

The Dalhousie Gazette.

ORA ET LABORA.

VOL. XVII.

HALIFAX, N. S., MARCH 7, 1885.

No. 9.

"WHAT'S IN A NAME."

THE rather contemptuous question of a much admired poet, which forms my heading, extended, as it has frequently been, to "what's in a word?" has often been used, to depreciate an exceedingly useful and interesting study. If, however, those who employ the fair Juliet's doubting enquiry would carefully consider it, they would see that it really does not convey the meaning they seek to attach to it. Further, they will find that the great author himself, does not believe in its signification, if taken literally. In more than one place, by his play upon names, he shows that there is a certain degree of power or fitness in a name. For example, hear what he says by the mouth of John of Gaunt in King Richard II., Act II., Scene 1, in answer to the king's question, "How is't with aged Gaunt?"

"Oh how that name befits my composition!
Old Gaunt indeed! and gaunt in being old.
Within me grief hath kept a tedious fast:
And who abstains from meat that is not Gaunt.
For sleeping England longtime have I watched:
Watching breeds leanness, leanness is all Gaunt.
Gaunt am I for the grave, gaunt as a grave,
Whose hollow womb inherits not but bones."

Better still, Scripture is with us, in ascribing a certain fitness to names. "Call me not Naome," (or the happy) says the beloved mother-in-law of Ruth, "but Mara" (or the unhappy); "for the Almighty hath dealt very bitterly with me." Again Abram, after the glorious promise, that, even in his old age, he should become exceedingly fruitful, was not to be known as Abram, but Abraham, for a father of many nations was he to become. Nor was his wife's name to remain the same after the great change, for was not the mandate "thou shalt not call her name Sarai, but Sarah (or the Princess) shall her name be?" I might multiply examples, but one more is sufficient. Observe the names of the twelve sons of Jacob, as we find them given to us in Genesis, chaps. xxix. and xxx., and

mark how they were chosen—not at random, you may be sure, as if there ought not to be anything in a name. There was Judah, "a praise," because, said his mother at the birth of this, her fourth son, "Now will I praise the Lord." There was Asher, or the Happy, because, exclaimed the triumphant Leah, "Happy am I, for the daughters will call me blessed." But why go on? With the Bible and Shakespère united in believing that the answer to my interrogatory heading cannot always be "nothing," we feel that we are safe, in our effort to show, that, buried deep in many a common name, may lurk a hidden meaning, instructive oftentimes when disclosed.

The more immediate object of this paper is to deal with some of our Nova Scotian geographical names, and lay open the history that lies concealed within many of them; but I may be pardoned if I overstep the narrow limits of my proper subject, and speak for perhaps half my time of words in general, and the vast store of ideas—whether poetical, moral or historical—that is treasured up in them. Names are but words particularly used, and I cannot believe that any remarks I may make of the latter, can be considered a digression when treating more particularly of the former. More easily can they be compared to a railway siding, which carries you off from the main track 'tis true, but if pursued far enough, as certainly brings you back to it again.

You will be inclined to doubt when I say there may be poetry in a word. Yet I affirm it. In many words in common use, as well as in those less frequently employed, dwells a poetical idea that only awaits the touch of a poet's hand for a beautiful development. Notice the figure of speech we call Metaphor, in the word "sincere." It is derived, as no doubt many of you know, from two Latin words, *siné cere*, without wax, applied at first to well purified honey. Who, knowing this, does not get a better idea of a truly sincere man—a man who might, as did

the old knight choose for his motto, "*sans peur et sans reproche*"—before whom, as before Brutus,

"Nature might stand up
And say to all the world, 'This was a man,'"

How many have looked at a dandelion, and thought not of the figure lying buried in its name? Trace the word, and we find that it stands for *dents-de-lion*—teeth of the lion, and who that remembers this, does not look in a different light on the "lavish gold" of that humble flower? Look again at that "wee, modest, crimson-tipped flow'r" of the jolly Scotch poet, and see if we can glean the poetical idea in its becoming name. "Daisy" breaks up naturally into "day's eye," and such is its true derivation. And how appropriate, let Chaucer testify:—

"That well, by reason, it men callen may
The *daisie*, or else the *eye of day*."

Once more glance with me at the word "desultory." Tear it to pieces, and we find its component parts are *de* and *salto*, two Latin words which signify "I leap about." A desultory man is therefore one, who springs from one thing to another; who is, like Virgil's woman, "always fickle and changeable"—a proverbial rolling stone which gathers no moss. How much more vigorous, how much more correct, ay, how much more picturesque, is our idea of such a word, when we have dissected it and laid bare its meaning? A great American poet and philosopher, Emerson, has said that words are "fossil poetry." Tell me, ladies and gentlemen, do you not agree with him, with such an example before you? Yes, words contain poetry, just as do the buds upon our trees during winter's cold contain the leaves which milder spring brings forth. But can we not find some of this "fossil poetry" in geographical names?—someone might ask. Why certainly! Look at Himalaya—"abode of snow," or Acadia—"land of plenty," or Florida—"country of flowers." Nor do we need to go farther than our own Province for examples of this. We had a Port Royal, because of the marvellous and kingly beauty of its situation, as we have still a Cape Negro, because, says Champlain, "of a rock which, from afar, bears a resemblance to a negro."

Supposing then, that you admit, there may be poetry in words, perhaps some of you may be inclined to cry "Hold! Enough!" when I endeavour to show that there is sometimes *morality* in words. Let us see. Look for example at the word knave. With us a knave is synonymous with a rogue, yet its proper meaning, as derived from the German *knabe*, is a boy. Hosts of instances in which the word is so used by our

forefathers could be furnished by a moment's thought. Listen to Brutus as he speaks to Lucius on the night before the fatal day at Philippi. (Julius Cæsar, Act IV., Scene 3, line 238.)

"What! thou speak'st drowsily
Poor *knave*, I blame thee not; thou art o'er watch'd."

Notice further our application of the word *lewd*, to those intemperate persons, whose passions master their intellects. At first *lewd* meant nothing worse than unlearned. A gossip, now so much despised and withal so common, was formerly only a sponsor in the sacrament of baptism,—the word itself being derived from *god sip*, a god relative. Most of you would consider the following quotation, to be found in the Merchant of Venice, Act I., Scene 1, line 92, if applied to yourselves, a rather doubtful compliment:—

"With purpose to be dressed in our opinion
Of wisdom, gravity, and profound *conceits*."

But in Shakespere's time conceit as a noun meant knowledge; as a verb, to conceit was to know or imagine. As another illustration of such a use, hear what Cassius says to Casca, in reference to Brutus, Julius Cæsar, Act I., Scene 3, line 160:—

"Him and his worth, and our great need of him
You have right well *conceited*."

Again our word *cunning* is generally used with a sinister meaning, and yet a cunning man in the good old times of which we so often hear, was nothing more than a skilful man. In proof of this, look to the Taming of the Shrew, Act II., Scene 1, where Petruchio says to Baptista:

"I do present you with a man of mine
Cunning in music and the mathematics."

Seek another example in a work more familiar to you, *perhaps*, and look at Genesis xxv., 27, where the sons of Isaac are thus spoken of: "And the boys grew and Esau was a *cunning* hunter, a man of the field." In Psalm cxxxvii., 5, the Psalmist exclaims, "If I forget thee, O Jerusalem, let my right hand forget her *cunning*."

In these two words, conceit and cunning, with their degenerated meanings, what an evidence we have that envious nature unplanted in us at our birth; on account of which we cannot "in honor prefer one another," but rather attempt to disparage superior attainments or knowledge! *Impertinent* once conveyed the idea of, *not to the point*, but nothing more. *Heathen* were dwellers on the heaths, when *pagans* were but villagers. A *menial* was one of the many; at the same time that a *minion* was a darling. If some "lover, sighing like FURNACE to his mistress' eye-

brows," were to address his loved one as "my minion," "she'd frown, and be perverse, and say him nay," if nothing worse; yet not very long ago he could have found no words more affectionate. With one final example of negative morality in words, we turn to glance at the bright side of the picture. We choose as a fitting climax the word *idiot*. In days of old, presumably,

"When knights were bold
And barons held their sway,"

an idiot was nothing more or less than one who took no part in public affairs. What a lesson is contained in this word! How indicative of man's desire for publicity, and his hatred of confining himself to his own affairs! And how abandoned to the lower elements of its sinful nature must that age have been which made a private man synonymous with a fool! Let us rejoice that, though the stain by means of the word, may still rest upon us, we in our hearts are coming to believe that the reverse is true; and that he who passes his days amid the cares of public life is more to be pitied than he whose life runs smoothly on in modest retirement.

It is sad to say that it is easier to find examples of degeneracy, than of its opposite, in words. However, if we will look at the word *nice*, we can see how the meaning of a word may improve as it grows older. *Nice* is derived from the Latin *nescius*, though the French *nice*. A nice person was therefore originally a know-nothing. A similar improvement is noticeable in the word *fond*, which once was equivalent to foolish. I furnish you with examples of this from one of the plays of Shakespere already quoted. In Richard II., Act V., Scene 2, line 95, the Duke of York addresses to his Duchess as—

"Thou *fond*, mad woman;"

and a few lines further on he exclaims:—

"Away *fond* woman!"

In this connection might be introduced the word *bumper*, though it must be admitted that it contains, perhaps, more of an historical than a moral idea. In that once most Catholic country, France, it was formerly the custom to drink the opening glass of the carouse, *à bon père*, to the good father (or Pope). From *bon père* we have formed our word "bumper"—that bumper to which Moore sings,—

"Fill the bumper fair!
Every drop we sprinkle
O'er the brow of Care,
Smooths away a wrinkle."

Whatever doubts you may have about the word bumper as worthy a place in this category, you can, I am confident, have none about the word *oblige*, with its derivatives, obligatory and obligation. We give utterance to a moral truth, when we say we *are obliged*: for it means nothing less than that we *are bound* to show our gratitude for that act which makes us obliged. A little girl once asked her teacher what was the meaning of the word obligatory. He very correctly answered that it meant binding. Soon after she informed him that the obligatory of her spelling book was torn. She had not quite comprehended the real significance of obligatory or its allied words. Neither has many a one, I fear, upon whose tongue is daily such a phrase as "Much obliged."

Coming now to my third, and most extensive division, I shall give you with but few examples of history in words; for, when dealing with our Nova Scotian names, it will be entirely of history in them that we will speak,—not of poetry or morality. It is almost impossible to find a sentence of length—certainly impossible to find a paragraph—in which there is not some word with an historical idea in it. In the columns of our daily papers, or in the mouths of our public speakers, what word is more common than "*franchise*" in some of its forms? Were I to detail to you minutely the history that that word contains, the hour for adjournment would arrive ere I had fairly commenced. Franchise, frank, France, have all the same origin; and as we look at them we are carried back to the time when the weakened Roman empire could no longer withstand the attacks made on its frontiers by the so-called barbarians of the North. A powerful combination of German tribes, who bore the proud title of the Franks, or "free," dashed in through the feeble barriers and seized the goodly province of Gaul, to which they gave their name. Though inferior in number to the people they had conquered, they were indisputably the ruling race, distinguished for their love of freedom and truth. Afterwards, with their effeminate and luxurious subjects, not only was one of their German conquerors a Frank, but the same epithet was applied to any who possessed a high moral nature. Strange to say, the opposite of a Frank or free man—a slave—is also derived from a national name. The Slavonian tribes, or Slaws, were once both numerous and warlike; but Roman discipline, combined with Roman valor, oft defeated them and carried many of them captive; "and," says Gibbon, "the national appellation of the *slaves* has been degraded by chance or malice, from the signification

of glory to that of servitude.* In these days of Nihilists and Guiteaus, we, unfortunately, frequently meet with the word "assassin." When we are told that, with slight differences, the same word is found in †French, Italian, Spanish and Arabic, we grow interested in its history; and, tracing it back, we learn that the Assassins or Ismaelians were a set of fanatics formerly living in Syria and Persia, who devoted themselves soul and body to the service of their leader, "the vicar of God," or, as he is more commonly styled, "the old man of the mountain." On his behalf, Moslem and Christian, without distinction, were slain in great numbers until a descendant of illustrious Zengis Khan rose in his might and exterminated these enemies of mankind, leaving only one race of them—their odious name. With further examples I will not weary you. From the few I have adduced can you not believe with Gibbon that the study of words is "the hand in aid of history?"

(To be continued.)

ON the 24th ult., under the auspices of the Nineteenth Century Club, an interesting discussion took place, at the parlors of Cortland Palmer, Esq., New York, between President Eliot, of Harvard, and President McCosh, of Princeton, on the question of the elective system of studies and self-government among students. This discussion has been eagerly anticipated in educational circles, and for the benefit of our readers we make an abstract from the American papers. In the course of his address President Eliot said:—

"How to transform a college with our uniform curriculum into a university without any prescribed course of study is a problem which more and more claims the attention of all thoughtful friends of American learning and education. I hope to convince you that a university of liberal arts and science must give its students three things: Freedom in choice of studies, opportunity to win academic distinction in single subjects or special lines of study, and a discipline which distinctly imposes on each individual the responsibility of forming his own habits and guiding his own conduct.

"Now, there are 80 teachers employed this year in Harvard, and they give about 425 hours of public instruction a week. It is impossible for any undergraduate to take more than a tenth

part of the instruction provided, and a diligent student would need about 40 years to cover the present field. As a university must try to teach every demanded subject, and as a student cannot take the whole list it is necessary to permit him to take a part. The practical question then is, at what age and at what stage of his educational progress can an American boy go to a full university and elect what he will study?"

"Four preliminary observations bear directly on this point. First, the European boy goes to full universities at various ages from 17 to 20, and the American boy is decidedly more mature and more capable of taking care of himself than the European boy of like age.

"Second, the change from school to university ought to be made as soon as it would be better for the youth to associate with older students under a discipline suited to their age than with younger pupils under a discipline suited to theirs. The school might still do much for him; there must be a balancing of advantages and disadvantages.

"Third, a young man is much affected by the expectations which his elders entertain of him. If they expect him to behave like a child, his lingering childishness will oftener rule his actions, but if they expect him to behave like a man, his incipient manhood will oftener assert itself. The pretended parental or sham monastic régime of the common American college seems to me to bring out the childishness rather than the manhood of the average student. The progressive argument is: Adapt college policy to the best students, and not to the worst.

"Fourth, is it desirable that the young men who are to enjoy university freedom shall have already received a substantial training in which languages, history, mathematics and natural science should be adequately represented? This is given now in very few schools, but this fact should not affect the policy of an institution which can receive a reasonable number of tolerably prepared students. Education is a vital process, not a mechanical one; so that even if the mental food of a boy has not been as nourishing and abundant as it should have been at school, yet when he goes to college his diet must be that which he missed. Harvard is able to get nearly 300 tolerably prepared students every year.

"Therefore, I believe the normal age at which an American boy can best go to a university where choice of study is free, to be 18. Every youth of 18 is an infinitely complex and a solitary organization. His inherited traits, his environment, his passions, emotions, hopes and desires are all different from those of every other

young man. His whole force is aroused, stimulated and exhausted in ways peculiarly his own. To discover and take due account of these diversities no human insight or wisdom is sufficient. It is for the happiness of the individual and for the benefit of society alike that these mental diversions should be cultivated, not oppressed. The very fact of choice goes far to secure the co-operation of will. To this choice certain natural guides and safeguards help a youth. He must take up a study he has already pursued about where he left off, and every new subject at the beginning. Many subjects taught at a university involve preliminary subjects which must be studied first. A young American must enjoy the privilege of university life, if at all, between 18 and 22. Nearly three-fourths of the college graduates go into professions or employments which require elaborate special preparation. He can hardly hope to enter active business before he is 26.

"It is clearly impossible, therefore, that the American university should be constructed on top of the old-fashioned college. A university must give its students opportunity to win distinction on special subjects. A university cannot be developed on the plan of the first scholar and the last receiving the same diploma. Special honors must be provided for special attainments. They encourage students to push far on single lines. The organization of departments of study is promoted by this system. The important function of all such devices is to promote special organization of work; and, therefore, to develop advanced instruction."

President McCosh's reply was substantially as follows:—

"I am called to criticize directly what is known as the new departure of Harvard. I am glad that the matter has been brought to a crisis. The movement has been long going on at Harvard in a silent way, and it is time that the public and parents should have an opportunity of knowing what is the system adopted in one of our foremost colleges. President Eliot has formulated the question in a manner that is large, loose, vague, showy and plausible, but I think I shall be able to show the fallacies that underlie his reasonings. The sacred word liberty has been used as a catchword to lure students, and young men are made to believe that they will be permitted to choose those studies in which they can obtain the highest grades with the least labor. I believe that men should have freedom in choosing their studies. But the freedom has limits. Men are free to choose their colleges, and the departments which they will

follow in these colleges, whether law, or medicine, or theology. But there liberty should cease, and it should be understood that certain branches must be studied. To hold the contrary leads at once to a *reductio ad absurdum*. What if a medical student should neglect physiology and anatomy and *materia medica*, for music and the drama and painting? It is evident, therefore, that there must be some restrictions.

"Now, a college curriculum should have two elements or characteristics. First, there should be required studies for all who pursue a full course for a degree; and, secondly, the attendance at lectures and recitations should be compulsory. The required studies should be disciplinary, affording true mental training. Such studies are English, Greek, Latin, German, French, History, Mathematics and Physical Science. Later in the college course should come Biology, Geology, Political Economy, and the Mental Sciences. The degrees of Master of Arts and Bachelor of Arts were instituted as incentives in those higher studies which have always been regarded as affording the best training for the human mind, and I contend that those who wish to obtain these degrees should be obliged to pursue the studies with which they have always been associated.

"In the college curriculum the mental sciences are of special importance. Young men should be taught to know themselves as well as to know the outside world. They should be taught that they have souls, for thus only can they be saved from drifting toward materialism. In Princeton we believe in a trinity of studies—Science, Philosophy and the languages. Berlin University, to which President Eliot has referred, has through its professors given eloquent tribute to the usefulness of the classic tongues, and I have known scientific men who told their pupils to study Latin and Greek as a preparation for Physics and Astronomy. Now, at Harvard a young man has 200 courses from which he may choose, and many of those courses I am compelled to call *dilettante*. I should prefer a young man who had been trained in an old-fashioned college in Rhetoric, Philosophy, Latin, Greek, and Mathematics, to one who had frittered away four years in studying the French drama of the eighteenth century, a little music and similar branches.

"I now come to my second point—that attendance upon lectures and recitations should be compulsory. If a young man has freedom to choose his studies he should not be allowed to come to the lecture room one day and stay away the next. It may be said that it is enough if the student passes his examination at the end of

* Decline and Fall, Chapter LV.

† French *assassin*, Italian *assassino*, Spanish *asesino*, Arabic *hashasin*.

the term. It is true that a man may become a scholar without going to college; but being there he should certainly get all the advantage possible from his course. I have had experience in Europe in this optional system, and I have not found it beneficial. It invariably leads to cramming, and conscientious work is superseded by a feverish effort before the examination day. In Germany it is true that the system is practised with success. But the Germans have one safeguard, which we have not, in the Bureau of State Examiners, who stand in the path of every man who would obtain a position, whether civil or ecclesiastical or military. If Massachusetts should institute such an examining board, then Harvard might safely follow her present course.

"I have a few words to say on specialties. Men have different talents and different vocations, and special studies should, therefore, be provided for them. Elective studies should be of two kinds. First, branches which would not be good for all, but may prove profitable to a few. Such studies are Hebrew, Sanskrit, and, among the Sciences, Palæontology. Secondly, there should be elective courses in the higher departments of those studies whose elements are obligatory to all. Thus all young men should study mathematics, but only those with a special mathematical taste can master quaternions, functions or quantics. In Princeton we continue these elective studies with obligatory and disciplinary branches. So that in the junior and senior years there are certain required and certain elective branches. In a college we should have specialists, but not mere specialists, for such are bigoted and intolerant. The truest and best specialist is the one who is well acquainted with collateral branches. From a too great choice of studies arise certain grave evils. Young men on entering college do not know their own minds nor what is to be their future calling, and if left to themselves make wrong selections which impair their future usefulness.

"On the question of government I hold that a college, like a country, needs a government. Young men need moral training as well as intellectual training. But the result of all this should be to teach them independence, and train them to think and act for themselves. I don't believe in the spy system, neither do I believe in allowing young men to drink and gamble without giving them a warning or a counsel. You tell me he is a man and must govern himself; but what can you say of his mother's agony and his father's grief? We can expel him, you say; but this is itself discipline, and if we may expel may we not advise and rebuke? It is a serious problem, What is to be the religious teaching of

our colleges? Huxley recommends that the Bible be used in schools. Herbert Spencer admits that there is no moral power in science. Emerson manfully advocated the continuance of prayers at Harvard—but I am approaching the subject of religion.

"In conclusion I have only to say that all who desire to see the cause of American scholarship prosper are discouraged by the new departure of Harvard, and the universities of the Old World would be shocked to learn that in America's oldest college the students are no longer required to follow those studies which the wisdom of ages has pointed out as being at the foundation of all true education."

At the close of Dr. McCosh's remarks, President Eliot made a short reply, touching principally upon the subject of religious education in colleges.

HERE is a problem for our philosophers "Don't you think that if things were otherwise than they would be if they were not as they are, they might be otherwise than they could have been if they were not thusly?" Please state reasons for your conclusions, and address your communications to our Sanctum.

COLLEGE NEWS.

REV. MR. TOWNEND'S lecture has been postponed till further notice.

AT the usual mid-session examination of the First Year Latin Class, Geo. B. MacLeod stood first.

THE competition for the Gymnastic Badges is announced for Saturday, the 7th inst., or if not convenient, for Saturday the 14th. It will take place in the College Gymnasium.

THERE is a metre spondaic, dactylic,
There is a metre for laugh and for moan,
But the metre which is never prosaic,
Is the "Meet her by moonlight, alone."

ONLY a golden thread,
Connecting the now and the past;
Only a golden thread,
Much too frail to last.

Only a golden thread,
At which most men would sigh;
Only a woman's hair
Found to-day in the pie.

—The (New Haven) Critic.

The Dalhousie Gazette.

HALIFAX, N. S., MARCH 7, 1885

EDITORS.

I. GAMMELL, '85. J. F. SMITH, '86.
C. H. CAHAN, '86. J. C. SHAW, '87.
E. MACKAY, '86. H. MELLISH, B.A. '82. Law, '87.
D. STEWART, '86. } Financial Editors.
N. F. MACKAY, '86. }

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 0 10

Payments to be made to N. F. MACKAY, Box 128, Halifax, N. S. Other business applications to be made to D. STEWART, 50 Maitland Street, Halifax, N. S. All literary communications to be addressed to Editors "Dalhousie Gazette," Halifax, N. S. Anonymous communications will receive no attention.

CONTENTS.

"What's in a Name?" 109
Elective system of studies and self government among Students 111
College News 114
Editorial 115-116
Correspondence 117
Law School Notes 118
Among the Colleges 118
Dallusians 119
Personals 119
Clippings 120

THE time of Sessional Examinations is drawing near and as usual there will doubtless be a certain amount of excessive study necessitated by the method of examinations to which many of our Colleges adhere. One of the most difficult tasks devolved upon a Professor is that of preparing examination papers, and perhaps at the present time it may not be out of place to offer a few mild criticisms from a Student's point of view. It is manifest that the most fair examination is that which brings out the good, honest, thorough work of the entire session. To accomplish this, the questions should deal with the general underlying principles of the subject in hand. It should never contain mere puzzles and catch-questions.

A Professor should never ask a question so unimportant in itself that he himself would naturally forget it a few weeks after lectures

are over. This is a good criterion, and if scrupulously observed, it would put an end to those health-destroying habits of late and excessive study which ambitious Students are wont to adopt just prior to the close of the Session. Our most successful Students have time and time again asserted that their success at certain examinations depended not so much on the general work of the session, as upon their practice of "looking up points" the day or evening before the examination, to be retained in the memory for a day and then lost forever, unless a similar occasion demanded a renewal of this process of mental gluttony.

The time has passed when a Professor, even for the sake of his own reputation, can afford to prepare and publish an examination paper that will admit of such jugglery. A fair examination should allow of some option in the choice of questions. A branch of a subject in which one Student may be more interested, and with which in consequence he may be more familiar, may not be touched upon, while his more fortunate comrade may be gratified to find that branch of the subject, with which he is most familiar, embodied in the questions before him, and, in consequence, he will pass a better examination, while perhaps he is not so thoroughly acquainted with the whole subject as his less fortunate competitor. This injustice would be obviated if the questions were wide in their scope, and if of these a choice were allowed that would necessitate for their complete answer a satisfactory knowledge of the whole subject.

In the next place a Sessional Examination should never be a sort of high premium on fast or slovenly writing. It should involve no more work than a thoughtful student with ordinary speed could compass in the time allowed.

Lastly, we may remark that examinations in different subjects should not be crowded too near together; and after the close of lectures there should be a resting time before the examinations commence.

If the above suggestions were honestly carried out, we firmly believe that the results would be extremely beneficial and satisfactory to both Professors and Students.

IN our New Year's number we had occasion to call the attention of the *Acta Victoriana* to an error in its remarks regarding the Dalhousie Law School. We did so in the most courteous manner possible, at the same time expressing our gratitude for a very kindly criticism in which it stated that our "editorials are first class," &c.

In a recent number the *Acta* altogether forgot to rectify the error in question, but retaliates in the following manner:

"It is to be hoped that the circumstances over which the editors of *The Dalhousie Gazette* had no control, and which made the number of Jan. 9th a very poor one, will not occur again. In the next number, the originality shown by the editor, in bringing out from its pigeon-hole an article two years old, is quite equal to that displayed in the article."

The original article which we had hoped to publish in that number will shortly appear if certain information which is being procured in England comes to hand in time. Meantime, we are egotistical enough to believe that our New Year's number was quite an interesting one for maritime readers. The article, in a subsequent number of the GAZETTE, to which the *Acta* makes reference was, in our humble opinion, worthy of a careful reading by every live educationalist in the Colonies. The following reference to it by the *King's College Record* is but a repetition of sentiments which have frequently been expressed.

"The article on Education in Australia in the *Dalhousie Gazette* of Jan. 23rd we read with much interest. Many useful hints may be obtained from it, in arranging the terms of union between King's and Dalhousie. Let us profit by the experience of other countries."

In closing its scholarly criticism the *Acta* gives us the following parting shot:

"With a staff of eight editors, the *Gazette* should make a better showing than it does."

We acknowledge that we have not yet reached our ideal of what a paper representing Dalhousie University ought to be, but at the same time we are thankful for the kindly criticisms which have greeted our first attempts at journalism.

Again, however, we take the liberty of requesting the *Acta* to rectify the mistake which

it inadvertently made, and to which we have already called its attention in our New Year's number.

WE have to thank the *Argosy* for calling our attention to an error in our first issue of this collegiate year. In conversation with some gentlemen, who are known supporters of Mt. Allison, it was remarked that certain unpleasant feelings had been generated among the theologues of that institution; and, if we remember correctly, it was also stated that in consequence one of their number had taken his departure. In that issue we made a passing reference to this supposed fact, but with no intent of casting a stigma at Mt. Allison. We are heartily glad that we can state, on the authority of the *Argosy*, that such was not the case, and that the present session among the students in general, and theologues in particular, has been a most harmonious one.

IN a recent issue of the GAZETTE we published a letter from an Edinburgh correspondent containing an interesting account of the formation of an Edinburgh Students' Representative Council, whose members were elected by the students of the various faculties of the University; its object being to promote the interests and welfare of the students. The formation of this Council arose from efforts to counteract the tendency to isolation, which is the natural outcome of large classes and non-residence of students. The result of the scheme, regarded as an experiment showing how far the means adopted can exert an influence in the opposite direction, will be watched with interest. Thus far at least its success would seem to be encouraging.

The state of affairs which lead to this organization in Edinburgh University has its counterpart, we think, in Canada; not, it may be, in any individual University, but in the relation of our Colleges to one another. Our Colleges constitute, as it were, communities possessing a common interest and actuated by a common purpose. Yet it would be difficult to point to an instance of more complete isolation than that which is exhibited in the mutual relations of our Colleges.

Each pursues the even tenor of its way as if wholly unconscious of any existence but its own. That the cause of Higher Education has been much retarded on this account is beyond a doubt; and we believe that the time has come when the hermit life of our Colleges can no longer be regarded as consistent with the lofty aims and purpose they have in view. Our great want is a scheme, at once practicable and effectual, which would cultivate a sentiment of more kindly sympathy between our educational institutions, and unite them into one grand fraternity animated by a common aim. To meet a similar want the Edinburgh students formed the Representative Council to which we have referred; and we would suggest that a like expedient might be successfully adopted by Canadian Colleges. An association whose members would be elected by the students of the various Colleges, and the times and places of whose meetings might be conveniently arranged, appear to us by no means a visionary or impracticable project; and it only needs the support of Canadian students to ensure its realization.

Whatever may be thought of this application of the representative scheme, we think we may at least feel assured that the object we have indicated is one which it is worth an effort to attain, and one which will enlist the sympathy of Canadian students everywhere. For our own part we are convinced that some such association as we have attempted to outline, were it once formed, would become in no long time the centre of a mighty influence for good upon student life in Canada, and a new motive power in advancing the great cause of Higher Education.

CORRESPONDENCE.

To the Editors of the Gazette:

WHERE are the badges that ought to be worn by our students? Early last session it was decided that crimson should be the distinctive colour to be worn by a Dalhousie Student. The resolution was very generally put in practice by the Students throughout last session,—but with the close of the year the practice ended and no

remnant of it survived the holidays. Long vanished is the Student's cap, the inky cloak is gone forever from our halls, the wearing of our College colour is neglected, and in consequence we can no longer be distinguished from the *profanum vulgus*, except in so far as a few particular cases have given the Halifax "gamin" a presumptive right to classify us among the dudes. The reason we have been backward this season may be that no particular mode of wearing the badges was decided upon. It may be partly owing too to the fact that some of the badges worn last year were so much attached to the hats that first adopted them as to choose rather to follow them out of active service than to suffer removal to the bosom of a gaudy stranger. It is late in the session—but not too late—to take this matter up, and remedy our past neglect. Let us immediately begin to wear our College colour, and thus show a little of that *esprit de corps* which is so often talked of and so little seen in our midst.

I notice in the last issue of the GAZETTE a report of the Y. M. C. A., in which deserved credit is given to the Students for their moral behaviour at our late Munro Dinner. But in the endeavour to express satisfaction with what was merely a duty of each student to himself, and which they interpreted as an act of courtesy to the Society, the report leaves the impression on the mind of the reader that in the matter of sober conduct about Munro Dinners, there was this year a new and much needed departure from the action of previous year.

I need scarcely say to those of your readers who attended previous Dinners that there was no ground for such a comparison. I find no fault with the eulogium passed on this year's conduct, I merely refer to the implied comparison with late years as an unjust one.

And now I would refer, with all delicacy, to a matter which concerns the Student generally and the GAZETTE in particular. And in referring thus for a moment to the Dalusiensia column, I would not be understood as singling out any particular year, but would simply say that it might be well to consider whether or no the Dalusiensia column as such is in keeping with

the spirit of the Student of to-day; whether it is in its nature such as ought to form part of a really able and readable journal such as the GAZETTE is fast becoming, or whether there be such a pressing necessity for its existence as to compel its being filled up in a manner that makes no distinction between harmless pleasantries and painful personalities; or else where this does not occur leaves the reader in ignorance of the author's meaning altogether.

And now after commending the Letter-box Committee for the imperturbable calmness with which they see our letters exposed to the street,

I may fairly sign myself,

GROWLER.

LAW SCHOOL NOTES.

THE most notable of recent events in connexion with the Law School is that the pass mark at the next and following sessional examinations will be *fifty* instead of *thirty* per cent., as heretofore.

This regulation, as might reasonably be expected, has attracted the notice of the attendant Students, and in some cases it is even said to have produced uneasiness. It is a remarkable fact too that a deep and general silence is now wont to pervade the Library while a somewhat devoted expression glazes the features of the young "germs" who avail themselves of the results of Bulmerian labour. This spirit of devotion is so deep in some instances that the subjects thereof don't even visit the Library, but read books at home *similar* to those not to be found in the Library.

"Bring back those books, O man of Hants,
And we'll return your stolen pants."

The above is written on the Library door and gives some indication of at least one of these "devoted" students. We can only say that the men who have similar books to those not to be found in the Library have no qualms, whatever the pass mark may be. Notwithstanding that the end is near and the pass mark high, the Saturday evening debate continues to be well attended.

On February 21st the following resolution was discussed:

"Resolved, that the Earl of Beaconsfield has contributed more to the welfare of the British Empire than W. E. Gladstone."

Affirmative: Mr. Lyons, *Leader*, Messrs. McLatchy, Connors, Cluney.

Negative: Mr. Mellish, *Leader*, Messrs. McCully, Smith, Robertson, Walsh.

Critic: Mr. Milliken.

Resolution lost by vote of 6 to 4.

At our next meeting (Feb. 28th) the following question came up:

"Resolved, that the drama, as a whole, beneficial to society."

Affirmative: Mr. Smith, *Leader*.

Negative: Mr. Cluney, *Leader*.

Critic: Mr. Walsh.

Owing to the absence of the Secretary the names of the other speakers are not recorded. The resolution, however, was carried by a vote of 7 to 5.

Mr. Bulmer—better known in the United States as Prof. Bulmer—has returned from an American tour.

AMONG THE COLLEGES.

THERE are 23 Smith's at Harvard, and 15 at Yale.

COLUMBIA has graduated 85,000 men since its foundation.

THE University of Pennsylvania has added a new department, that of biology.

EVERY member of the Amherst Faculty is a graduate of Amherst.

THERE are only two American Universities which include music in their regular curriculum for the bachelor's degree—Harvard and Michigan.

THE best school of journalism in the world," said Chas. F. Thwing, "is the editorial board of a college paper."

CONNELL UNIVERSITY has devoted \$155,000 from the University funds, for the establishment of thirty-six new scholarships and seven fellowships.

"A COLLEGE journal is the pulse by which the faculty may determine the condition of the student." The college journal must be wholly

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.

WHERE does that Medical spend his Monday evenings? *Best tell the truth!*

ONE of the Medicals says he is putting in a *good winter*. That is right, friend! *Make (h) ay* while the sun shines.

WHAT is to be done with the Freshie that quarrels with his laundress? *Grant* him the privilege of going to the laundry.

PROFESSOR.—"Did you ever see a book of the masculine gender?" Junior—"Yes, sir! A hymn book."

WHO was it that got hurt toboggoning on Citadel Hill lately? Freshie should leave his hand-sled home when he comes to college!

CRITICISM ON FRESHIE'S ESSAY.—"Halifax harbor is one of the best in the world." "How ridiculous! The statement is simply absurd."

QUERY to committee on revision of "Carmina Dallusensia." "To which of the Muses will the revised hymnal be dedicated?" We would advise no reference to disputes of the clans.

IT does not do for Freshie to go to Church socials, since he complains that they give him so much cake and pie to eat he can do no work for a week after. Does it follow that cake and pie are scarce at Pine Hill?

ONE long connected with the College declares that the worst noise he ever heard in the hall was a recent attempt of the Sophs. to sing "He's a jolly good fellow" when let out from Logic a little before the close of the hour.

ONE of our Junior's appeared lately at a Wednesday evening prayer meeting in a certain church in the South end of the city, and after its dismissal was wandering round the fields at the South end looking for a favorable toboggan slide in company with some of the fair sex. "But a *nicked* I can guess who that was."

QUOTATION from Freshie's essay on Halifax:—"It is in every respect a model city. It is the greatest commercial city in the world. It is a conglomerate mixture of houses; and finally, if St. Francisco is called the Golden Horn of the Pacific, so Sambre Light may be called the Watch Tower of the Atlantic."

independent of the faculty, if it would perform its legitimate function—*Dickinson Liberal*.

EX-PRESIDENT HILL, of Harvard, has written a letter expressing his approval of the petition for making attendance at prayers voluntary.

THE average annual expenses of a student at Harvard are \$800; Amherst, \$500; Columbia, \$800; Princeton, \$500; Yale, \$800; Williams, \$500.

THE most heavily endowed colleges in the United States are the following:—Columbia, \$5,000,000; John Hopkins, \$4,008,000; Harvard, \$3,800,000; Lehigh, \$1,800,000; Connell, \$1,400,000.

PETERHOUSE COLLEGE, the oldest of the seventeen colleges in Cambridge University, England, has just celebrated the six hundredth anniversary of its founding. It was founded in the reign of King Edward I.

YALE has lost another of her professors. Prof. Benjamin Silliman died at New Haven Jan. 14th, aged 68 years. He graduated from Yale in 1833, and ever since has devoted himself to scientific pursuits.

A LIST has been prepared of the members of the last graduating class at Yale and their future occupations. Of these 46 are reading law, 27 are teaching, 19 are in business, 13 are continuing their studies, 12 are reported without occupation, 5 are studying theology, 2 are studying medicine, 2 are engaged in newspaper work, 1 is "ranching," and several are travelling.

A MARKING SYSTEM is to be introduced at Princeton by which the students will be arranged in groups, and, in determining the standing of the men, the difficulty of the subject will be taken into consideration, so that the man who receives a mark of ninety in a difficult subject, may stand higher than a man who receives a mark of ninety-five in an easy study.

PERSONALS.

JUDSON CRAWFORD, Sophomore of '83, is teaching at Little York, P. E. I.

GEORGE A. DOWNEY, a Soph here in '80, is reported studying in Bates' College, Lewiston, Me. We wish him success.

J. P. MACLEOD, B. A., '84, spent a few hours in town a short while ago en route for his home at Valleyfield, P. E. I.

CLIPPINGS.

A CAT-ASTROPHE.

One night, if legend heard be true,
Upon the college fountain sat
A gay sophomore, with eyes of blue,
And saw approach, a spotted cat!

Now being of a human mind,
He thought, in truth, 't would be but kind
And good, and altogether fittin'
To take into his room this kitten.

So he approached, to take it up,
(As one would collar any pup)
But sad to say, he made a flunk,
The cat turned out to be a *skunk*.

THE Mother Hubbard is of such frightful mein,
That to be hated needs but to be seen;
But when surmounted by a pretty face,
We first endure, then pity, then embrace.

—*Wooster Collegian.*

ELI PERKINS ON AMERICAN BULLS.

Punctuation makes a great many bulls in this country. The other day I picked up a newspaper in Wisconsin full of curious things. I inclose a few specimens:

"The procession at Judge Orton's funeral was very fine and nearly two miles in length as was the beautiful prayer of the Rev. Dr. Swing from Chicago.

Another:

"A cow was struck by lightning on Saturday belonging to Dr. Hammond who had a beautiful spotted calf only four days old."

A distressing accident is thus chronicled:

"A sad accident happened to the family of John Elderkin on Main street yesterday. One of his children was run over by a market wagon three years old with sore eyes and pantalets on that never spoke afterward."

The next morning after lecturing at Janesville I saw this paragraph:

"George Peck an intemperance editor from Milwaukee fell over the gallery last night while Eli Perkins was lecturing in a beastly state of intoxication."

"The coroner's jury brought in a verdict that Mr. Peck came to his death by remaining too long in a cramped position while listening to Mr. Perkins' lecture which produced apoplexy on the minds of the jury."—*Eli Perkins in "American Punch."*

Fine Tailoring

AT

DAVIDSON & McMANUS',

139 Hollis Street,

HALIFAX.

W. F. PICKERING & CO.,

MERCHANT TAILORS,

Corner Duke and Barrington Streets,

HALIFAX, N. S.

W. F. PICKERING.

EDWARD JOST

WM. TAYLOR,

156 Granville Street, - - - Halifax,

IMPORTER AND DEALER IN

Boots and Shoes,

SLIPPERS—Felt, Corded Universal, &c.,

OVERSHOES AND SNOW EXCLUDERS

In all the latest varieties.

WHOLESALE AND RETAIL.

NOTMAN

Has issued tickets to Students which entitle them to be Photographed at his Studio,

39 GEORGE STREET,

At the following rates:—

Cabinet—Best Finish,	- \$5 00 per doz
Card-Cameo "	- 2 50 "

SATISFACTION GUARANTEED.

Students who have not received tickets can obtain them on application at Studio.

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