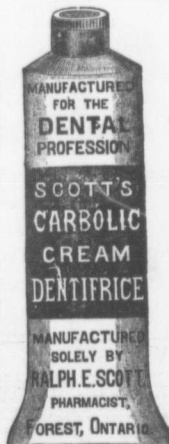
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