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FEMALE SUFFRAGE.

BY XENELOPHON.

Women are women, and it would be decidedly unwomanly to walk or drive to the polls and drop into the ballot box a piece of paper. They are entirely too tender and delicate for such tremendously trying work, it would rob them of all their sweet, dignified, retiring modesty. Such lovely, precious bunches of humanity only exist to be petted, caressed, protected, loved and ever guarded by a manly form from every care and trouble in life. Being man's helpmeet and equal is an amusing absurdity. A woman's chief aim in life should be to marry and ever after attend to cooking and household matters. The question of voting should never enter her mind. Dr. Hammond says, and it must be true, (for he is a man,) "that woman is not a person, not legally. He shows that she is an inferior creature. The brain of woman proves her inferiority, man having a superior development of the frontal lobes, convolutions and many more secondary issues. Woman has no reasoning powers, her's are intuition, not judgment. Can you imagine the effect of such a living creature having a vote and regulating the laws of our country? And have we not the authority of Paul when he says women should be silent in the church? Is not that a clear rule for "women" to the end of time, and a powerful argument that they should never, however well educated or intelligent they might be, dare to express an opinion about public affairs or give utterance to a word outside their own homes? It means too, that women of the nineteenth century should always have their faces so covered that no one but their husbands

could get a glimpse. But that women should have all necessary privileges, Paul says, if they should want to know anything they might ask their husbands at home. Now as most men would consider that terrible presumption, I would say women might as well not tax their minds to think, or teach their tongues to speak. Curiosity in women should meet with no encouragement. By all means treat them so that they may feel that nothing is expected of such nonentities, for what do they poor, weak, ignorant, uneducated creatures know about the laws of their country? Some would consider a lunatic (if he were a man) quite as capable of voting.

"A change comes o'er the spirit of my dreams," and I see women morally and intellectually on an equality with men. Custom, habit and ignorance have in the past drawn a line, keeping women in that position in which it was almost an impossibility for them to develop their intellects. The opinion may have some weight that in the past their lack of education made them incapable of taking an active part in the higher departments of political life. Naturally being of a modest unassuming nature, perhaps, as a class they have not done their duty in pushing themselves to the front and claiming their rights. But they are now growing equal to the task. "Eunuchs," is their motto; they will succeed in having equal rights with their brethren. So the lords of creation may as well smile and bow gracefully to the inevitable. For a quarter of a century women fought with ability, zeal and perseverance, until schools, the higher institutions of learning and college halls were thrown open to

them. "Every reform fights for its foothold inch by inch; the gates of light ever unclose reluctantly." When men first saw indications of any aspiring to higher education, they used all means to check it by discouraging and crushing it down with silent contempt. The popular opinion being that the narrow precinct of home is the proper place for women, and that they are fitted for what is required of them there, by natural instinct. It is thought the finest charms of women would depart with their ability to dispense with the protecting and sustaining care of man.

The question has been raised, "Whether the higher education of woman can conduce to anything more than their own intellectual benefit and whether they are able to contribute to the world's advancement by original work?" This is answered by a graduate of Girton College, who has solved a problem that has taxed the ingenuity of technical men. However, now that women enjoy equal educational advantages and the same opportunities of improvement, and are moreover, availing themselves of their privileges, it is proved that at least intellectually they can stand side by side with men. The London University can now boast of a lady doctor of science,—Mrs. Bryant last spring passed with honor at the examination for the degree of Doctor of Science, the requirements of which are "a thorough practical knowledge of psychology, logic and ethics, and a general acquaintance with the physiology of the nervous system and organs of sense in man and animals, with the history of political philosophy and political economy." I do not suppose that all women, even with the most thorough educational advantages, would become great or very capable of helping to manage public matters, for in every species of life there are poor specimens. But take an equal number of men and women, place them in the same circumstances with equal advantages of culture, and the result will forever banish that old absurd notion that women are not capable of reaching to as high intellectual attainments as men. Few are born geniuses, it is education that makes us what we are. Talent needs such a dress to show itself. Plato four hundred years before Christ maintained the

equality of men and women. If without education they were mentally equal, does it not show an obtuse, heathenish mind to have a doubt about it in the present advanced age of the world?

As a general thing, I believe women would choose a quiet home life, never wishing to vote or having any desire to figure in a busy, bustling, noisy, public world, but if some with different tastes would prefer the latter style of life, is it not just that they should be allowed the freedom of choice, irrespective of sex? When a woman does her work equally well with a man, does not justice demand that the remuneration should be also equal? But this wrong will not be righted until she is allowed to vote. However, the cause of women is making some little progress. The doors, giving her an opportunity to earn her living, are being slowly opened to her. In the United States, the Treasury, the Interior, the Bureau of Printing, the Post Office department, the Pension Office and the Government Printing Office employ a large number of female clerks, and it has never been known that one betrayed her official trust. They prove to be skillful accountants, neat and rapid copyists, accomplished linguists and everything that Government work demands. Their accuracy and rapidity in counting money are marvellous. Then there is no question about their honesty, while embezzlement and defalcation by male employees are of common occurrence. Honesty is an important point in voting; can you imagine a woman being bribed to vote in opposition to her knowledge of what is right? Her's would be the soprano voice in politics, the voice of aspiration, the voice of inspiration. It was no dreamer, no mere sentimentalist, but the profoundest poet of modern Europe, who gave us as the closing of his "Faust,"—"The woman soul leading us upward and on." I predict, that when women come forward and vote (for they no doubt will all be on the side of right in every question), they, with the few good and great men, putting their shoulders to the wheel of justice and truth, will roll the world into the millennium. There is no doubt intemperance will be swept out of the land. It is said, Queen

Makea of Baratonga, became so incensed at her police for permitting drunkenness to increase, that she appointed in their place women, who have shown such ability and energy in discovering and destroying smuggled brandy, that a decided reformation in the morals of the people has followed. Then, woman getting positions to suit their taste and receiving proper remuneration for their services, could support themselves independently, thus remedying that evil of marrying for a home or for some one to support them. It is painful necessity that causes anyone with common sense to do so, yet we know it is common. The prospect of a penniless, homeless old age is somewhat alarming, and the adage is forgotten that "Tis better to bear the ills we have, than fly to others we know not of." Forty or fifty years ago Talleyrand the great author and statesman, wrote as follows,— "To see one half of the human race excluded by the other half from all participation in Government, is an anomaly which, according to abstract principles of right, it is impossible to explain." Dr. Hammond tries to explain it by saying that woman is not a person (not legally), that her's is intuition, and intuition is not judgment, therefore she is incapable of forming an opinion. Not a person, indeed. "Physically, intellectually, morally, spiritually, aesthetically, equitably, rightfully, really and truly, and in the dictionary, a woman is a person. A living soul, a self-conscious being, a moral agent, a human being, any individual of the human race is this, whether they be man, woman or child; some men would put women on a par with idiots and lunatics, unfit from the illogical weakness of their minds, to have a voice in making the laws that govern them, and logic would say—if they have no business with the laws of their country, the laws of their country have no business with them. Some one says,— "True Government consists in the consent of the governed."

The question may be asked: Is it really a fact that women have as much brain as men. I answer no: not in quantity, but it has been proved that the quality is so superior that what is lacking in quantity is more than made up in quality. It is a poor way to judge most of

things by the amount. A man whose brain weighs only thirty-nine (39) oz. is an idiot, while a woman with only thirty-two (32) is fairly intelligent, thus showing that the brain of the latter is more compact than the former. Moreover, it is a curious fact that the weight of brain does not invariably determine the order of intellect. An ignorant, simple Ohio mulatto who recently died had a brain weighing sixty-four and three-quarter (64 $\frac{3}{4}$) oz, which is much heavier than Cuvier's, who is generally considered to have had the largest brain of any one.

Paul's idea of woman's place in the church and world puzzles some a little bit. It strikes me thus—Paul went down to Corinth, the woman of that city were an ordinary ignorant class; a dozen or more of them began talking, probably all at the same time, in Church; but having little knowledge, their remarks were, no doubt, simple nonsense. Paul being a scholarly man, thought it a terribly useless harangue, and possibly never having had the privilege of being acquainted with clever, noble, intelligent Christian women, he thought all women were like these Corinthians, and said it was his opinion "that women had better keep quiet in the Church." I would add, that it would be a good thing if ignorant men that have nothing to say, would keep silent in the Church, too. However, there is no doubt Paul thought differently when he became acquainted with Lydia, Priscilla, Phoebe, Lois, Eunice, Kallista, Synthea, Tryphena, Tryphosa, etc. And when he went down to Caesarea, and heard Philip's four daughters prophesy, he saw so clearly that they should take the same position as men, that he did not suppose any one would question it, therefore has not in words told us so, but all his infernal lead that way. It is a clear fact that when you hear a man speaking disparagingly of women, hinting that they have little judgment, or common sense, are incapable of voting, and the like, that man's intimate women acquaintances are the simple and illiterate. And again if a man's intimate friends are among the poor, uneducated and intellectual women, his conclusions are according to his knowledge of them, he knows that if their clear judgment, good sense, and

administrative ability, integrity and economy, were brought into governmental affairs, the world would be the better for it.

SPECIALISTS AND SPECIALISM.

Centuries, as well as individuals, have their distinctive features; and associated with these—sometimes developing them, sometimes developed by them—we have peculiar types of character. The eleventh and twelfth centuries were marked by that religious zeal and military ardour which developed the crusader, and gave to history and fiction their *Lion-Hearts* and *Ivanhoes*. To the fifteenth century belongs the love of adventure and discovery which we associate with a Columbus. To the sixteenth, the literary and philosophical activity, the intensity of religious life typified by a Shakespeare, a Bacon and a Luther. Our own age—the “so-called nineteenth century,” as an irate orator is said to have once styled it—is pre-eminently the age of scientific progress; and as the fifteenth century has had its discoverers, and the sixteenth its reformers, so the nineteenth century has developed its specialists.

The present age is one in which science has advanced, not slowly “creeping on from point to point,” as the poet-laureate has it, but with tiger-like bounds, as if eager to shake off the lethargy produced by centuries of slumber. The domain of the known has everywhere encroached upon that of the unknown. Great inventions have multiplied to such an extent on every hand that they have ceased to excite our wonder; and I sometimes fancy that we would regard the realization of the French novelist's wild dream of a “trip to the moon” in much the same way as Ruskin seems to view the stopping of the sun. “A miracle that the sun should stand still?” he exclaims. “Not at all—I always expected it would.” How vast a revolution in human opinion since the days when Socrates said, “The men of science cull the fruits of a wisdom which is valueless!”

No less remarkable is the influence which the rapid advance of science has had upon the educational world. With the extension of knowledge

there has been a corresponding extension of subjects of study. Half a century ago our universities taught, first and chiefly, classics and in addition, some mathematics, philosophy and logic. Already the exclusiveness of the old system has all but passed away, and the curriculum of a full-developed modern university embraces in its range the whole vast domain of human knowledge. The student has accordingly two courses of action before him. Recognizing that life is short and science long, he may restrict his attention to one department of study. Dreading one-sided development, he may extend it to many. He may act in accordance with the Latin adage, “*Non multa sed multum*,” or he may act in opposition to it.

Taking advantage of the privilege of a writer to define in his own way the terms he employs, I would accordingly define a specialist as one who has made some particular province of knowledge completely his own to the exclusion of departments unconnected with that which he professes. And this definition, I think, corresponds to what is ordinarily implied by the term. As opposed to this, we have the man of general culture, who with impartial hand has bestowed equal care upon all branches of knowledge. To discuss very briefly the relations of these two types of culture is the object of the writer in the present paper.

It is not only the vastness of the field of knowledge which impels a student to specialize. Nature too has played her part; we are born with a bias. Cardinal Mezzofanti became acquainted with Latin and Greek inflexions by listening to the murmurs wafted through an open school room window, and before his death he could speak half a hundred languages. Sir Walter Scott was deemed a dunce in his school days because he could not comprehend the Latin grammar, while a lad whose name was Charles Darwin was reproved before his class for making progress in nothing but chemistry. To a man like Linnaeus nature is a paradise, while to another, as to Hamlet, “this goodly frame the earth appears no other thing but a foul and pestilential congregation of vapors.” Such examples, which might be indefinitely multiplied, indicate minds possessing extraordinary adaptation for certain lines of study and corresponding unfitness for others. Yet the conclusion which we reach in such extreme instances, differs only in degree from that to which experience leads in ordinary cases. Every mind is endowed with special capabilities, more or less marked, in definite directions.

The case then stands thus. The limitations of our mental powers render universal proficiency impossible. Their natural bias makes special proficiency attainable. Yielding to our bias, we subject ourselves to whatever dangers beset the path of the specialist. Resisting it and forcing the mind to pursue uncongenial paths, we may acquire a varied culture, but what we have gained in width we have lost in depth. We have avoided Scylla, but have we escaped Charybdis? Now it seems clear that in one respect at least physical and mental growth are analogous. The child if he is ever to develop a physical manhood, must abandon his go-cart and learn to stand and walk alone. So, too, it is essential to healthy mental development that the mental powers be accustomed to independent and untrammelled effort. If intellectual vigor is ever to be attained the mind must not only be taught how to follow, it must be permitted to lead; it must not only know how to pursue the beaten paths already laid out, it must be encouraged to diverge from these and carve out a way for itself in the trackless waste. This is precisely the discipline which specialism affords. We have defined a specialist as one who has made some province of knowledge his own. That is to say in one department of knowledge he has earned and exercised the right of independent thought. He no longer imbibes from the tainted stream of knowledge, but drinks deep draughts from its cool, clear fountain-head. Or, to change the figure, in the great Commonwealth of Sciences he has now assumed citizenship with all its responsibilities, its privileges and its capabilities for vigorous growth and advancement. And hence it is, that in penetrating one subject to its depths, he has acquired an intellectual grasp which enables him to deal with many.

To reverse the picture, the man of general culture sternly curbs his natural bent of mind. Believing, as some one has said, that “culture is the compensation of bias,” he disregards the advice of “nature's poet”:

*“No profit grows where is no pleasure to be,
In brief all study what you most affect.”*

He endeavors to acquire width of view by impartially expending his mental energies over a wide area. But just in proportion as his field of thought is extended his concentration of thought is diminished, and too often the result is that superficial ideas have been gained of many subjects and no permanent interest awakened in any. Nowhere has he made for himself a home or even secured a foothold, he is a “tramp” in the region of knowledge. Doubtless

the reader's own experience will furnish him with many illustrations of the fact that enthusiasm in study has only been aroused when specialization has commenced.

With the reader's permission, I shall quote the advice which Professor Sonnenschein of Mason College, Birmingham, gave to his students in an address delivered to them last October. Comparing man's mind to a house with many windows, some of which look out upon the trees and flowers of the garden, others upon the street crowded with human life, while its skylights gaze toward heaven, the Professor says, “Clean one of your windows; be not content until there is one branch of your subject—if it be only one branch of a branch—which you understand as thoroughly as you are capable of understanding it, until your sense of truth is satisfied, and you have intellectual conviction.”

A word about the dangers of specialism. They need not be enumerated. Often enough they have been proclaimed with “trumpet-tongue.” Perhaps they may be briefly embodied in the question: “Does not specialism tend to produce narrow-mindedness and “crankiness.” Specialism doubtless has its dangers, but I contend that they are not inherent; that men may—that many men have—successfully run the gauntlet of them all and still remain specialists. The specialist was spoken of a moment ago as a citizen of the commonwealth of sciences. Shall he renounce the privilege of citizenship because informed that he is fostering a patriotism which may inordinately narrow his affections? May he not be a patriot and yet in some degree a cosmopolitan?

It should not be forgotten that sounding the depths of any one subject involves a more or less intimate acquaintance with many others. The sciences, it has been well remarked, are of a social disposition, and he who possesses upon a thorough acquaintance with one must expect an introduction to many more. The physicist, for example, must be a mathematician and to some extent a metaphysician; on the one frontier he is led into chemical investigation, on the other he must make himself acquainted with the results of geology and astronomy. Thus we find that each science sends out innumerable ramifications which run like nerves through the whole body of knowledge. The culture of the specialist is therefore by no means one-sided. So far from resembling in its isolation the lonely watch-tower, it may be much more aptly represented by a mighty pyramid, which, ascending from its broad base upon the foundation of all sciences, sends its proud summit to the heavens.

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HALIFAX, N. S., FEBRUARY 27, 1886.

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We have to ask all our subscribers who have not yet sent in the amount of their subscriptions, to "cash up" IMMEDIATELY.

THE City Council have decided to offer \$25,000 for Dalhousie College site and building, in order that they may erect a new City Building where Dalhousie now stands.

We are not aware that as yet our Governors have taken any action in the matter. When about a year ago this matter was first mooted, it was generally supposed that the Governors had given the City Fathers to understand that they would sell the building etc., for the small sum of \$30,000. On the publication of the City Engineer's recommendation, the opinion was pretty generally expressed that the amount proposed was far below the value of the site alone. And this seems to be the existing belief of most persons capable of judging. There are certainly very grave difficulties in the way of accepting the council's offer. \$25,000 would doubtless erect a building quite spacious enough for the

wants of the College at present. But Dalhousie possesses no site where she may erect a building which would furnish the nucleus of a Provincial University. If the Governors were to sell the present building and purchase a suitable lot, it seems to us that they would make a draft on their \$25,000 so great that the erection of a new structure with the remainder would be out of the question. From whence then will money be forthcoming? Dalhousie has no building fund. Her Governors have no monies which they can appropriate for building purposes. It would seem that the acceptance of the money offered by the city would involve our Governors in endless trouble and perplexity.

Yet there seems to us that there is a possible solution of the mystery. In this city there are many wealthy men who profess a keen interest in the advancement of higher education in our midst. Throughout our provinces there are many who loudly assert their expectations that, through the agency of this University, we may soon expect that the most thorough general and professional education will be offered to all seekers after knowledge. Could not our Governors then start a building fund? Amongst themselves are many men richly endowed with this world's goods. Let them open a subscription list and head it with their own names giving according to their ability. It might be replied that possibly next to nothing would be given outside of our Governors. This we do not believe for a moment. But even against this contingency they might protect themselves by having a proviso that their subscriptions would be payable only on condition that a certain amount was raised amongst outsiders. The experiment, if tried and unsuccessful, would only leave us, at the worst, in exactly the same position that we are in to-day. Who, then, will be the first to set the ball rolling?

WE are unable to publish "Student's" letter about the giving of class prizes to general students. Several of his references are of such a personal nature that we cannot admit them to our columns. Nevertheless in the main we heartily endorse his statements. The gist of his

remarks is, that it is manifestly unfair to award class prizes to students who take examinations in but one or two subjects. Undergraduates, who have to take five or six classes and make a pass mark in all of them at the spring examinations, should not surely be expected to compete with students who are required to appear at no particular examinations. A general student takes two or three subjects, has a special interest in one of them, prepares himself or herself (as the case may be) for the examination in this favorite study, goes up to no other examination, wins the prize and is at once raised on the pinnacle of intellectual supremacy by an admiring but unwitting public. To every present or past student of this College examples in point will occur at once. A student who sometime ago passed through Dalhousie with no small merit, but who won no class prizes, said not long ago to the writer that were he to take his course over again he would be a general student. He would make a special effort to be a prizeman every year in some subject and that thus he would be able to secure a better reputation for himself than as a bursary man.

But although we perceive the injustice of the present system, we candidly acknowledge our inability to prescribe an acceptable remedy. If a student has shown a greater and more thorough acquaintance with one subject than any other member of the class, surely he is entitled to some special credit and reward. It has been suggested that the honorable mention connected with first place should be enough in such a case. We think not. The most feasible plan we have heard of is that the undergraduate who leads his fellows should take the regular University prize; while, if a general student should outstrip all the undergraduates in a particular subject, a special prize should be awarded him. Whether this would be acceptable to others or not, we certainly believe that it would be much more satisfactory to the students. We have conversed with many of the students on the subject and we find that the undergraduates, one and all, seem as far as we could ascertain to be of the opinion that, as the matter now stands, it is decidedly a one-sided affair.

ATOO common failing in our old graduates is their lack of interest in those drinking from the perennial fount of knowledge at which they themselves have imbibed the great wonders of Literature, Science and Philosophy. To the abundant evidence of this unnatural coldness we have more than once this session been compelled to refer.

How gratifying then it is for us to be enabled to chronicle a conclusive proof that some of our former students are swayed by a very different emotion. Actuated by a desire to develop the best literary talent in our University, and specially anxious that our College organ may win for itself distinction by the tone and literary merit of the articles which grace its columns, Dr. Waddell (assistant to the Professor of Chemistry, Edinburgh University,) has intimated his intention of offering a prize for the best article which may appear in the columns of the GAZETTE during the session 1886-87.

We cannot too highly commend Dr. Waddell's efforts to promote the cultivation of literary tastes among our students, and truth to tell there is but too much need. Under the system of competitive examinations, our students are but too prone to consider any work which does not bear directly upon the subject matter for examination a waste of energy. We are all quite willing to accept the without exceptions of culture in the classroom. But when it comes to the actual application of our high preconceptions, we are very apt to adopt the short-sighted policy of devoting our time and talents to the small points which are likely to fall in the examinations, and not, by general study and judicious reading and thought, to lay broad and deep an intellectual foundation on which we may hereafter build a mental culture of unusual magnitude and strength. We are but children of a large growth, and like the child we need some glittering bauble to lead us to acquire that which is worth to us a thousand times the value of the prize for which we strive. Realizing this fact, Dr. Waddell has offered to the students of Dalhousie a substantial motive to cultivate the "holistic" part. Dr. Waddell desires it to be understood that he will be only too glad if some

one else will come forward and increase the value of the prize which he offers on the conditions stated in another column. We feel that we voice the sentiment of every student when we say that we owe to the donor of the "Waddell Prize" a debt of gratitude not soon to be forgotten.

WE would call attention to the letter in this number of the GAZETTE signed '85. The subject matter is of a kind peculiarly interesting to foot-ballers. We know from personal observation that the students are specially desirous that a match should come off between "Old and Young" Dalhousie. The letter referred to contains what seems to us a practical solution of how the business should be managed. We would like to see the original promoter of the idea select a team from amongst our graduates and challenge the College Club. No one has a better acquaintance with our graduates and their physical powers; no one is more thoroughly capable of captaining a team. We hope then that we will soon hear from Mr. Patterson, for, as indicated by our correspondent, the session is far spent and spring is at hand.

CORRESPONDENCE.

To the Editor of the Dalhousie Gazette:

SIR,—I was exceedingly pleased to read in your columns recently Mr. Patterson's letter urging the establishment of an annual football match between Old and Young Dalhousie. The case was so strongly put that no additional reasons are required; and I write merely to keep the matter before the minds of your readers. Such a proposal as Mr. Patterson makes must commend itself to all Dalhousians who are lovers of the noble old game.

There may be a little difficulty in organizing an "Old" team at first; but it can easily be overcome if the men required are willing to put themselves to a little trouble. Moreover the number of graduates experienced in football is rapidly increasing; so that the difficulty will soon be one of choice between eager applicants.

Such a game would be one of the most interesting features of the spring meeting; it would afford an opportunity for renewing friendships which have been allowed to grow cold; it would strengthen the interest which we all should have in our *Alma Mater*.

The Spring Convocation is approaching; no time must be lost if we are to make a start this year. Mr.

Patterson, the originator of the idea and an experienced player, should take upon himself the task of organizing and captaining the first team and I would bespeak for him the cordial co-operation and assistance of the foot-ball loving class of '85

BERKLEY'S IDEA OR "NOTION" OF CAUSE.

Berkley's account of "Cause" follows naturally and inevitably from his account of the objective world. "Cause" in its very essence implies not merely a potential, but an actual exercise of active energy. Even granting that two distinct substances, i. e., mind and matter, as vulgarly defined have an actual existence, it is nevertheless impossible to concede that "matter" as we know it—a dead, inert, inactive substance—could exert in the slightest degree whatever that energy and activity implied in the very essence of "a cause." Even from the vulgar point of view, we can concede to spirit, and that alone, the activity inevitably involved in the notion of an efficient cause.

Moreover, when we thoroughly understand the origin of the phenomena cognized through the senses, we are led to see that there is and can be no duality in substance. Our individual minds are directly acted upon by the divine mind and thereby so disposed that we become conscious of ideas of a three-fold variety. Certain of these the mind, in consequence of the nature of its dispositions and in virtue of an innate activity, objectifies,—and as a result, the subjective affections, dispositions and states of the mind appear to consciousness as external objects having an existence apart and distinct from us. Yet, as we have already observed, the essence of these objects is to be perceived, and in virtue of their ideal nature they can have no existence apart from perception. All substance then is spiritual and in spirit alone can we find an efficient cause.

From whence does this notion arise? In connection with the mind's action there is involved a sense of moral responsibility, which can only rest on the conviction of our personal freedom in regard to that action,—a conviction that we have the ability to act or refrain from action. From

this conscious possession of power there arises within us our first notion of "cause." As we exert this innate power, there is effected a change in our subjective ideas, and at once we connect that "effect" with its cause, namely, the exercise of a personal will power.

But it is a manifest truth that the vast majority of our ideas do not arise from such a subjective exercise of will-power. The whole phenomena of nature, the world with its infinity of objective phenomena is but the conscious effect of an omnipotent cause. Not only can we by the exercise of a personal will-power, effect changes in the dispositions of our minds and consequently in our ideas,—which consist in the conscious recognition of their state, but ever, in our states of consciousness or waking moments, the deity acts directly upon our minds and causes such disposition as give rise to our perceptions of the "objective" world, infinite as they are in number and variety.

Thus, our minds have a two-fold nature. The one *active*, in virtue of which it acts as a cause of certain subjective effects; the second *passive*, in virtue of which it is ever receiving new dispositions in consequence of being directly acted upon by the mind of an omnipotent and omnipresent Deity,—a mind which differs from ours, in that it is ever active and never passive.

But it seems apparent that the Deity, in effecting these dispositions which the mind simultaneously objectifies into external objects, follows a regular, harmonious and constant succession within certain definite limits; so that the vulgar mind, which has never risen to an adequate conception of the nature of the cause, is led to the conclusion that the one idea exerts an influence 'per se' upon the idea that succeeds it. In fact, from observing that one particular idea always precedes and is always followed by another particular idea, the vulgar mind is led to attribute to the former that energetic activity essential to a "cause," and deems the second the resultant effect of the manifestation of such activity. In other words, while viewing a mere arbitrary succession of ideas, we consider them as "cause" and "effect."

But the absurdity of such an attribution at once becomes apparent, when we consider the nature of an idea. It is but a passive disposition of the mind; while it is entertained, the mind, in so far as is concerned is necessarily passive.

and as it is the height of folly to imagine that one passive disposition of the mind could effect another and totally different disposition of the mind, much less then could one idea which is the conscious recognition of that passive state by the cause of a second idea of a wholly different nature.

From this contradiction, we must certainly infer that the arbitrary connexion of ideas does not imply the relation of "cause" and "effect," in the proper significance of the terms, but only certain *marks* or *signs* with the thing signified.

"The fire which is seen is not the cause of the pain I suffer upon approaching it, but the mark that forewarns me of it."

"By this means abundance of information is conveyed to us, concerning what we are to expect from such actions, and what methods are proper to be taken for exciting such and such ideas."

"Moreover, as the natural connexion of signs with the things signified is regular and constant, it forms a sort of rational discourse, and is therefore the immediate effect of an intelligent cause."

From these considerations we are justified in concluding that cause is an energetic activity of spirit and of spirit alone: that one notion of cause arises from the deep and innate conviction of individual responsibility for individual actions;—that the "objective" phenomena, which are cognized by our conscious mind are but effects of the one Supreme Cause—the Deity,—that these sequences and successions in phenomena, which are by the vulgar deemed the universal and inevitable relation of cause and effect, are in reality but the arbitrary, intelligible connections of the sign to the thing signified.

Prof. Adams in a speech made at his inauguration as President of Cornell University declared himself in favor of elective studies for advanced students. In his opinion the history of education shows very high results under the systems that have given the greatest liberty of choice. Elective work, however, he believes, cannot be safely entered upon before the beginning of the third year. President Adams, therefore, belongs to the Conservative wing of educational reformers. It has been maintained by some that the student should be supplied the privilege of choice of studies in the very first year of his course; but President Adams wishes him to have time enough to decide upon what suits his tastes and capacities best.

COLLEGE NEWS.

It is worthy of note that in Greek *πάλη* means "wrestling" and *παλιώ* "to be disabled"; in Latin *lucta*, "a wrestling," stands alongside of "luctus," "grief, sorrow;" and our "wrestle" is supposed to be near akin to the Saxon "wraestan," "to burst, tear." These significant associations should be a warning to those who aspire to eminence in this branch of athletics.

MOOT COURT.—The case of Markby and Brand was argued before the Privy Council on Friday evening, the 19th inst. The facts were these:—Mr. Brand, a wholesale druggist in Halifax, sold to a retail druggist for extract of dandelion, a quantity of belladonna, which his clerk had negligently labelled as extract of dandelion. The retail druggist sold it to a country practitioner as extract of dandelion and it was by the practitioner given to plaintiff as such. The plaintiff became seriously ill and brought an action against Mr. Brand based on the statement of facts here set forth. The jury found that there was no negligence on the part of the retail dealer or the country practitioner, and found a verdict for the plaintiff, which was sustained after argument before the full court. Defendant appealed to the Privy Council.

Mr. MacInnis opened for the appellants. He quoted Bigelow to show the English rule was different from the American. He cited Wharton to show the law where the causal connection was broken by the interposition of free agents, as he maintained was the case here, and relied chiefly on the case of Winterbottom v. Wright, 10 M. & W., 109. Mr. MacLennan in reply, began by giving the well-known rule of law that every man owes it as a duty not to injure his neighbor or the public. He cited 11 C. B. N. S., 553, where the rule is laid down that in cases of negligence like the present, no matter through how many hands the article causing the injury passes, redress must be sought from the party first negligently setting it in motion. He cited several opposite cases, among them 6 Ex. 761 which decided there was no necessity of privity contract to form grounds for bringing the action, and also the American case of Thomas v. Winchester, which is identical with the present one.

Mr. Campbell followed, going over the ground covered by his colleague and giving a more detailed statement of the facts of the cases.

Mr. Armstrong for appellants quoted Mayne on Damages, in support of his case. He cited the N. S. Statute relative to the qualification of

druggists and endeavored to show negligence on the part of the retail druggist, a line of argument which the court refused to hear in face of the finding of the jury.

Henry, C. J., thought the appealed should be dismissed. He failed to see any difference between the present case and the case of Dixon v. Bell, and believed there was no new impetus given to the wrong of the defendant by the intermediate parties.

Chisholm, J., concurred. There was no privity of contract between all the parties, nor was it necessary there should be. The defendant was the proper party to bring the action against.

Walsh, J., dissented. He believed the causal relation was broken and that it was the retail druggist's duty to test his drugs.

Appeal dismissed with costs.

THE "WADDELL" PRIZE.—J. B. Waddell, B. Sc., Ph. D., offers a prize of the value of \$5 for the best article published in the DALHOUSIE GAZETTE during the session 1886-'87. The prize will be subject to the following conditions:

1. All Registered Students of this University (whether in Arts, Law or Medicine) for the session 1886-87 shall be entitled to compete.

2. Articles must be written in prose, may be on any subject and must not exceed in length three columns of the GAZETTE.

3. Articles intended for competition must be in the hands of the Editors of the GAZETTE before the end of the Christmas holidays of the session 1886-87.

4. Articles entered for competition shall become the property of the Editors of the GAZETTE.

5. Should any student who has given in a paper desire to withdraw his name from the list of competitors, he may do so by notifying the Editors on or before April 1st, 1887. Or if any student who has contributed an article to the GAZETTE during the session 1886-87 should afterwards wish to enter his article for competition, he may do so by notifying the Editors on or before April 1st, 1887.

Dr. Alexander, Professor of English Literature in this University, has kindly consented to be examiner. The prize will be presented at the spring Convocation of 1887.

REMEMBER the Assault-at-Arms at the Academy, March 9.—Next month two of our Professors lecture. March 10, Prof. McDonald will lecture on behalf of the Pine Hill students. Subject—"Weather and Wiggins." March 25, Prof. Schurman on behalf of the Granville Street Church. Subject—"Darwinism and its Results."

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 are alone expected to understand its contents.

At the play the other evening the Freshies were very much alarmed on the appearance of Banquo's ghost.

We are sorry to hear that one of the Freshmen was so eager in practicing for the *Assault-at-arms* as to get into hot water about it.

Students take warning! A guard has been placed at the door of the English room to prevent scrimmages, and hereafter corporal punishment is to be inflicted upon all offenders. We predict sore heads for the Cornell boys.

How grave and dignified looking must be the Seniors of this year! They occupied the front row in the balcony at the Academy the other evening, and a stranger was heard to remark;—"Holy Moses look at all the ministers."

ONE of our Professors assures his class that in Britain he would be called Professor of *Humanity*. The "boys" have unanimously decided that American civilization is far ahead of that of Ireland.

Senior: "Why are young ladies fond of B. A.'s?"

Freshman: "Give it up."

Senior: "Because they are prospective MA's."

PERSONALS.

ALFRED DICKIE lectured on "Gladstone" at Folly River.

MR. A. P. LOGAN, general '79-'83 is taking his last year in Theology at Auburn Seminary, New York.

AMONG the students at Auburn Theological Seminary is A. G. Cameron, B. Sc., of the Class of '82.

MR. ALLAN CAMERON, a medical student of last winter, is attending the university of New York.

DR. D. M. CHISHOLM, who was a general student in 1878, is now a physician in extensive practice at Port Hood, C. B.

MR. COLIN W. MACDONALD, who attended the Medical school here last winter, returned to his home in Antigonish last week. He has been attending Bellevue Medical college this winter.

REV. J. A. MACDONALD, B. D., who will be remembered by graduates of a few years standing is attending Princeton Theological Seminary, New Jersey. Mr. MacDonald, who is a graduate of the Pacific Theological Seminary, is taking a post-graduate course in order to render himself proficient in Philosophy and Theology.

REV. W. S. WHITTIER, who took his Arts Course at this University, is we are sorry to say, ill in Oakland, California. Mr. Whittier, who was for some time pastor of Chalmer's Church in this city, has been residing in Oakland for the past two years.

R. J. J. EMERSON, B. A., who during his course at Dalhousie was known as one of our most energetic students is, we regret to say, still in delicate health at his home, Sackville, Halifax Co. Mr. Emerson, who graduated in 1879, was for several years an editor of the GAZETTE. Afterwards he was one of the most brilliant writers on the staff of the Montreal *Witness*. We wish for Mr. Emerson, a speedy return to his wonted health and vigour.

The gentleman referred to in the above clipping is Mr. Alfred Dickie, M. A., a member of the Class of '79. Mr. Dickie is a most successful merchant at Stewiacke. It is pleasing to see our graduates keeping up their literary studies and while showing themselves to be first-class business men, nevertheless willing and able to give the public the benefit of the culture which they have acquired during their collegiate course. We wish Mr. Dickie success in his new departure.

E. L. NEWCOMBE, M. A., L. L. B., a member of the class of '78 was for sometime a successful lawyer at Kentville, Kings Co. Recently, however, Mr. Newcombe entered the thriving legal firm of Meagher, Drysdale & Co. of this city. Mr. Newcombe has already won for himself a high reputation as a clear reasoner and a reliable counsel. He will doubtless be a powerful addition to the most enterprising and successful of the junior law firms in this city.

REV. DUNCAN CAMERON who was "Young" prizeman in '77 and an editor of the GAZETTE for '78-'79, inhales the balmy air of Chili's southern clime. Having completed his Arts Course in Dalhousie, Mr. Cameron betook himself to Auburn, N. Y., where he diligently prosecuted his Theological studies. Having completed his divinity course he offered himself to the Foreign Missionary Board of the American Presbyterian Church. Being accepted, he, according to his appointment, proceeded to Chili, where, for several years he has been patiently labouring with marked success.

LAST month T. Stewart, B. A., B. D., was ordained by the Presbytery of St. John as a missionary to labour in the Home Mission Field. Mr. Stewart who has but recently returned from his Theological studies in Edinburgh, graduated from this University in 1882. It is unnecessary to tell any one acquainted with Mr. Stewart that he gives great promise of becoming one of our most distinguished Presbyterian divines.

At the examinations for teaching licenses last summer the following Dalhousie graduates and students took grade A. licenses: H. H. K. Fitzpatrick, B. A., '85, who is now Principal of Shelburne Academy headed the list. He was very closely followed by H. Mellish, B. A., '82, who is now teaching at Pictou Academy, and R. M. Langille, B. A., '85, the present Principal of North Sydney Academy. But besides these graduates, two members of our present Senior Class, Messrs. D. Stewart and J. Calder stood very high in the list of those winning

A licenses. We congratulate these gentlemen on their success.

J. Waddell, B. A., B. Sc., Ph. D., a Gold Medallist of the class of '77, is maintaining his record as a successful student of Natural Science in Edinburgh University. Dr. Waddell, a few years ago won high distinction at the Trinity College, Oxford, examinations in Natural Science. Soon afterwards he won a first-class position at London University, where he took the degree of B. Sc. Proceeding to the continent Dr. Waddell devoted himself for some time to the study of the sciences in the leading European Universities, taking the degree of Ph. D. at Hiedelburg, one of Germany's most celebrated seats of learning. The learned Doctor is still continuing his studies at Edinburgh, where he is an assistant to the Professor of Chemistry. Just now he holds a Vans Dunlop Scholarship of the annual value of £100 tenable for three years. Dr. Waddell's kind interest in Dalhousie students is shown by the prize which he has so generously offered for competition next year.

A SWISS scientist estimates that in 1970 there will be 8,600,000,000 people in the world speaking English, 124,000,000 German and 69,500,000 French. These calculations are made on the hypothesis that in England the population doubles in fifty years; in the United States, Canada and Australia in twenty-five years; in Germany in 105 years; and in France, and the countries using the French Language, 140 years. He does not take into account the suggestion recently advanced by a European student of the movement of nations, that the Chinese are about to take possession of the earth.—*Ex.*

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