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PROFESSOR MACGREGOR'S ADDRESS.

(Concluded.)

THE attitude of Mohammedanism towards Science was very different from that of the earlier forms of Christianity. While the Christians were retrograding in their scientific development, the Mohammedans were going rapidly forward. This strange difference was chiefly due to the difference of circumstances under which the respective religions had their rise and progress. The Arabs had always been a free people. No conquest of their country had been more than local or temporary, and their free institutions had been productive of a certain measure of freedom of thought. In adopting the Koran, they admitted, it is true, the authority of an infallible guide. But even a divine revelation has little power over the wills, still less over the thoughts of men, until it has become encrusted with old associations, as the Sacred books of the Jews were at the beginning of the Christian era. Before such associations could be formed, the ruling class among the Arabs, those who led their armies as well as their prayers, had formed fixed opinions on one important point—the value of scientific knowledge,—and these were obtained in the camp and on the battle field. It was fortunate for the Mohammedans that their prophet decided to have recourse to the sword. For the wide experience of war had on their leaders the same liberalizing effect as at an earlier date, on Alexander's generals; so that, when the Empire was established, they found themselves at once adherents of an infallible Koran, and patrons of literature and science. Among the Arabs as among the Christians, the lower classes soon came to look upon their sacred book as supreme both in ethics and science. But as their religion was extended at the point of the sword, spreading from above downwards rather than from below upwards, these classes never came to have

the influence which circumstances had given them in the Roman Empire. The governing families retained for centuries a power which enabled them to exhibit at once a sufficient orthodoxy and a far reaching liberality. In another respect the method which Mohammed chose of extending his new religion was fortunate for learning. For thus it was ensured that in the various Mohammedan states there remained neither conservative nor philosophical party to array itself against the new religion, nor was the new religion thus led to take up a position antagonistic to the development of science. The ascendancy of Mohammedanism was completed and continued then under very different conditions from that of Christianity, and the policies of the Khalifs and the Emperors were as far asunder as the conditions under which they had gained their power.

No sooner were the victorious Saracens established on a firm basis than they gave their attention to the promotion of learning. In less than a century after the death of Mohammed the chief Greek philosophers had been translated into Arabic. At Baghdad, while the empire was still one, the Khalifs collected vast libraries and gathered together learned men for the promotion of original research and the extension of liberal education. The favor with which learning was regarded, continued undiminished even after the Empire had split into three parts; and the Abaside dynasty in Asia, the Fatimite in Egypt, and the Omniade in Spain vied with one another in politics, in literature and in science. Baghdad, Cairo and Cordova became three great centres of light. Colleges were founded everywhere, and all branches of learning, especially all departments of scientific research, had hosts of enthusiastic workers.

The Aristotelian method had from the first commended itself to the practical experience of the Arabs. They held that for a knowledge of the

outer world, the outer world itself must be questioned, and their intellectual energy thus turned into the channels of experimental research, produced a great harvest of results. They made improvements in geometry, trigonometry and arithmetic. They invented algebra. They applied experiment to mechanics, optics and hydrostatics. They gave the balance to chemistry, and discovered many important reagents. They applied chemistry to medicine. They furnished astronomy with instruments of precision, and made many advances in the knowledge of the heavenly bodies.

The extensive work of the Arabs, however, was weakened by what Whewell calls their mysticism. They had had their age of superstition when they worshipped the black stone of the Caaba. But their scientific childhood had been short, and had taught them the value of science rather than the mode of extending it. They had obtained the experience of the Greeks from books; but their own intellectual muscle had not been trained in the same hard school of disappointment and failure. While, therefore, they adopted Aristotle's method, they had not learned sufficiently to curb their imagination or to apply experimental tests to their theories. Hence their progress in astronomy was hampered by the adoption of the fanciful Chaldeic ideas of astrology, which regarded the planets and stars as exercising certain powers over the destinies of man. Advance in chemistry was retarded by the acceptance of the mythological vagaries of alchemy; according to which the reactions of chemical compounds were looked upon as analogous to experiences in the life of man. Magic, also, acted as a drag, while it tended to foster among the uneducated classes that suspicion of learning which brought Arabian science to an end when, in the thirteenth century, the Khalifs, even before their fall, became too weak to resist the clamour of the mob.

The Saracenic rule was crushed, both at Baghdad and at Cordova in the thirteenth century. But it had already done an incalculable service to Christendom in opening libraries and colleges to foreigners. Many Christians, conscious of the intellectual darkness in their own lands, went to Spain, studied under the Arabians, and returned to be centres of a new influence. Thus Christian Europe regained a knowledge of Aristotle, the heaven of freedom of thought was introduced into the cells of the studious monks, and a love of learning was called into being, which ham-

pered though it was by deference to authority, resulted in the establishment of the Universities and a gradual preparation for the reception of the impetus which was to come from the east.

In the beginning of the fifteenth century large numbers of Greek scholars, driven from Constantinople through fear of the Turks, took refuge in Italy. The Italians were thirsting for knowledge, and the immigrants offered to draw for them from the wells of Greek literature. Soon the influence of their presence was felt. The bonds of tradition were cast aside and the Greek classics studied with an enthusiasm which Christendom had not known for centuries. Not only in literature was the influence felt. In architecture, the Renaissance succeeded the Gothic; and in painting and sculpture also, men reverted to the antique forms; while the old spell which had bound scientific progress was broken, and Leonardo da Vinci, Giordano Bruno and Copernicus asserted the freedom of thought and the right of appeal to nature.

In the next century, while the intellectual movement spread from Italy to other lands, Germany asserted the right of individual judgment in theology, thus starting the Reformation, while such men as Tycho Brahe, Kepler, Galileo and Gilbert carried on the work of emancipation, which da Vinci and Copernicus had begun.

If the sixteenth century saw thought freed from external trammels, the seventeenth produced a work which has become the model of that spirit and method of research which frees it from subjective sources of error. Bacon had pointed out the necessity of the observation of facts and the induction of laws, as Aristotle had done 2000 years before. Newton first shewed by a practical example what the function of the imagination is, and how the theories which it suggests are to be tested. He was the first complete exponent of the scientific spirit in research. Since his time, though the volunteer corps of scientific workers have never lacked recruits, and the names of even men of genius have not been few, yet no improvement in his method has been made; and while we may not say it is perfect, we may, at least, without hesitation assert that as it is founded on the thorough testing of all suppositions, its conscientious application eliminates those sources of error which caused the complete failure of the Athenian Greeks and weakened the efforts of the Arabians.

The relation of Christendom to Science had thus become thoroughly changed. Subjection had been replaced by freedom, and interpretation by original research. At once stagnation was turned to progress. Hosts of scientific workers came to the front. Their name became legion; and they wrought no longer in secret, but openly; no longer singly, but in concert; no longer with fear and trembling, but with full confidence of success and honour. The enthusiasm for science thus inaugurated by Newton and his immediate predecessors has extended even to our own day. Time would fail to tell not only the successful work of the last two centuries, but even the names of those by whom it has been done. But we all know, at least in a general way, what vast strides the various sciences have made in that time. Once awakened, Christendom has wrought with such zeal, energy and success as in the previous history of science had been unknown.

If we glance back over the rough historical sketch given above, we notice that in the history of science there has been a gradual increase in the degree of fulfilment of certain conditions whose complete fulfilment in late years has been attended by unexampled progress, and the gradual increase in whose fulfilment has been attended by a corresponding increase in the success of scientific investigation. They are two,—the freedom of thought from external compulsion on the one hand, and on the other the restraint of thought through the cultivation of the scientific spirit.

Happily thought is not now laid under the restrictions with which it was burdened centuries ago. It is no longer a capital crime to support the theory of the rotundity of the earth. There is now no danger of the stake for him who holds that the sun is the centre of the solar system. Whatever theories the scientific worker may frame no one dares make him afraid, except by the legitimate methods of reason and experiment. No intolerant sect holds the reins of power, and even the mob have come to see that learned men are not in league with the devil. Men themselves, however, are not so good as the institutions which are the product of human experience. The State is tolerant, but the power which men have beyond the law is often used in such a way as to check the freedom of thinking. There are societies in which adherence to certain theories brands a man as suspected and untrustworthy, in so much that among their members calm judgment as to the validity of those theories

requires considerable moral power. But while to men of sensitive nature scientific work may be made painful by the hasty judgment of those of their fellowmen who measure the validity of theories not by the laborious and accurate scientific method, but by the short and easy application of prejudice and *a priori* reasoning, yet this mild modern form of persecution brings with it the advantages of all persecution, tending to check hasty judgment, and to make men careful that the theories they adopt are such as can stand a sufficient test. The first condition, then, may be said to be at the present time sufficiently fulfilled.

The subjective condition of progress is the cultivation of what is called the scientific spirit, that is, the cultivation of a mental condition which ensures the application to all problems of a rigorous method of solution. By a rigorous method we mean one by which theories may be tested so searchingly that their logical position may be exactly known, and that neither too much nor too little confidence may be placed in them. The use of such a method implies both that its necessity should be recognised and that the difficulties in its way should be overcome. The earlier philosophers did not even recognise its necessity. A theory seemed to them to be worthy of confidence if only it was possible. They thought it unnecessary to apply experiment to determine whether or not it was actual. Hence they made progress in the knowledge not of what is, but of what may perhaps be. Only a long course of failure demonstrated the necessity of experimental investigation of the applicability of the inventions of the imagination. Even when this necessity had been fully admitted, however, complete success was not at once achieved. For it implied the surmounting of many difficulties due not so much to the lack of intellectual as of moral power. For though productive theorising requires an extensive knowledge of physical laws, strong powers of association and a lively imagination, and though the formation of theories which have permanent value, demands always great intellectual power, sometimes even genius; yet there have rarely been times, in which external conditions were favourable, when intellectual giants were not forthcoming. The chief difficulties are of an ethical kind, and the cause of failure has usually been the moral weakness of men.

The moral qualities which are necessary to the successful scientific man are those which are

involved in an entire devotion to truth. He must approach facts without prejudice or bias of any kind, his mind perfectly free to receive and test any suggestion which his imagination may make. He must, therefore, recognise no authority and attach himself to no school. Any such recognition or attachment acts as a drag on the wheel of progress. The great name of Newton, for example, was a snare to his successors. For they accepted on his authority theories which he had supported, and because of this return of the old spirit of scholasticism some departments of physics were kept in a stagnant state for many years. The man of science must also not be wedded to any theory of his own, but be perfectly ready to discard it whenever it is found to be inconsistent with fact. Kepler spent his whole life in rejecting suppositions of his own about the paths of the planets, and only after many disappointments did he ultimately determine them. Newton had conceived and tested his law of gravitation nearly twenty years before he published it. He had rejected the hypothesis because it was inconsistent with one supposed fact, viz., with what was at the time believed to be the moon's distance from the earth. When the true distance was found, his hypothesis stood this last test, and then only did he give it his adhesion. Such readiness to sacrifice one's own intellectual offspring involves perfect honesty and very great flexibility of mind. So much do men love the products of their own brains that too often they fail to see the force of criticism and appreciate only arguments which tell in their favour. But the success of the scientific man consists in the determination of truth, and the way to it leads often over the dead forms of his own theories.

The scientific spirit demands, too, that there shall be no haste in coming to conclusions, but that judgment must be reserved until the data are sufficient. A hard saying this! For men delight in formulated opinions, and are impatient of suspense. Truth can never be served, however, by maintaining a position which is really untenable. Certain theories may commend themselves to us, but if they have not been rigorously tested we must suspend our judgment concerning them. And not only is this true of theories newly proposed, but also of old ones which have been accepted for perhaps hundreds of years. If the suspicion arises that they have never been sufficiently tested, then our confidence in them must be withdrawn until

the test is applied. This is the present position, for example, of Geometry, the science of space. For centuries its axioms were regarded as self-evident. Philosophical systems have been founded upon their supposed self-evident character. Lately, however, suspicion has fallen upon them and men have begun to question whether Euclid had any right to assume our space to be such that straight lines do not return into themselves, and that two of them can cut only once. The necessity of testing the assumption is now admitted, and experiments have at once been set on foot to determine whether or not Euclid's space is really that in which we live and move and have our being. From this point of view the scientific spirit is often spoken of as scientific scepticism—an apt term, but one which has dark associations. In using it, therefore, we should remember that it means simply the tendency to demand proof before admitting the truth of any proposition. In other words scientific scepticism is intellectual honesty. "Men who desire to learn," said Aristotle, "must first learn to doubt: for science is only the solution of doubts."

To sum up the characteristics of the scientific spirit in the words of Faraday: "The philosopher should be a man willing to listen to every suggestion but determined to judge for himself. He should not be biassed by appearances, have no favorite hypothesis, be of no school, and in doctrine have no master. He should not be a respecter of persons but of things. Truth should be his primary object. If to these qualities be added industry he may indeed hope to walk within the veil of the temple of nature."

It is probably because the scientific man must be no respecter of persons, and can recognise in matters of science no authority, that there has always existed what is called a conflict between religion and science,—what ought rather to be called, however, a conflict between theologians and men of science. The conflict rages now, if not so fiercely as in former times, yet just as really, around the question of the validity of the development theory. Yet it may safely be said that if, on the one hand, men of science had been content to represent this theory in its true logical position, as that which best enables them to understand the relations of organic beings and the present state of the solar system, but which has never yet been tested with sufficient rigour to be finally accepted, and if on the other hand, theologians, having learned by the experience of centuries to

regard the Holy Scriptures no longer as a revelation of scientific truth, had been content simply to await the result of careful research, the world would never have witnessed the unseemly strife which this question has occasioned. The common doctrine that intellectual action is a matter of the head, while religion is a matter of the heart, however defective it may be as a physiological generalisation, embodies, at least, this truth, that both are deeply rooted in the constitution of man. The theories of science and the forms of religion may change. But they are only the outer garments which are renewed from age to age, and their changes serve but to indicate the permanence of that which is clothed upon. It is not inconsistency that has enabled the best of our scientific men such as Newton and Faraday and Maxwell and Darwin, to be at the same time men of deep reverence and true religion, but the full assurance that there is no conflict between religion and science. And this being so we may hope that the causes of war between students of science and of theology respectively will become fewer and fewer as they learn more and more to exhibit the spirit of a sincere love of truth.

It may seem at first sight as though this discussion had no practical bearing on the lives of you who are gathered together to-day to inaugurate a session of intellectual work. But the more you know of science the more you will see that it is just the result of the application of common sense to the study of certain groups of phenomena, and experience enables us to assert that the spirit which has wrought wonders in the investigation of physical phenomena will not fail when applied to those of our intellectual and moral life. Mental science has in late years felt its influence in the acceleration of its progress. Theology though based on authority is found to afford scope for its cultivation. Sociology starts under favourable auspices; for it has been born in an age in which this spirit is in the ascendant. And politicians, under all the difficulties of party warfare, are beginning to see that action which is to be productive of permanent good must be based upon a thorough knowledge of the nature and the environment of men, such as can be obtained only by the application of the tried methods of scientific research. To you, however, who are neither psychologists nor theologians, nor even politicians, it is of more importance to know that the cultivation of the scientific spirit is one of the main objects of the

course of study which you pursue in this college. We work together here that we may learn more and more to be able to see that which is true, to appreciate that which is beautiful, and to love that which is good. Our philosophical, mathematical and scientific studies tend especially to strengthen the intellectual powers; the study of ancient and modern literature purifies and elevates the aesthetic tastes; while all may be brought to bear, in the course of academic life, on the perfecting of moral character. For the accomplishment of this great end one of the best means is the constant cultivation of the scientific spirit. And in cultivating this spirit of utter devotion to truth, with all your heart and soul and mind and strength, you will be but following the precepts of our greatest men. For Aristotle's and Faraday's exhortations to scientific scepticism, which I have quoted above, are but versions of Paul's injunction to the Thessalonians: "Prove all things, hold fast that which is good."

SOME students in an Eastern university were scolding the janitor for remissness, and assured him that, if he did not mend his ways, he would go to the bad place. "And what will you do there?" said they. With a chuckle, the janitor replied; "Wait upon students, same as I do here, I s'pose."—*Ec.*

THERE are at present only three college dailies.—The *Yale News*, the *Harvard Echo*, and the *Cornell Sun*—started this year. The *Harvard Echo* has a circulation of 3,200 and is on the increase.

LATIN CLASS.—Mr. K.—"I had better take *an* twice, hadn't I?" Prof.—"Well Mr. K. I think one *an* will be sufficient, unless you are a biganist."—*Ec.*

OF the thirty-six composing the graduating class at Oberlin, last year, the two standing highest were ladies.

THE *Woman's Journal* says with apparent satisfaction:—"The cooks at Wellesley College are men; the professors are women." From this the only deduction to be drawn is that the Wellesley folks have a higher regard for their stomachs than their heads.—*Ec.*

PICTOU ACADEMY opened the winter term with a larger number of students than usual. The new building will be finished by Christmas.

The Dalhousie Gazette.

HALIFAX, N. S., NOVEMBER 27, 1880.

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THOSE who remember the admirable lectures delivered to the students by Prof. Lyall and the late Dr. McKenzie will think with us that there ought to be another series this year. Popular lectures such as we know our professors can prepare will be something more than a pleasant interlude to the season's grind. Prof. McDonald's address on "The Unknown World," though in popular form, contained matter that most of us we fear were entirely ignorant of before. That such a course would be a benefit to the students few will deny. A student as a student is a very clever sort of animal, but is quite lost in the world outside, if he be not kept *au courant* with affairs not immediately pertaining to college life. The only question to be settled is the consent of the Professors and judging from the past we may venture to say that this will be obtained without difficulty, that is if the students really show themselves in earnest in the matter.

The subject was brought up at the last General Students' Meeting, but though a Committee was appointed, we believe we are right in saying that so far no further steps have been taken.

The session is now advancing and there is no time to be lost, and if we wait longer the project will end as last year—in talk. We would therefore ask the Committee to choose an early day to wait upon the Professors. In the event of their consent being obtained there will be no difficulty in fixing upon the number of lectures and date of their delivery. But we would suggest that if possible there be one before Christmas. Come, Messrs. Committee-men, make a stir in the matter.

CORRESPONDENCE.

DEAR GAZETTE,—Perhaps some of your readers would like to have a little account of student life and action in Edinburgh University. Most of them know that the College is built round a large quadrangle, the largest and finest in Edinburgh, but perhaps few are aware that the house in which Scott was born "was pulled down to make room for the northern front," and that the library stands upon the site of the little house where Darnley was murdered. To me the building appears like a large Dalhousie, with about the same amount of architectural beauty and less hall accommodation. The class-rooms are arranged and fitted up in a similar manner. The forms are carved and engraved in the good old style. The classes are like public meetings; students don't wear gowns, but bring in with them their hats and canes. They begin to gather in the room some ten or fifteen minutes before the time for lecture. The interval is taken up in stamping and singing. One is reminded of home when listening to "We sail the ocean blue," or "When I was a lad," or "He remains an Englishman." From what I know of class work and examinations here I have come to the conclusion that the graduates of Dalhousie are not on the average inferior to those of Edinburgh.

It is not, however, my purpose to discuss at this time the academical merits of Edinburgh University but to give an account of the Rec-

torial Election. The duties of the Rector are to preside at the University Court and to give an address to the students at some time during his tenure of office which lasts for three years. The position has been occupied by Carlyle, Gladstone, and Earl of Derby, as well as by other men of note. The candidates this fall were Sir Robert Christison and Lord Roseberry; Parnell and Cetawayo were, however, in addition proposed as fit and proper persons to perform the arduous duties devolving on the Lord Rector of Edinburgh University. The contest was as usual largely political.

Sir Robert Christison is a conservative. His additional claim to support was his long-continued connection with the University. He was a professor in the medical faculty for over fifty years. Lord Roseberry, as is well known, worked energetically in behalf of Gladstone during the Midlothian campaign last spring. As a man whose influence in the House of Lords is rapidly increasing, a fine speaker, and a member of the Liberal party, he drew to his support many enthusiasts. Meetings were held in behalf of each of the candidates, cartoons and squibs were posted up at the College gates, canvassers were appointed to obtain pledges from the students, and bustle and excitement were apparent on all sides.

The sixth of November was election day. The poll was open from 9 to 10.30 A.M. The twenty-five hundred matriculated students were divided into centuries each one of which voted in a separate room; thus all crowding was prevented. During the hour and a-half peas were thrown very promiscuously in all parts of the quadrangle. Several shops near at hand furnished the proper missiles. The chief scene of action was in front of the College gates. Crowds of students ranged along the sidewalk. Frequently the cry "tram!" "bus!" "cart!" would pass through the ranks, and all prepared to salute horses, carriages, drivers and passengers, with a regular hailstorm. The drivers in the trams soon retaliated by throwing quantities of sand

at their tormentors, while at the same time they urged their horses onward at a full gallop. Once a horse fell and was nearly run over by the tram, but a large number of students caught hold of the car and pulled it back so that the animal was rescued.

The College bell rang. The poll was closed. In half an hour the result would be declared. As by one impulse all flocked to the west end of the quadrangle where is situated the statue of Sir David Brewster. Red and blue, the colours of the two political parties of the state, were used to symbolize the advocacy of Roseberry and Christison. One of the conservatives climbed up on the statue and waved a blue ribbon. He was speedily pulled down by the opposing party and red was tied round the hand of Sir David. This was quickly torn off and the two parties contended for some twenty minutes, each striving to preserve its own colours and to destroy those of its opponents. Coats were torn to shreds and hats smashed, some fellows looked as if barrels of flour had been emptied on top of them, others were rolled down the steps as though they were barrels themselves, the statue was covered with red chalk which, by the way, I saw a man endeavouring to clean off some few days after. And now attention was turned towards a balcony at the east of the quadrangle for there it was announced the result would be declared. Soon a board appeared—

Christison.....	985
Roseberry.....	1024

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Then followed a short scrimmage, and after that shouts of "Procession! Procession!" We formed in a straggling line of four or five or six deep, and paraded through the chief streets. Sometimes we marched along the sidewalk and other passengers were obliged to go in the gutter. Down a good many of the hills which Edinburgh provides in such abundance we quickened our pace into a trot. Several times we halted, last of all in front of Sir Robert Christison's house.

He came out on a balcony and was loudly cheered. He said that in other circumstances he might perhaps be expected to give an address, but as events had turned out he had better remain silent. "No, no! speech, speech! go on!" cried the audience. After he had spoken for five minutes, during which time both conservatives and liberals listened attentively with heads uncovered, he withdrew, and the students, having cheered the ladies who appeared at the window, turned their steps towards the University. On Prince St. we passed the monument of Sir Walter Scott, who in his youth took part in many such demonstrations. We sang Pinafore, Rule Britannia, Nancy Lee, John Brown, and various other songs and melodies. From one window a pitcher of water was poured on the students below. From another dust, dirt and blue dye were thrown out on the crowd. This latter act enraged part of the company, and they marched into the house, up two flights of stairs, and having broken several panes of glass and obtained possession of the basket containing the rubbish, they then marched down again.

Arriving at the University we were greeted with handfuls of dust thrown by the town boys, who in our absence had succeeded in collecting large heaps of that material. A charge was made and the rabble dispersed. One boy was knocked down on the sidewalk and several others fell over him. I happened to be the first to notice his condition, and having rescued him carried him into a shop. He soon recovered sufficiently to say, "I'm no hurt." He will, I suppose, be considered by his companions as a hero, and for many a day will boast of how he was in the thickest of the fight.

There was a desultory procession in the evening. Raids were made on the different places of amusement, but without success. In front of one theatre a lamp was broken by pennies thrown at it. Nearly all the bells in a block on Queen St. were rung violently. From what I can hear of the evening procession it was not conducted in as gentlemanly a manner as might have been expected.

On the following day one or two peas alone marked the scene of combat on the street, but the quadrangle will for some days if not weeks retain traces of Saturday's amusement. It is rumoured that one student was wounded on the head by a crowbar, and that another was hurt by an ash-pan thrown by some town rough.

I cannot close this letter without expressing my pleasure in hearing of Dalhousie's good fortune, and the hope that some of the wealthy men in Halifax will imitate the example of their fellow countryman in New York.

Yours truly,

'77 IN EDINBURGH.

DALHOUSIE IN COUNCIL.

IN accordance with the announcement of the Secretary, a General Students meeting was held on Friday, 19th inst. As important business was to come before the meeting, a large number of students attended.

The President announced that the meeting was summoned to receive a written statement relative to the financial condition of the GAZETTE, and called upon Mr. Davidson, the Financial Secretary, to read his report.

He (the Secretary) stated that the GAZETTE, was in a better financial condition than ever before. The report showed that all bills in connection therewith, had been paid, and that there was a handsome surplus in hard cash to the credit of the GAZETTE.

The President said he believed that never before in the history of the GAZETTE had such a gratifying report been presented to the students of Dalhousie. Surpluses, indeed, had been announced, but in most instances they only existed *on paper*, being in fact uncollected debts; but in this instance he was glad to say the Secretary had only to produce his wallet to show that his report was founded on fact.

A vote of thanks having been tendered to Mr. Davidson, for his services during the past year, he, in a happy speech, expressed the pleasure he

felt in noting the fact that his efforts were so heartily appreciated. Having been re-elected Financial Secretary, he would only say that as in the past so during the ensuing session he would do all in his power to promote the interests of the GAZETTE.

The Chairman made a few remarks, in which he, as a member of the Committee, advised the students to "mark, learn and inwardly digest" the regulations posted in the Reading Room, and to govern themselves accordingly.

No other business appearing, Mr. Sedgewick said that in his opinion, a course of lectures during the winter from the Professors would be instructive and profitable; and he considered that at least three lectures could be secured without much difficulty. After some discussion Messrs. Spencer, Sedgewick and Dill, were appointed a committee to confer with the Professors on the subject.

"Sam Simons" closed the meeting.

SODALES.

THE second meeting of this Society was called to order at 7.30 P.M., on Nov. 12th, with the President in the chair and a large number of students present. The minutes of last meeting having been read and approved, the Society proceeded to discuss the subject for the evening, viz., "Is a Protective Policy beneficial to the Maritime Provinces?" Mr. Sedgewick, upon rising to open the debate was greeted with *some* applause. After a few introductory remarks he stated that he had been unable to give the subject the preparation he would have liked, but would do the best he could. He considered Free Trade the most beneficial to the Maritime Provinces, and went on to produce arguments to prove his point. He thought that Nova Scotia having gold, coal and iron of its own could manufacture articles without a Protective Policy as cheaply as the United States with this policy, and thought it was therefore useless. He closed very abruptly and sat down.

Mr. McInnes on rising was applauded by one side of the house and was looked on with suspicion by the other. He thought from the sorrowful countenance Mr. Sedgewick showed when he arose that he was going to bury Free Trade, not to praise it, but had been mistaken. He handled Mr. Sedgewick's arguments in a way that showed he had given the subject much thought. He considered that such a thing as Free Trade was impossible as a revenue had to be raised, and that by taxing imports was the best way to raise this revenue. We could not have an income tax as they had in England. Before 1879 trade in the Maritime Provinces was depressed, but it was now monthly increasing.

Mr. McColl being loudly called for by the Free Trade party arose and then and there *sot* on the last speaker. He appeared to be lost in the supply of notes he had taken, and consequently was slow but *awfully* sure.

Mr. James McDonald (not the Minister of Justice) then took the floor, and in a few words endeavoured to show the advantages of Protection over Free Trade, stating that since 1878 trade had increased to a wonderful extent, and that new industries are springing up. The United States has a protective policy, and he thought that we ought to have protection on this account if on no other.

Mr. Knowles said that he was not prepared with anything of a speech, but that some remarks of Mr. McInnes hit him hard, and his conscience would not allow him to rest until to the best of his ability he had replied to them, which he accordingly did.

Mr. Dill, a Freshman, being loudly called for arose and said that he believed in the old proverb, "Children should be seen and not heard," and therefore he would leave this subject to older heads.

Mr. Mellish said that if this saying be carried out he feared it would lead to a long speech from the gentleman who had just sat down.

Messrs. Hamilton, McGregor and Langille made their maiden speeches, which were very

creditable, that of the latter being an especially happy effort, compelling Mr. Forsyth, who had spoken just before him to get "over the fence" as it were.

But the effort of the evening was made by Mr. Whitman, who in a speech which would have done credit to a veteran debater, made a comprehensive statement of the advantages of Free Trade over Protection.

Mr. Moren made a short speech in favour of Protection, and it was the opinion of the meeting when he sat down that if Gladstone were to believe his assertions he would be a Free Trader no longer.

Mr. Mellish, altho' critic, was asked by the President to say a few words. He evidently believed, like Douglas Jerrold, that in speaking you should always leave something to be understood, so he said "Mr. President and Gentlemen," and subsided.

The question was then put to vote and decided in favour of Protection by a majority of one.

The remarks of the Critic were next heard, and it was his opinion, he said, that the Free Trade party conducted the debate in the most logical manner.

OUR EXCHANGES.

In looking over our exchanges we naturally scan our neighbours more closely than others, so we begin with the *King's College Record*, which is well written, though Lindley Murray might quarrel with a few of the sentences. Still we are glad to see our next door neighbour doing so well.

Now we pass to the *Argosy*, and we confess that it is the best college paper that we have yet received. "Receptions" are totally foreign to us, and our knees knock together at the very thought of being "indiscriminately introduced to a group of girls regarded as public property and dealt with accordingly." But the writer

gives some good advice to the bashful and timid, which amounts to "faint heart never won fair lady." We will give those backward students Byron's formula, which if they apply, will ensure success:—

"Maidens like moths are ever caught by glare,
And mammon wins his way where seraphs might despair."

The article "Kisses and Kicks" coming after "Receptions" looks ominous; but such joys and sorrows are unknown to us, and with a sigh we pass on.

The *Varsity* has donned a new cover, which adds to its appearance. It is entirely different from the average college paper, having no exchange column, no personals, no funny column and no editorial. Yet it is one of the most readable of our exchanges, and the "Freshman's experience with a cow" ought to make the funny man of the "Danbury News" hide his diminished head. The editors seem to agree with Autolycus in Winter's tale:

"Jog on, jog on, the foot-path way
And merrily hent the stile—a,
A merry heart goes all the day,
Your sad one tires in a mile—a."

We now leave college papers to say a few words about *Scribner's Monthly*. It has been commonly remarked in Britain that the best literature is published in magazines, not in books. The British magazines are repositories of science, travels, history, politics, besides nearly all the successful novels are first published in serial form. The matter in the American magazines is of a much lighter character. *Scribner's Monthly* heads the list of American magazines. The typographical appearance of the magazine is beautiful, the illustrations excellent.

The *University Quarterly* is a very readable college paper, still it has the prevailing fault of its contemporaries on Cousin Jonathan's side of the line. Nearly every one of them have a silly diatribe about the bondage of the people in Europe. We have heard it said that if one gets in the habit of continually telling a fiction, he soon becomes convinced that it is a fact. This

DALLUSIENSIA.

We wish our contemporaries to note that this column is not intended for the public, but belongs exclusively to the students at present attending College, who alone are expected to understand its contents.

In our last issue we made a slight mistake as to the number of students in college. The error is not a grave one however, and will be readily overlooked, we are sure.

It is a patent fact that two of our juniors hearing of a certain precedent that had been established last winter, are taking lessons in dancing. They hear even now, it is said, "the sound of revelry by night." This is the very essence of *Toryism*!

Our little Senior was lately seen with a cane. It was almost impossible to judge whether it was the cane that was bearing the Senior or the Senior the cane.

Cosine dolefully laments the loss of his *component* and he says that if this *pressure* of sorrow is kept up his *density* will soon be *Zero*.

The *very diminutive* Soph is said always to be looking and acting his best when passing a young lady's school as he goes to and from College.

The *longum hominum* as he is called by his class mates, sadly wonders why the Principal never makes any remarks about his growing.

ONE of the Freshies complains that he is worked so hard he cannot get time to read the GAZETTE. Poor Freshie! Cruel Faculty!

Two much physiced Juniors while studying the other morning were surprised to find so many mistakes in their text book. They interpreted this as a sign of their remarkable proficiency.

It is said that the German shaves three times a week or once in three weeks, we really forget which, but his class mates can doubtless imagine.

THE Sophomore class in mathematics were inclined to doubt the statement of the Prof. that one of their number "had been feeding on words."

WE are glad to hear that there is a prospect of Mr. McDonald being again with us in a week or so. It is to be hoped that the accident to his "English leg" will not seriously inconvenience him in his studies.

Two students playing euchre. First student—"I shall win this game." Second student—"Is that a valid conclusion, and if so what are the terms?" First

seems to be the case with the Americans. Somebody said—in fun, no doubt—that they were the grandest people on the face of the earth, and by constant rehearsal, they now believe it. According to our contemporaries, America is soon going to proclaim a universal republic. It is time for Europe to get alarmed. In the mean time we advise some of our philanthropic friends to devote an article on "The extirpation of the Indians."

The *College Courier* has an article on "The French Revolution." That is over now. Suppose you say something about the Chinese immigration.

The witty column of the *Haverfordian* is no doubt side splitting. It begins, "It is a girl." "Do you flumigate?" We will not inflict our readers with any more of its witticisms. When we lay down this pretentious looking paper it is with

"A feeling it might have been better,
A doubt if it could have been worse."

The *College Journal* comes to us from the "rolling prairie." We hope the editors will not blush too much when they find the GAZETTE has noticed them. O. W. Holmes even says:

"A buffalo has been known to faint
As dead as any lump of clay."

We do not wish to be harsh, but we think the words of "melancholy" Cowley will apply to you:

"What then! I now plainly see,
This busy world and I shall ne'er agree!"

The *University Magazine* is a formidable looking paper. It begins with a poem entitled "A Reminiscence," and the writer, in order to make the lines rhyme, violates some fundamental rules of grammar; but for what was poetic licence invented, if not to cover a case of this kind. There is no scarcity of figures of speech. "Thyrsis" is evidently fond of the muses, and, like Capt. McHeath, wishes to see his ladies well dressed. "Foot-ball," another poem by "Thyrsis," is the best college poetry we have seen.

student—"Joker, right and left." His companion admits the validity.

BELIEVING, as all good students should, that "the last shall be first" the Sophs never enter the Chemistry class-room until half-past nine.

HAD the fire in the Stellarton coal mine not been completely extinguished, the Seniors would have sent up one of their number, who has lately taken to smoking, to quench the flame. For particulars see coal-scuttle.

It is said that the presiding Judge at the late trial refused to receive as evidence the inscription on the college front on the ground that it was written in a *dead language*!

THE College Foot Ball Club, has challenged the club of Company F. Princess Louise Fusiliers, to play a friendly game on the Common. Though regretting that their Captain will be unable to be present, yet the collegians are confident of success. The game will probably be played on Saturday, December 4th.

PERSONALS.

ISAAC McLEAN, B. A., '79, is attending the Medical School in connection with McGill University, Montreal.

JOHN WADDELL, B. A., '77, who matriculated with honours at the University of London during the past Summer, has lately passed the first B. Sc. examinations at the University of Edinburgh, where he is at present studying Physics and Chemistry. We hope he will become one of the regular contributors to the GAZETTE, as letters from Edinburgh will be of special interest to our readers.

S. KEITH, who attended Dalhousie for three years, is studying Medicine at Queen's College, Kingston.

RUPERT HUNTER CRAWFORD, who will be remembered by every one that has attended Dalhousie during the last seven years, is at present a student at the Halifax Medical College.

H. S. CREIGHTON, B. A., '80, is one of the assistant masters at Fort Massey Academy in this city.

DOWNEY, of the Sophomore class of last session, is teaching at Cape Sable, Shelburne Co.

JAMES McLEAN, late Principal of New Glasgow Academy, winner of the Waverly Bursary and St.

Andrew's Prize, in 1875, has been appointed Professor of Mathematics in Balaraat College, Balaraat, Australia. He was chosen out of twenty five applicants, among whom were graduates of Melbourne University, which is the most celebrated in Australia. We doubt not that Mr. McLean will, in his new position, sustain the reputation of his Alma Mater.

W. F. FRASER, who attended classes at Dalhousie for two years, having passed the preliminary Law examination, is studying in the office of H. W. C. Boak, in this city.

ITEMS.

Don't—Don't express your opinion on the student who *borrow*s his college paper.

SAINT FRANCIS XAVIER COLLEGE moves into a commodious building at the beginning of the new year. The college seems to be in a flourishing condition.

PROF.—"Which is the most delicate of the senses?"
Soph—"The touch." Prof.—"Prove it." Soph—"When you sit on a pin—you can't hear it; you can't see it; you can't taste it; you can't smell it; but *it's there*.—*Ex.*

ABOUT £88,000 has been subscribed towards endowing the projected University College, Liverpool England.

OBIT ON A MOUSTACHE.

We shall look, but we shall miss it,
There will be no downy hair;
We shall linger to caress it,
Though we know it is not there.—*Ex.*

The number of colleges in the United States is 358; the number of instructors, 3,203; the number of students, 30,368; the number of volumes in college libraries, 2,187,932; the value of college property, \$36,871,213.

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