

# DALHOUSIE GAZETTE.

NEW SERIES—VOL. IV. }  
OLD SERIES—VOL. XI. }

HALIFAX, N. S., NOVEMBER 23, 1878.

{ NEW No. 1.  
{ WHOLE No. 107.

## OUR DEBUT.

Come let us with iambic bow  
Pick up the handles of our plough,  
The first four lines our paper use,  
Savor but little of the muse.

Where do that lady's footsteps tend?  
Why can't she now her count'nance lend?  
Here in most pitchy, densest night,  
We sit a-peering for her light.

She resteth long upon her oar,  
She cometh not, she lingers sore;  
Our hearts within us deeply sink,  
Our pens despair in depths of ink.

Then let her to Kamtchatka go,  
And hide her head in arctic snow,  
And take her portables about her,  
For us, we will get on without her!

## CONVOCAATION.

An assembly somewhat different from those usually associated in our minds with Legislative Halls, met in the Assembly Room in the Provincial Building, on the afternoon of Wednesday, 13th inst., to witness the formal opening of the sixteenth session of our College,—the real commencement occurred two weeks previously.

At three o'clock, the students having taken their seats in the portion of the Hall reserved for them, the Principal entered with the Governors and Professors and took the chair.

Besides these there were present, Chancellor Hill and Vice-Chancellor Stairs of the University of Halifax, His Honor the Lieut.-Governor, Hon. Collector Ross, Revs. Drs. Burns and MacGregor, and Messrs. Forrest and Laing, members of the legal and medical professions, graduates of the College and others. A large and gay concourse of ladies added their charms to the *clat* of the occasion. The distinguished foreigner was present in the person of Mr.

Wong-Kin-Shoon, a citizen of the Celestial Empire, and a student in the Technological Institute.

After prayer and an address by the Very Rev. Principal Ross, Prof. DeMill was called upon to read the inaugural address, of which we print the first part below, the remainder will appear in our next issue. We regret that we are compelled on account of its length thus to divide this excellent paper.

His Honor Lieut. Governor Archibald followed with a practical, common-sense speech, in which he contended that quantity of study was not so much a consideration as quality. He urged the necessity of intelligent reading, of thorough digestion. He spoke of the effect of study upon the memory, and gave many practical instances of mental improvement as results of attentive reading.

The Principal then announced that owing to the lateness of the hour the remainder of the programme, including addresses from Hon. Sir William Young, Chief Justice, and other gentlemen, would have to be dispensed with. Convocation was then dismissed.

## PROFESSOR DEMILL'S ADDRESS.

*Mr. Chairman, Ladies and Gentlemen:*

THE present session has opened under very encouraging circumstances. Since the last Convocation, various changes have been made which we hope will add to the efficiency of the College. The department of Physics has been enlarged, and rendered more effective, by the establishment of a regular course of study, looking toward a degree in Science, which shall be relatively as valuable as a degree in Arts. An enlarged course of study may be supposed to involve additional instructors, and these we have had the good fortune to obtain.

These changes have been made more effective by the liberality of friends, who have furnished us with the means wherewith to acquire an important addition to our apparatus, and also to transform an unused portion of the College building into a commodious laboratory.

We are not without the hope that these improvements may be attractive to some in this community; and that this city may obtain a better apprehension of the great and varied work in which our University is engaged.

In the cities of Europe and America the presence of a University is a mark of distinction, which is regarded by its possessors with gratified pride, and by their neighbors with a certain respectful envy. In Halifax, however, the existence of this University is not a thing over which the city is in the habit of greatly felicitating itself; nor have I found that its presence here has ever excited anything like envy in the sister city of St. John.

There are, indeed, other things which seem to present greater charms to the average Halifax mind; politics and the tariff; the army and the navy; the theatre and the opera; the Public Gardens and the Grand Parade. While all these have their admirers or advocates, I do not find that exuberance of zeal which may be desirable in the cause of higher education.

There is, moreover, too much reason to fear that in some quarters the character and aim of our College are not apprehended. One citizen does not see what Halifax wants of a High School when it has Dalhousie College. Another does not see what the Presbyterians want of a Divinity Hall when they have Dalhousie College. A third asks in strict confidence:—What is Dalhousie College, really? Does it prepare students for the High School, or for the Theological Hall? At the Convocation last year we heard one speaker who asked whether we taught the subjects of the ordinary Arts course; and another, who, under the impression that our College is denominational, proceeded to extol the denominational system. His remarks were excellent, but some of us thought that they were perhaps more appropriate to the atmosphere of Acadia, King's or Queen's.

I have sometimes suspected that this misapprehension of our character is after all due to its many-sidedness, for if on the one hand people find it difficult to understand what we are, on the other hand they may perhaps find it equally difficult to understand what we are not.

It may not therefore be out of place to mention in passing, that the work of Dalhousie College is neither elementary nor professional. We do not teach the "three R's," nor do we instruct in theology. We have another aim altogether, and seek to give to our students what is called a liberal education.

Education, are you aware, is quite a different thing from instruction. By instruction is meant imparting knowledge; it is given in all conceivable things,—in photography, and in shooting, in short-hand and in skating, as well as in science or literature; and it ranges all the way from the alphabet up to the highest regions of divine philosophy. Education, on the other hand, is the discipline and culture of the mental faculties. Thus in the one, the study is regarded as the end; in the other, as the means to the end.

Now, this subject of liberal education is one of the highest interest; and one of the most important questions that can be asked is this:—What is the best way in which it can be imparted?

At the present day this question is somewhat perplexing; although formerly it was easy enough, for it answered itself. This may be seen from a brief survey of the history of education.

The Greeks studied literature, philosophy, and science, and in some respects they were in an enviable position. They had settled the Greek question, for they had already mastered that troublesome language; and they had no controversy about the best mode of studying languages, for they had wisely resolved to learn no other than their own.

The Romans studied the same subjects, but they had also to master Greek. This, however, was not so difficult for them as for us, for the *Græculus esuriens* come over, teaching him everything, including his own language. Nevertheless the Roman youth studied their own literature, for Juvenal tells us that Horace and Virgil were standard school books:—

'quum decolor totus esset  
Flaccus, et hæret nigro fuligo Marioni.'  
'Your well thumbed Horace brown and old,  
Your Virgil, black and grimed with mould.'

To these succeeded the Arabians, who also studied the same general departments of learning. But they confined themselves to their own language, and used Greek Authors only in that way which is now so dear to the undergraduate heart, namely, by translations into the vernacular, yet perhaps the average Arabian graduate was

as familiar with the *Almagest* of Ptolemy, or the works of Aristotle, as even the average Oxford B. A.

The mediæval schools divided their educational course into two parts, the trivium and the quadrivium. But before they could begin their work they had to engage in the appalling task of resuscitating a dead language. Latin, which thus met with a resurrection, lived a new, though perhaps a somewhat galvanic life, and held its high place for ages. At last Greek invaded the West, encountered the Latin, and then came the tug of war. In all the Universities learned factions fought an Iliad of fights under the names of Greek and Trojan. Greek conquered, and thenceforth, before the ingenuous youth could get a liberal education, two languages had to be grappled with, and those two languages were dead languages.

This state of things lasted for several centuries. Those were the halcyon days of classical study; when men rose high in state from a proficiency in Greek iambics; when a pure latinity was the sure pass-port to success in life; when all poetry was considered trivial in comparison with that of Homer, and all prose worthless beside that of Cicero; when a false quantity might cause the downfall of one statesman, and an apt allusion might make the fortune of another; when a crushing retort in Parliament was best administered through the medium of a Latin quotation (which I half suspect was not seldom all the more convincing from being unintelligible); when every lawyer was supposed to know his Virgil quite as well at least as his Blackstone; and every English M. P. took his Horace as every Canadian M. P. now takes his Todd.

The termination of this order of things is marked by the French Revolution. After this there came a new era, which was new in everything,—in philosophy, in literature, in science, and also in education. This period is marked by the rise of the Physical Sciences.

Never in the history of the world has there been anything more triumphant than the march of natural science into the domain of human knowledge. It has opened up the unknown; it has brought in its train inventions and discoveries without number. Its enemies are first overthrown, and afterwards converted into allies. It has swept from before its presence a thousand hoary errors; it has hurled into ruin a thousand degrading superstitions. It stands armed and

aggressive before the very citadel of thought; and whether the future will bring war or peace is a question which none can answer.

It reminds one of the march of the Mongols, when after sweeping over Asia they burst into Europe, and Batou demanded the surrender of Christendom. But, will the beleaguering armies of science find another Neustadt, with defeat and retreat?

Of course I do not mean to imply anything derogatory to the men of science by comparing them with Mongols; especially since the latter are just now under a cloud, at least in the United States. Another simile may be found which is less ambiguous, and this present age may be likened to that of the Renaissance, when Greek learning invaded the West. Those University wars between Greek and Trojan factions have their parallel in the war which is raging between scholars and *savans*; the victory which once was won by the Grecian innovators is now the aim of the men of science. These men tell us that there is impending a revolution in thought as complete as that which is called the Reformation; and if I could bring myself to agree to this, I might amuse myself and you by drawing Plutarchian parallels. I might say that for Melanchthon we have Mill; for Zwingli we have Clifford; and for Calvin we have Spencer; that Knox is best represented by Huxley; that the old Tyndall is succeeded by a new one; and that the Thor hammer of Luther is wielded in the muscular grip of Darwin.

Whether there shall or shall not be a revolution, this strenuous contest is the great fact of the age, and while it affects all the world of thought, it acts more directly upon those nurseries and hotbeds of thought—the Universities. This is the question which is of chief interest on an occasion like the present, and all others on which there may be a discussion of the higher education.

It becomes us then to consider the claims of each of the parties in this contest; and at the outset let us see distinctly what they are.

First, we see a course of education handed down from the past, and full of the spirit of antiquity. It comprehends the ancient languages and ancient literatures of Greece and Rome; ancient studies like philosophy, logic, rhetoric; and also the equally ancient discipline of mathematics. On the other hand we see another plan of education which is full of the modern spirit. The course embraces first of all the modern

physical science; then the modern languages and literatures; then other modern studies, such as Political economy and Constitutional history. It also includes Mathematics.

It is necessary to have names for these, and for convenience sake it may be as well to speak of them by the simple terms:—Old learning, and new learning.

In this utilitarian age we are all trained to take nothing on trust, but to put to everything the interrogatory—short and sharp:—What is the use?

In the present case if we ask this question we have to understand, in the first place, that there are two kinds of usefulness.

First, that which is on the surface and commends itself to superficial observers. This I will call "utility."

Secondly, that which lies deeper and refers to a more remote end, namely, the preparation of the mind for life in general. This may be called "use."

There is a great difference between these two. Utility refers to that preparation by which one can get his living, and it applies to all technical instruction from mechanics up to medicine.

Use refers to that wider education by which the mind is trained for the work of life.

Now the advocates of the old learning contend that it concerns the higher use, rather than the lower utility. If you tell them that the first question of every man is—how shall I get a living? they reply that man cannot live by bread alone. If you are intent upon bread and butter, they add, do not come to us. Take your bread and butter sciences. Our learning cannot help you to grow rich. There is no money in it. But we claim that it will make your life (once granted the bread and butter) broader, deeper and richer; that it will make it more full of blessedness both to yourself and your fellow-men.

Before attempting to decide in so great a controversy it will be well to examine further into the conflicting claims of each. Let us therefore allow a brief hearing to either side; and first let us hear what may be said by the advocates of the old learning.

They begin by telling us that in a liberal education there are two great ends,—first, discipline; and secondly, culture.

By discipline is meant such a training as may lead to the most effective use of the mental powers; that is to say:—Sharp and accurate conceptions; the precise use of words; clear

insight into propositions; the power of manipulating and arranging thoughts, of detecting fallacies, and of framing arguments; of acquiring knowledge methodically, and, what is better, of using it effectively after it is acquired.

According to this, it is clear that the question for the educator is not what is the value of a given study in itself; not what value does the world put upon it; but rather, what is its value for the purposes of mental training. Does it tend to clearness of preception? Does it improve the memory, and strengthen the reason? They tell us that this is the test question with all branches of education, whether physics or metaphysics, philosophy or science, the ancient languages or the modern.

They maintain this, that those who advocate the old learning must not do so on any utilitarian grounds. They must uphold the study of mathematics, not because it is good for calculations in trade, in navigation, in engineering; classics, not for any use in modern science; but rather for the reason that they strengthen the power of conception and expression, improve the memory and the reason, give the ability to handle abstractions, and endow one with the capacity for the right use of words.

On the other hand, they say that those who would introduce new studies must show this—not that they are of utility in practical life, but rather that they are useful for the great purpose of disciplining the mental powers. Those who would substitute physics for metaphysics must be silent as to the practical utility of either; and content themselves with showing that the study of the former physics will train the mind, enable it to conceive delicate and subtle ideas with accuracy, weigh and measure the imponderable and impalpable, and gain a firm grasp of abstractions; that it can refine conceptions to the extremest tenuity, and still hold them firmly in the employ of reason. All this they must show, they say, or else allow us to believe that scientific study can give no better mental training than the work of a telegraph operator. Moreover, those who would set up the modern languages against the ancient must likewise show, not that they are most useful in daily life, but that they will bring the mind into habits of attention and concentration, call into active use the memory and the reason, and develop the powers of expression. The common complaint against the Greek and Latin classics that they are of no use, they therefore treat with contempt, as if no conse-

quence. They concede at once that these studies have no utility in actual life; that the average college graduate generally exhibits a lamentable ignorance of his Latin, his Greek, his Mathematics, and it may be sorrowfully added, sometimes even of his English. What then? The effect of his education remains, and will remain, if he can think with accuracy; if he show a strengthened understanding, a chastened imagination; if he can study methodically, and reason correctly.

They assert this,—that it is the same in the training of the mind as the training of the muscles. The student of music practices laborious exercises which he will never perform in public, but his fingers gain therefrom a flexibility and certainty of touch which will remain when his exercises are forgotten. In the schools of Art, the student copies ideal figures which he cannot introduce into his professional work. The same principle is seen in all our manuals and exercise books, in Latin, Greek or English. From this we perceive that discipline is afforded by exercises prepared not for their value in the world, but solely for their value in discipline.

And they go so far as to put forth this paradox, namely, that the study best adapted for mental discipline is useless for practical purposes. It may even be that the study which is of the very least utility is the very best for educational use. The value of the study in itself is nothing; its disciplinary value is everything.

If anyone shall lay stress upon the practical utility of a given study, him they deride as lacking the ability to grasp the true aim of the educator; and compare him with those pedagogues whose experiments upon the common schools have often excited much pleasant comment in the United States. We have heard how in one place they abolished the ordinary reading book and substituted the daily paper, saying: "Let our youth learn from the very first to be wide awake, and take an interest, not in puerile poetry and trumpery fiction, but in the actual affairs of the living world." In others they retained the reading books, but chose such as contained extracts from native writers only; thus preferring the democratic Brown to the aristocratic Byron; the republican Smith to the monarchical Shakespeare. In others they said: "Let our history be American, and our geography American; as for the effete and worn out monarchies of the old world, the less that is known of them the better." This is a patriotism which

much resembles that of the eminent Congressman who, in a debate on the tariff, rose in his place, and, with impressive dignity, said: "Mr. Speaker, I am at a loss to know what possible value there can be in the opinion of the elder Peel, or the younger Peel, to a free born American."

According to the advocates of the old learning, education has for its aim not only discipline, but also culture. By culture they mean the refining and humanizing influence of art or letters, through which one may attain to a more delicate sensibility of taste, and a higher and purer stage of intellectual enjoyment. Discipline, they say, trains the more robust faculties of the mind, and calls them into active exercise. Culture affects the more delicate sensibilities, and is thus the proper complement of discipline. The one chiefly affects reason, the other imagination.

Culture, they say, may arise both from art and letters, but of these two the latter is at once more accessible, more effecting, and more enduring. And to this they add that the very highest culture is best received from the ancient classics; and moreover, that of these the Greek literature stands first.

All modes of education are now on trial, and each subject has its enemies and its defenders, but no one has been assailed with such vigor as Greek. It is often defended on purely utilitarian grounds; but with the advocate of the old learning the true point is—its educational use.

As to discipline he will cheerfully concede that Latin will do as well; but as for the high purpose of culture, he will maintain that there are some things in which Greek stands without a rival, and it is here that he finds his choicest arguments. Let us enumerate these:

1st.—It is the primitive literature. Others there are, but they are valuable for their substance only; Greek is valuable not only for its substance, but its form. For the Greek created literature as he created art, and like the goddess Athene, it came forth from its creator full formed and perfect at its birth.

2nd.—It is the model literature for all time. Greece gave laws to Rome. Vanquished Greece her savage victor vanquished. The Arabian, the mediæval, and the modern, all look back to Grecian. By this it is not meant that others followed it specifically, but rather in its larger divisions and treatment, in its broad perspective, and general handling of literary theories. For the Greek analysed all kinds of subject matter,

and all forms of expression; classified them; reduced them to order; and thus produced the great departments of literature, and the standards of literary excellence, which have ever since been accepted.

3rd.—Its dominant sphere is the beautiful. The Greek idea of the beautiful involves symmetry, simplicity, self restraint. It is opposed to all display, all tawdriness, to vulgarity, to cheap effects. For true refinement, for simple elegance, for purest grace, whether in art or letters, let the student always go to Greek models.

I study Greek, said an advocate of the old learning, because it is of no particular utility. This sounds like the theological paradox, *credo quia impossibile est*. But there is a deeper meaning, for he referred to bread and butter utility, and implied that man cannot live by bread alone; that the mind must have material not merely for its lower needs, but also for its higher enjoyments.

He will further tell us that he prizes Greek and retains it as a study and exercise for youth, because it brings us face to face with the ideal; it fills us with conceptions of the beautiful in art or letters; with ideas of the perfect good and perfect fair in philosophy or morals, thereby elevating our conceptions, enlarging the compass of our thoughts, and giving us a never-failing resource from the hardness, the narrowness, and the vulgarity of our daily cares.

He will also say that the student of Greek who has not gone far enough to catch its inner spirit, has done but little. The study of words and syllables may have given him a certain amount of mental discipline, but it has effected nothing in the way of culture. It may be all very well in its way, but it is not the study of Greek. That study, involves something very different, and requires years of devoted application. The well-known lines may be applied here with a slight change, and of Greek it may be said:—

A little learning is a little thing,  
Drink deep or taste not of the Piesian spring.

You understand that we have thus far been listening to the advocacy of the old learning; let us now, on the other hand, hear what there is to be said on behalf of the new.

The advocates of the new learning say this at the outset:—We do not concede your claim concerning the value of non-utilitarian studies. We hold, on the other hand, that when there are two studies of equal value as to discipline, the

preference should be given to that one which may also have an actual value in practical life. Thus, if it be shown that the study of English can do all that may be done by the study of Greek, in the way both of discipline and culture, we decide in favor of English.

Starting from this point, they proceed in the first place to lay stress upon the utility of the new learning.

The immense importance of the physical sciences cannot be exaggerated. If they do not dominate the world they at least agitate it. They concern the individual life of man, since they are connected with his chief comforts; with the general life of man, since they are connected with the great inventions and discoveries by which the progress of the race is effected. They concern the future welfare of humanity, its unity, its amity, its brotherhood, its advancement in commerce, in agriculture, in manufactures, and in all the useful arts.

Every man who pretends to be educated ought therefore to have a general acquaintance with the physical sciences, their modes of thought and expression, if only for the sake of enlarging his mental horizon, and of handling effectually the great questions with which they are connected. In certain professions something more is needed. The clergyman can perhaps rest content in ignorance of that which he often represents as dangerous to religion; but for other callings a special scientific training cannot be too strongly urged; and so, while the education of the minister may be based on the ancient languages, that of the medical man should be based on the modern sciences.

I find that they do not confine themselves to mere utility, but grapple boldly with the higher question of use in the way of mental discipline and culture; and for every intellectual benefit that is asserted as peculiar to the one, they set up a counter claim in behalf of the other. They insist upon this: that all the faculties of the mind may receive from the new learning a discipline at once as fine and as comprehensive as any that can be afforded by the old.

They are prepared to show that the mind can thus be trained to concentration of thought and habits of observation, by the inspection of facts in nature; that its power of conception may be quickened and rarified by the contemplation of law and of substance, of force and of matter, and by acquaintance with the theories put forth in

reference to these,—theories rivalling in subtlety the finest speculations of the mediæval casuists, and occupying the border ground between science and philosophy;—that it can in this way be taught to handle abstractions and deal with them easily and readily; that reason finds here the best field of exercise by generalizing from observed facts; rising from known things to abstract laws; above all, by freeing itself forever from all fancies or dreams, and resting upon truth alone; for science is never weary of making this boast, that she seeks truth, and truth only, and has for her motto, "Let truth be discovered though the heavens fall."

But they are not satisfied with claiming for themselves educational discipline; for I am also told that they uphold the importance of culture and maintain that it may be gained from the new learning as well as from the old.

And first, they take up the physical sciences. Here, they say, is possible a culture as broad, as full, and as fine, as any which man may receive. Here is a magic power so strong that it throws a spell over the mind, subjecting the student to a resistless fascination, until he desires to know nothing else save nature and her wondrous works.

Thus all the interest that others find in the history of man, Huxley will find in the history of chalk. All that others revere in the realms of spirit, Tyndal will find in the world of matter. But then this matter is to him no longer gross and carnal. It is refined and attenuated; it is the apotheosis of the things of sense. Harrison finds the true, the beautiful and the good in the positive philosophy. Hacket goes further, and seems to find emotions in atoms; others find sermons in stones and books in running brooks. They perceive in nature an inspiration higher than that of the schools. This finds expression among them in a zeal which has been called apostolic. They show the fervor, and not unfrequently even the fanaticism, of proselytizers. With them opinions are put forth in the garb of dogmas; and therefore the satirist has called them not a school, but a church—the church of the matter-day saints.

These men look upon nature and perceive in her fixed law, her unalterable order, her matchless proportion, her infinite symmetry, the very spirit of beauty itself. They say with Keats:

Beauty is Truth. Truth Beauty, that is all  
Ye want to know, and all ye need to know.

Nature reveals her manifold forms of beauty, and from these indicates ideal types; while science, the handmaid of nature, stimulates the imagination, quickening all its creative powers, and satisfying it with full delight; so that like Byron

We gaze and turn away, and know not where,  
Dazzled and drunk with beauty, till the heart  
Reels with its fulness;—there, forever there \* \*  
\* \* \* \* \*  
We stand as captives, and would not depart.

And so, they take up the taunt thrown at them, and contemptuously fling it back, saying: If the work of the living sciences is no better than that of a telegraph operator, then the study of the dead languages is no higher than that of the hunter after *bric-a-brac*. Ours is a pursuit which will go on forever; while yours is a mere fashion which will pass away, like the mania for old china or postage stamps. Your pursuits are no better than those of the Hindu pundits. Go, emulate if you please Rabbi Bea Ezra, who could tell the number of all the words in the Pentateuch, and not only that but also the number of letters, and how often each letter was used. Go, dwell in the dark ages. As for us, we have no admiration for Thomas Aquinas, or Duns Scotus, and cheerfully leave metaphysics where Milton left it, a recreation for the fallen angles. For us, who dwell in the full blaze of science and walk in the light thereof, there is a loftier purpose and a higher culture.

Again, the advocate of the new learning does not by any means deprecate the study of language and literature, but urges the claims of the modern rather than the ancient. There was a time, he says, when literary culture was considered possible only among those who studied the ancient classics, but at the present day a far larger field is presented. Culture may arise in many ways, both in art and literature; and in the latter it is effected by the study of German as well as Greek; Italian as well as Latin. For the great purposes of culture, Dante is equal to Virgil; Goethe to Homer; while a familiarity with Shakespeare is of itself a liberal education. He who denies this, they say, simply shows his ignorance of the mighty creations of the modern genius, and presents an equal ignorance of an ideal literature. Some go so far as to deny utterly to direct classical poetry that high inspiration, that divine thirst after the beautiful, and that rapturous enthusiasm, which can alone satisfy the soul of him who has drunk deep draughts from the fountains opened by Goethe and Wordsworth, by Keats and Shelley.

(To be continued.)

THE city appears just now to be all activity. Numbers of men are at work erecting and decorating arches, painting buildings and fences, and 'fixin up' for the reception of the new Governor-General and his Royal Lady. And Dalhousie and its denizens have their share of the fun.

## DALHOUSIE GAZETTE.

HALIFAX, N. S., NOVEMBER 23, 1878.

## EDITORS.

C. S. CAMERON, '79. S. J. MACKNIGHT, '80.  
R. R. J. EMMERSON, '79. J. F. DUSTAN.  
E. CROWELL, '80, *Fin. Secretary.*

## CONTENTS.

Poetry—Our Debut.....	1
Convocation.....	1
Professor DeMill's Address.....	1
Editorial.....	8
"De quibusdam rebus novis".....	10
Exchanges.....	10
Dalhousie in Council.....	11
Our Societies.....	11
Personals.....	11
Inner Dalhousie.....	12

WITH this issue the GAZETTE enters upon the second decade of its existence, as the exponent of student thought and feeling in Dalhousie. In the past our beloved journal has had its times of prosperity, and has been compelled to face and overcome many discouraging difficulties. Through all its steady aim has been to keep in firm union our Alma Mater and her Alumni, the students in her halls and those who have gone from under the maternal roof to mingle with, and let us trust, to benefit the world. With a like purpose we have taken up the editorial pen with its labors, responsibilities and pleasures.

Looking forward we have reason to be hopeful. Those who should have kindly feelings toward our sheet, are year by year increasing both in number and influence. Our College is growing in efficiency, and an interest in its welfare, such as never before existed, is becoming manifest. Evidences of this feeling are found in the improvements in our surroundings noted elsewhere. As our College grows, we expect the GAZETTE to grow, and have its sphere and influence extended.

With our contemporaries from other colleges we would cultivate an acquaintance as extensive as time and circumstances

permit, feeling that from such society we cannot fail to gain knowledge as well as that liberality of sentiment which can only be had from the comparison and assimilation of the opinions of writers occupying different points of view, and presenting the various aspects of a subject.

To our fellow-students we present the petition that has so often found a place in these columns. We ask them to remember that all the lip-enthusiasm they can show will not strengthen our hands as much as a continuous supply of good common-sense articles for publication. It matters little what your subject be, if you but give it the attention it deserves, setting down the results of your thought carefully and without waste of words. Brevity is the soul of wit.

To our friends outside the pale of college life a part of our attention will be directed, and by means of the GAZETTE we will try to bridge over the gap between us and them. Our columns will always be at their service for the discussion of all matters mutually interesting or profitable.

Conscious that our inexperience and literary weakness will not be without their results in blunderings and dullnesses, we say to all

Be to *our* virtues very kind,  
Be to *our* faults a little blind.

WE are again at the opening of another Session, and as our thoughts travel forward into the future, how full we must feel of mingled hopes and fears. There is much rough ground to be gone over, many intellectual battles to be fought, and we trust won. But how much there is to make that future bright! The pleasant smiles of the professors; the jolly songs in our old halls; the friendly chats and laughs in the reading room; and lastly, our Friday evening meetings for debate. Dark though the old building may seem to outsiders, many a bright flower blooms in the inner life of Dalhousie.

But a new feature, which like a sunbeam, has found its way within our walls, makes the great to-morrow look more cheerful. For some time the GAZETTE has earnestly advocated throwing open the lectures of Dalhousie to ladies, and at length our efforts seem to be crowned with partial success. The Technological Institute, in connection with the College, has now several classes for the fair sex, and weary juniors leaving the room after an hour's philosophical research on Tuesdays and Thursdays, find more to engage their attention without than bearded faces and black gowns. In truth, towards the end of the lecture, a restless look, and nervous action, is seen to play on the countenance of one or two of those third year men, which is perhaps not difficult to account for. So far, however, the counsels and entreaties of the GAZETTE have not received full attention; and until that end is accomplished, until our lady friends stand in these class-rooms and halls, as full Dalhousie Students, we will not remit our efforts. This aim, like all good aims, is worth a struggle. So trusting in the sympathy of every enlightened inhabitant of these Provinces, we shall strive untiringly to bring this campaign to a successful consummation. But this must be a triumph in the future, and since so much has been achieved already, let us make these halls as attractive and pleasant as possible. Smokers take warning! Ladies, we bid you welcome within the precincts of Dalhousie College.

THERE is one fine point in Halifax which is permanent; it is the Grand Parade. We thoroughly believe that our grand-children will, in the first quarter of the twentieth century, flounder through it as we do on wet mornings, and puzzle out circuitous ways of reaching the door of Dalhousie College. The Parade is an open space in the middle of Halifax, the title to which is disputed between the College and the City. It serves the purpose of a landmark, and also of a rallying-ground for school boys. But

if a respectable post were stuck in here and there around it by way of fence, it would have rather a good effect upon the eye, and would not really interfere with the usefulness of the institution. We have heard that some people want it to be cleaned up, with the deliberate purpose of making it pleasant, somewhat on the public square principle. We do not know how much truth there is in this, but a sum of money was left by a lady to be expended on it in some way. The dispute about ownership prevents the money being used. Meanwhile, however, the place serves as a recreation-ground. We ourselves would rather like to see some change in it, but nothing very radical could be done, on account of those piles of water-pipe. We don't believe in the way disputes are settled now-a-days. We don't intend to leave anything for benevolent purposes.

WE want to know if there is going to be any life in the old Tobacco-factory this winter. That institution seems to be, like Melissa Wackles in the Old Curiosity Shop, verging on the autumnal. We believe in rectitude on the whole, but even a little intelligent wickedness might be better than the dead calm; that is to say if we can't get up any first-class oratorios let us have some kind of a howl, and let us believe it to be music. All our old songs appear to have been forgotten, lost or worn out. As for old Sam Symonds, we may state for the information of old students, that he is at last decidedly gone. Several attempts have been made to revive him, but we must weep over him as King Lear wept over Cordelia. Thou wilt return no more; never, never, never, never. But can't we even raise an inarticulate shout? Come, boys!

THE student who translated Horace's "niger est hunc tu Romane caveto," by Saxe's line "a nigger's a fellow that you've got to see to," was surprised and pained extremely at its want of effect on the Professor—at least of the effect which he intended.

## "DE QUIBUSDAM REBUS NOVIS."

THIS is proverbially the age of improvement, and our Governors seem to have come to a determination for the last few years, that it shall not be any fault of theirs if Dalhousie is "backward in coming forward," and this presumed determination on their part has for several preceding sessions introduced a new and happy element into the class-rooms of most of our Professors, and not only in the rooms themselves, but also in the chairs. Last year we had to congratulate ourselves upon the induction into the chair of Physics of Dr. J. J. McKenzie, fresh from that hot-house of science, Germany, and to the excellence of whose teaching the lengthy countenances of last years Junior class duly attested. This year we have fresh cause for pleasure, in the acquisition the organic chemistry class have made in the person of Dr. Bayne, also a graduate of a German university. A change has also been introduced into the Curriculum, to meet the requirements of the University of Halifax, a science course being laid down for those whom inclination or ability may induce to study the work comprized therein; while the student of Mineralogy, Palaeontology and Geology, cannot but be pleased to meet a gentleman of such scholarly attainments as our well-known scientist, Dr. Honeyman. This infusion of new blood into the faculty necessitated fresh veins for its circulation, and accordingly during the Summer vacation the axe has swung and hammer rung right merrily, in old Dalhousie, under Dr. Bayne's superintendence, the old dissecting room has been transformed into chemical laboratories, which are models of comfort and convenience, being fitted up with drawers, gas jets, shelves, labelled bottles, water,—and in fact with all the latest improvements in the means of obtaining knowledge of Chemistry. It is a most decided improvement on the old style of things in this particular study, and reflects great credit on the one who planned it. Dr. McKenzie's room also has been re-seated in a style much more conducive to comfort and easy writing than formerly, and which renders it possible to utilize the space more fully than heretofore. But for all these improvements a modicum of hard cash was absolutely necessary, and it speaks no little for the energy of our professors during the past summer that, notwithstanding the bulwark of "hard times," behind which the money holder of the present day entrenches himself, they were

enabled to procure from the Governors the sum of \$2,500, which was devoted to the purchase of chemical and physical apparatus, as well as the above-mentioned improvements. Taking all things into consideration, the Freshmen of 1878 enter the Academic lists with a more equally distributed course of study before them, and consequently with the possibility of more thorough and effective work than their predecessors ever achieved.

## EXCHANGES.

VERY unlike our American exchanges is the *Oxford and Cambridge Undergraduate's Journal*, which, by the way, persists in placing us in "Nova Scotia, United States!" *Misovirgilianus*, in the last number, has the courage to pronounce Virgil unworthy of any credit for his poems, urging that the great Mantuan is a thief, and worse than a thief; that where he goes beyond actual translation, he does so only to destroy all the beauty with which the real author clothed his verse. After quoting many examples, the critic charges the *Æneid* with stealing "22 times from Catullus, 47 times from Ennius, 84 times from Lucretius (and this in the first six books only) and 2000 times from Homer." The whole article is keen and interesting, and well worthy of being read.

*The Brunonian*, very pleasing in appearance and well filled, is almost a model College paper. "The Language of Students" in No. 2 of this year is good. After deploring the fact that the average College graduate is lacking in conversational power, and attributing the want to the fashion of abusing our tongue by the use of slang, the writer pleads for reform in Student language, declaring that education should show itself in conversation. We quote: "We would not be misunderstood. We simply plead for a generous use of the rich stores of our mother-tongue. We want no display of erudition. Walking dictionaries had better walk out of the way. But there is such a thing as a terse, elegant, and yet commonsense use of language. He who has this will not need profanity to add emphasis."

From the Northwestern University, Illinois, comes the *Vidette*, in which we notice a pleasing feature, "Early History of the N. W. U., by an Alumnus." Such a paper could not fail to be of

interest. Which of our elder Alumni will contribute to our columns his reminiscences of the times and the students that have been?

Bright and cheery is our *dulcis amicus* of Queen's. The matter in the *Journal* is such as will please not only the student world, but every one who has the good fortune to read it. The typos seem to vie with the editors in making their sheet attractive.

The last issue of the *Tyro* is little more than a great obituary in several chapters, in prose and verse, the subject being the late principal of the Canadian Literary Institute, Dr. Fyfe.

*The Canadian Spectator*, written with a bold and versatile pen, is a welcome visitor.

We have on our table several sheets which we can but mention; *The Athenæum*, *Olio*, *McGill Gazette*, *C. F. Herald*, and others.

## DALHOUSIE IN COUNCIL.

THE first General Students' meeting of the Session was held Nov. 8th, at 4 o'clock, in Class Room No. 1. The following officers were elected: E. Crowell, *Prest.*; I. M. McLean, *Vice-President*; R. R. J. Emmerson, *Secy.* The business of the GAZETTE was then taken up. The Financial Secretary made a statement on the condition of the paper.

For the Editorial Staff of the GAZETTE, the following appointments were made:—

*Literary Editors*—C. S. Cameron, '79; R. R. J. Emmerson, '79; S. J. Macknight, '80; J. F. Dustan, *Financial Secy.*, E. Crowell, '80.

*Finance Committee*—A. Dickie, '79; Fredk. Kinsman, '80; H. Mackintosh, '81; Thomas Stewart, '81; S. Keith.

*Reading Room Committee*:—A. Thompson, '80; R. D. Ross, J. Sedgewick, '81; Geo. Campbell, '82; G. Creelman, '82.

For the Foot-ball Club the following Committee was nominated:—R. R. J. Emmerson, *Pres.*; S. Keith, *Capt. Primus*; W. McDonald, *Capt. Secundus*; Geo. Downey, *Sec'y and Treas.*

For the Athletic Club:—H. Mackintosh, R. D. Ross, F. Kinsman.

Permanent Caterer for Entertainments:—R. D. Ross. *Assistants*, R. R. J. Emmerson, J. F. Dustan.

As is usually the case in the first general meeting, the proceedings were characterised by

great animation, students of course being in better form at the beginning of the session than they are towards the last of April.

## OUR SOCIETIES.

THE first meeting of the Kritosophian Society was held on Friday evening, Nov. 15th. The following officers were elected:—R. R. J. Emmerson, *President*; A. Dickie, *Vice-Prest.*; C. D. McLaren, *Secretary*. After some discussion the following subject was chosen for next evening's debate:

Which tends most to the development of man's character, his natural abilities or his surroundings?

Mr. Dickie was appointed to open the discussion by reading a paper on the subject. The membership of the Kritosophian displays an alarming slimness this Session, and unless the attendance is very regular, most of the discussions will be between some energetic debater and the stove, on the question of warmth.

The Excelsior Society was reorganised on Friday evening, Nov. 8th. The officers elected for the ensuing year were as follows:—William Spencer, *Pres.*; D. R. Thompson, *Vice-Pres.*; C. S. Lord, *Sec'y*. After such preliminary business as usually occupies the attention of societies on the first occasion of gathering, it was decided that the eloquence of the members should be employed at the next meeting to decide—Which is the greater evil, War or Intemperance? *Opener*, G. M. Campbell; *Respondent*, R. Landels; *Critic*, J. Sedgewick.

Judging by the full membership, the Excelsior may expect a very successful year. On the following Friday the above question was discussed, and after an interesting debate was decided on the side of Intemperance.

## PERSONALS.

'67. REV. S. McNAUGHTON, M. A., has been appointed Chaplain to H. M. Forces stationed at Preston, England.

'69. H. A. BAYNE, M. A., Ph. D., has been appointed to the Professorship of Organic Chemistry and Chemical Analysis, Science Course, Dalhousie College.

'70. A. W. H. LINDSAY, M.D., L.R.C.P., Edin., is at home in this city.

REV. H. McD. SCOTT, B. D., having resigned his charge at Merigomish, has gone to Germany to prosecute his studies at Leipzig.

'72. D. C. FRASER is one of the few Alumni of Dalhousie who is and who is not a bachelor. Convinced that it is not good for man to be alone he has chosen a companion for life, and we wish him much connubial bliss.

REV. E. SCOTT, M.A., B.D., has been inducted to the pastorate of Union Church, New Glasgow, one of the largest in Nova Scotia outside of Halifax.

'73 REV. JAS. A. MCKEEN, having returned from across the seas, has been winning golden opinions, as a preacher.

W. B. ROSS invites the patronage such of the Halifax public as need the services of a solicitor.

'74. W. S. DOULL has returned home, having in his absence visited the antipodes,—we mean Australia.

'75. L. H. JORDAN studies theology at New York.

'76. F. H. BELL has opened a Law office in this city.

J. MCG. STEWART is admitted a partner in the law business of Hon. S. H. Holmes.

J. A. MCLEAN is at Pine Hill Seminary.

J. MUNRO is at Presbyterian College, Montreal, where he stands second to none.

'77. R. E. CHAMBERS has taken up his quarters at Lorne Terrace, in this city.

H. H. HAMILTON is engrossed with business cares in his native town.

R. LOGAN and W. MASON are disciples of Calvin and Knox in the Theological Hall.

S. T. MCCURDY is engaged in mercantile pursuits in New Glasgow.

J. MCD. SCOTT is compelled by failing health to relinquish his theological studies, and is rustivating at Milford.

J. WADDELL continues to teach the second department of the Dartmouth School.

'78. BROWNRIGG is at home in Pictou.

CAIRNS and GEORGE are at the Princeton Theological Seminary.

CAMERON and ROGERS are in the school of the prophets at Pine Hill.

NEWCOMBE and WHITMAN would be judges, and therefore are studying law.

MUNRO is in his father's publishing house, New York.

MCKENZIE rusticates at Green Hill.

'79 mourns the absence of MCKAY and MCQUEEN, who have charge of the Schools at Stellarton and Hopewell, Pictou Co.

'80 has lost MCLEAN, who is not physically able to face the work of the Session, and FRASER, who is teaching school at Three Mile House, Pictou. As an equivalent, CROWELL, formerly of '79, but absent last Winter, has joined the Class.

'81 has returned to the charge with broken ranks, counting among the missing, CAMERON, who is employed in the Public School service; DAVIDSON ditto at Shubenacadie; HARRISON in St. John; MCKAY, MCAULAY and DAY, of whose whereabouts we shall be glad to hear.

## INNER DALHOUSIE.

AND here we are again!

DEMOSTHENES has returned, and seeks distinction as a disciple of Esculapius. Let all who *read* remember the fact. "Forsan et haec olim meminisse juvabit."

"DUB" lately forgot his "dig," although "cum otio," and amused himself by an independent and energetic see-saw on a broken bench. Heu Seniores!

Ecce! in media nocte

Quo video te, soci docte!

Cum pulchra puella

Aliique umbrella!

Heu video statu in hoc te!

—Campus.

AND now it is a diminutive Fresh who patrols Barrington Street with a diminutive young lady on Saturday, notwithstanding the reproving glances of certain and reverend Seniors. Verily his mamma ought to *pat-her-son's*—well no, we'll stop here and think sadly of the times when the fires of youth burned strongly within our now attenuated frames.

PROF.—"Mr. C— can you give me the two readings of this passage?" Mr. C— spins out two readings.

Tum Prof.—"Your ingenuity is remarkable Sir; you have discovered a third reading." Subdued admiration of Class ensues.

WILD scamps are the Medicals, given much to Euchre and kindred evils. As witness the two well thumb'd pack of cards in the smoking room. In fact they are diligently and persistently used by all, save one Freshie, who says he has better luck across the harbour, where he always has the *bowers*. But he'd better look out for the *tyc*.

\* Sweet is Dalhousie's fane, her portal sweet  
With glimpse of fleeting gown; pleasant that man  
Who in the chalky region dubious beams  
O'er freshman, sophomore and general sunk  
In Euclid deeps; gentle th' alternate shoal  
Passing on stairs; and sweet the setting forth  
Of grateful Bullion † mild; then tutor wight  
With these his golden orbs, and this red ink,  
And these his little Kritosophian train.

\* See Par. Lost, Bk. IV., 641-50.

† Hadley.

Twelve numbers of the GAZETTE are issued every Winter Session by the STUDENTS of Dalhousie College and University.

### TERMS:

One Collegiate year (IN ADVANCE).....\$ 1.00  
Single Copies (each)..... 10

Payments to be made to E. Crowell, Financial Secretary, and all communications to be addressed to "Editors DALHOUSIE OAZETTE, Halifax, Nova Scotia." Anonymous communications can receive no attention.

Printed by the NOVA SCOTIA PRINTING COMPANY, Corner of Sackville and Granville Streets, Halifax, N. S.