

Dr McKay

THE DALHOUSIE GAZETTE

HALIFAX NOVA SCOTIA

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THE SNOBBERY OF EDUCATION.

NEVER before in the history of man has so much been done for the cause of Education as is being done to-day, and we are safe in adding that men and women, as a result, are better educated to-day than ever before, and that the tone of society is becoming higher and higher as the "school-master" goes more and more abroad. But, though this is true, yet we think that we are in danger of detracting greatly from the good effects of this advance. We are speaking now, more especially of Higher Education. It may be that the wrong people are being educated, or, if the people are all right, that the methods of education are all wrong. Whatever be the cause, it cannot be denied that there is a growing tendency, on the part of certain people, who consider themselves educated, to look down on those who have not enjoyed their privileges, and whom they choose to think to be uneducated. They refuse to treat as equals those who "don't know so much as I do." Now if their conduct were actuated by an honest desire to elevate the standard of social life, it might not be open to an unreserved criticism. But there are serious doubts, amounting practically to a certainty, that such is not the motive of their action.

An education sought for and attained for the purpose of fitting one for the performance of the duties of life is a priceless treasure. An education sought for and obtained that one may know more than others becomes a curse to its possessor. And this, we think, is the motive of too many of us. We think that we were especially marked out by Providence to be the "lords of creation" and go to college,—we will not demean "Education" by applying the word,—simply and only that we may have some excuse for asserting our lordship. The true end of education is to fit us, not to be masters, but servants, intelligent, useful servants of our country and her people. What safeguard can that country have, whose educated men and women, that class which should direct her destinies in her best interests, are all absorbed by the idea that they are too high and mighty to associate with the "common herd?"

An educational process which only sharpens the intellect and deadens the heart and soul is a poor substitute for what an education should be. There are lessons which are far more important than any college lessons. It is the aim of college to fit its students to learn these lessons of life. We get our primary lessons in our contact with our fellow-students, but the great lessons can only be learned by contact with the busy, bustling, selfish world.

But what right have even the wisest of us to assume that we know more than the people around us? Every day we are learning, or ought to be learning, that we know nothing. An educated person can generally be judged by the readiness with which he gives his opinion. Silence often speaks louder than speech. Because a person may use bad English occasionally we are not entitled to judge him more poorly educated than ourselves. It is inexcusable for a college man to use ungrammatical constructions, but we must not judge all by our own standard. The people whom we look down upon doubtless possess much valuable and vital knowledge of which we know nothing. We will soon find that our college education is just so much raw material which must be built into our character. Because a person does not know how many men Edward III. had when he killed the Frenchmen at Crecy, or "why a bucket of water does not weigh any more with a two pound fish in it," or any other of the bricks of knowledge with

which we are to build our character, we shall soon learn that he is not necessarily uneducated. Experience will soon teach us that true education does not consist merely in book knowledge, and that many of the best thoughts cannot be found between the covers of any book. The really well-educated people are those who share the results of their privileges with others, but who never snobbishly flaunt themselves as superior beings. Humility forms a very important part of a good education. It is not so much what your work is as how it is done. It is not so much what you possess as how you use it, and those who never saw the inside of a college building often have their minds and hearts stored with nuggets of true wisdom, for the lack of which no amount of classical lore can atone.

There is need that the men and women of our colleges have brought before them the real purpose that their education is intended to serve, in order that when our country looks to them for that service which she has a right to expect from them, she may not be disappointed; that when she asks for bread she may not get a stone; in short, that she will find in them not only leaders who are able and willing to lead, but servants ready to spend their energies and powers for the good and the welfare of their fellows.

THE STUDY OF POLITICAL SCIENCE.

A WRITER in a previous issue of the GAZETTE called attention to the importance of the study of the science of politics and government, and it is with a view to further impressing this importance on the students of our college that we desire to speak more fully, though not so exhaustively as we would wish, upon this living question. It is not too much to say that this is one of the most important of all studies, especially for university students. The aim of education is to fit man for citizenship. Hence the important place which Political Science should occupy is at once manifest. Prof. Seeley of Cambridge, believes that it should be among the principal objects of the great universities of England "to give coherence, connexion and system to the thinking of the nation;" and he looks forward to the time "when the English universities will extend their action over the whole community by creating a vast order of high-class popular teachers, who shall

lend their aid everywhere in the impartial study of great questions, political or other, and so play a part in the guidance of the national mind, such as has never been played by universities in any other country."

These words are full of meaning for ourselves. In a country such as ours in which we have such an elaborate system of local and parliamentary government, it is highly necessary that our universities and our university-trained men should not confine themselves exclusively to classical and mathematical learning, but should endeavour as far as possible to accommodate themselves to the aspirations of the world around them, and thus be in a position to meet the actual requirements of these busy and energetic times. No course of study is better calculated to benefit the student if faithfully pursued. Every man, woman and child has an interest in the efficient administration of government and justice. That study which teaches upon what principles good government rests, the respective duties of the various authorities under which we live, the eternal maxims of civil liberty, is a study which may well be called a science.

What, then, should such a science embrace? In the first place it would mean that we study the history of our own country from its earliest settlement, tracing the various influences through whose action we have arrived at our present position. This would lead us back to a study of the condition of France during the period in which Canada was under her government. It would involve also a consideration of the causes leading to the separation of the thirteen colonies from the mother-land. Politics and History are inseparable. It has been well said that "History is past politics, and politics is present history." We would be led also to a study of general and historical jurisprudence, which opens up a large field, especially in a country in which two separate and distinct codes are followed in its provinces. The importance of the study of international law is at once seen when we consider that we are practically a self-governing country, on the borders of a colossal republic, which fact constantly gives rise to questions difficult of solution. Political economy is another of these useful studies which are naturally allied with others on this wide domain. If we but look around us, and we see how important it is for us to understand the principles or doctrines which have been laid

down by men who have devoted their lives to a science so intimately connected with the material interests of our country.

The study of constitutional law and constitutional History, with a comparative examination of the various institutions of civilized countries, would be a further fruitful field for the practical student. Especially should attention be paid to the constitutions of England and the United States. Nor should we forget our own institutions, in which we have truly been called "heir of all the ages." It must not be supposed that this is a study exclusively for the lawyer or the statesman. No one wishes to see the clergy become embroiled in the purely political conflicts of the day in such a way that their influence in their proper sphere should be lessened, but no one can keep aloof from great human interests, and occasions may and do arise when even clergymen may properly consider it necessary to give warning and advice, not as partisans, but as calm dispassionate critics. For the journalist, also, this study is most important. The press necessarily wields a great influence under popular government. The responsibility resting upon our journalists is great, and they owe it to the country to bring to the numerous questions which come before them for review the most accurate knowledge as well as honesty of purpose.

But why need we particularize? We are all to be called upon to discharge the duties and bear the responsibility of citizenship. The men who laid the foundation of our social and political structure have, we believe, digged down deep and founded it upon a rock. But there is much yet to be done, and it is to the young men of the present day, who are now going out into the world to fight its battles, that the country must look for the carrying on of the work which they have begun.

We believe that there is a necessity that the attention of our students should be called to the importance of taking a more lively interest in these subjects. Unfortunately the means at the disposal of our university forbid the formation of a department devoted exclusively to this study. Such a department, if possible, would, without doubt, become at once one of the most popular and useful in the college. Let us, however, make the best of such opportunities as we have. This is a subject in which much may be done by private study, and one in which no college-trained man can afford to be ignorant.

THE latest publication of the Modern Language Association contains an article on Anglo-Saxon Poetry. The article is by the professor of English at Wells College, Edward Fulton, Ph. D., who is a high honours graduate in English and History of Dalhousie. Professor Fulton, in a short but complete argument, tries to find the best metre for a translation of Old-English poetry in the "four-accent line with an iambic-anapestic, varied occasionally by a trochaic-dactylic movement.

He gives a poetical proof of his theory by translating the "Wanderer" according to the rules he has laid down, and it must be confessed that amongst the many translations of that celebrated fragment, his may be read with profit and pleasure, and he has caught the earth-stepper's spirit as far as one can understand it. Yet his application has not completely vindicated his attitude in using such a metre, and we must hesitate to forego the rendering of Ten Brink or Earle.

All attempts to bring the origin of our literature within modern ken are praiseworthy, for it is surprising how completely unacquainted even well-read people are with old English literature. There is an impression generally abroad that old English has little to offer but the first rudiments of poetry, but a reading of Professor Fulton's rendering of "The Wanderer" will suggest the belief that even one thousand years ago we had a literature by no means despicable.

DALHOUSIANS ABROAD.

III.

IN THE SOUTHERN STATES.

IMPRESSIONS OF ASHEVILLE.

"The ramshackle little train of three cars was joggling slowly on as only a southern railway train can joggle, its whole frame shaking and jarring and rattling in an agony of exertion utterly out of proportion to the speed it was making. It put me in mind, somehow, of a very aged negro sawing wood when he sees charitable gentle-folk coming along the road."

This was not, so far as I know, written on the train which brings the traveller to Asheville; but I once heard of a judge thus addressing a prisoner, "The jury have brought you in not guilty of the theft with which you were charged; should anyone, however, hereafter call you a thief, I would not advise your

prosecuting him for libel." This joggling little train, whose time table so naively tells you not to expect you will necessarily arrive at any given point at the hour mentioned, goes through a lovely country. If you should be fortunate enough to have what we Ashevilleans call "a pretty day," you will not be disposed to quarrel with the slowness of the train. Just before reaching Round Knob there is a delay of twenty minutes at a lovely spot where there is a most interesting natural fountain in the centre of a cup-like depression surrounded by high hills. The water rises 300 feet in a sparkling jet, which swayed by the wind, its crests blown into the loveliest iridescent spray, forms rainbows of surprising brilliancy. Here the traveller either takes a walk to enjoy what old-fashioned people used to call "the beauties of Nature," or he goes into the railway hotel to enjoy the pies and other delicacies provided for him. I do not arrogate to myself any unusual love of the beautiful on the score of having joined the few who walked, nor the many who ate, for a less attractive hostelry I have seldom seen. We did not venture far from the hotel for fear of losing our train, and would gladly have rested against the fence to enjoy the view had it not borne the oft-repeated legend, "You are forbidden to lean against this fence." This seeming inhospitality is perhaps designed to drive those who would not be drawn to the comforts of the hotel.

Round Knob, in the very heart of the Blue Ridge, is surrounded by mountains, two of which, Grandfather and Pinnacle, rise to a height of 6000 feet. Here begins that wonderful piece of engineering which enables the Southern Railway to ascend the mountains. The grade is so steep that the track covers five miles to make an ascent of a quarter of a mile. At one point four parallel tracks may be seen; further on we saw the track in 17 different places. At times the engine and cars next it could be seen from the window of our Pullman, whose floors sloped perceptibly. The train goes through six tunnels and many picturesque gorges before the two over-strained, groaning engines stop to cool off on the summit. The few remaining miles to Asheville are pretty, if not striking, especially the first view of that lovely little river, the Swannanoa. Probably none of us in our hearts love millionaires; they do not, as a class, appeal to our sympathies; against Mr. George Vanderbilt I have a personal grudge, for he has bought miles of the prettiest part of the Swannanoa. He might have been content with one bank. His huge place is called Biltmore, a union of his father's and mother's name. I have heard he was an affectionate son; "the burglar is not always burgling." On Wednesdays and Saturdays, when Mr. Vanderbilt is not in Asheville, having got a ticket from the agent, you may drive through the grounds, provided you do not alight or drive within sight of the house or pleasure grounds. The cabmen take advantage of the rule

against walking to charge a special rate for a drive to Biltmore. Of course I can give no description of the house and gardens from my own observation, but I have been told Mr. Vanderbilt has spent more than \$8,000,000 on the estate. There are 60 miles of perfect roads; 10,000 acres have been made into a park and 60,000,000 shrubs have been set out. The house is adapted from a French chateau in Blois; in style it is Gothic Renaissance, 700 feet long, 190 wide and 190 high, including the turret. The grounds I did see have the, to me, fatal defect of newness, making one think of a huge nursery garden. Only the Swannanoa is lovely as a turn in the road brings it in view from time to time, and that only I grudge the rich man. I once heard a sermon on Solomon's Temple from a delightful old clergyman in a very quiet little country church. "Babylon," he said, "prided herself out of her hanging gardens, London prides herself out of Westminster Abbey, and Halifax prides herself out of her new post office." No less true is it that Asheville prides herself out of Biltmore. Truly Asheville is "no blate," as the Scotch say, when her own charms are in question. "The Queen Mountain City of the South," "the Switzerland of America," "the Land of the Sky," are some of the names she gives herself.

Asheville is a town of boarding-houses, many of them very good. The business part of the town is very compact, with well paved streets. The residential part spreads out from it in every direction, each house standing in its own little plot of ground like the villas and semi-detached houses of England. The Appalachian Mountains form a wonderful background for the town. The finest view is from Sunset Drive when the setting sun fills the intervening valley with a violet haze, and clothes the distant mountain with a beauty scarcely less ethereal than the rosy clouds above them. But if evening is their hour of pride, early morning has her own loveliness, when their faintly purple sides, lightly veiled by trails of pearly mist, bring to mind Joel's fine descriptive words, "Morning spread upon the Mountains." Penley has caught something of the same effect in some of his pictures of the Scotch mountains. The mountain people give a touch of the picture-que to the streets of Asheville, notwithstanding a total lack of beauty not only in the men and women but even in the children. The young women have thin, drawn, pallid faces, with sunken eyes and an expression of hopeless patience under the universal sun-bonnet. Their hard lives and constant habit of chewing snuff off-setting, no doubt, the fine mountain air. Respect for our common womanhood forbids any description of the old women. The men are tall and loose-jointed, with sharp features, often regular; colourless skins, black-lustre eyes, and a dull, vacant expression. They ride well, using a modified Mexican saddle, often with saddle bags attached.

The ordinary country cart is long and covered with a white cotton top, such as we see in old pictures of emigrants going West. When more than two mules are used, a boy rides one of the wheel mules. There is also an uncovered cart, shaped like a dory on wheels. The body is painted red, or pea green, or yellow ochre, the wheels being unpainted, which increases the resemblance. These mountain people, whose quaint "we uns" and "you uns" seem to transport us to the scenes of Egbert Craddock's stories, come from long distances to sell their scanty produce, but their business would not commend themselves to their sharper Yankee brothers. One man drove in 38 miles, camping at night in his covered cart, cooking his meals by the road-side, to sell five dollars' worth of sweet potatoes.

The stranger in Asheville is puzzled at hearing that someone "lives at the cove," or "across the creek," knowing how far it is from the sea; he learns later that the "cove" is the narrow valley behind Town Mountain, and the "creek" is the tiny stream running across the road at one end of it. One is reminded of the railway porter to whom Frank Buckland had just intrusted his latest purchases from Jamrach's, murmuring, "Monkeys are dogs, and squirrels are rabbits, and parrots are hens, but what are snakes?" Here azaleas are honeysuckles, laurels are ivy, and tulip trees are poplars. This last, with its handsome, curious flowers of yellow and green, grows to a great size here. In the adjoining county of Hayward there is a church 50 feet long and 30 feet wide, built, frame, floor, roof, shingles and spire, from the wood of one tulip tree. This strikes me as a pretty good story, but, conclusive proof, you can see the church from the railway.

The forests of this part of North Carolina are very valuable, including many varieties of trees, growing larger here than in the Northern states. One-third of all the turpentine and rosin in use is produced in the mountains of North Carolina. There is also a large trade in medicinal herbs, of which no fewer than 700 kinds grow wild on the mountains and are shipped to Europe and the northern states in great quantities. Holly and mistletoe abound and might be sent north at Christmas when the mountain people are necessarily idle and in great want of money.

In spring, lovely flowers cover the hillsides,—our own may-flower, but far inferior in size and scent; violets, pale blue, light, dark and reddish purple; hepaticas, lavender, purple and white; phloxes, both tall and dwarf; pure white oxalis; lady slippers, large and small, yellow and our crimson variety looking very plebeian beside her more delicate sisters; wood anemones, dwarf irises, columbines, and many others whose names I do not know. Even more beautiful are the flowering shrubs, rhododendrons growing in some places to the size of small trees; azaleas,

orange, flame-coloured, lemon, rose and white; kalmias, huge bushes with long laurel leaves and immense bunches or apple-blossom pink flowers, the queen of Asheville flowers, I being judge; and last but not least, half way between a shrub and a tree, the dogwood filling the hollow with drifts of snow-white blossoms.

The many pretty drives about Asheville are by no means its least attraction. Whether they follow the banks of the French Broad, or skirt the base of the nearer hills, or zigzag up the mountain sides, each has its characteristic charm. The livery stables furnish comfortable carriages and really good, well-groomed horses that would do no discredit to a gentleman's stables. Unfortunately none of the roads are macadamized, and after a heavy rain they are almost impassable. At such times the natives say, "Its a pretty day over-head." An eccentric old gentleman, hearing the familiar remark once too often, answered somewhat testily, "Yes, yes, but we are not walking that way to-day." When the summer comes the northern invalids and their friends are exchanged for southern families, glad to take advantage of the comparative coolness of the mountains. Asheville is then very gay, the same people coming year after year are welcomed as old friends.

I will bring these necessarily somewhat superficial impressions to a close by a quotation from the Asheville College paper: "You may be familiar with the beauties of California, you may have seen the Bay of Naples, you may have watched the sun set on Mont Blanc, you may have travelled through Evangeline's land, but you have still something to see if you have never seen Asheville."

MARY W. RITCHIE.

THE LAW RESULTS.

"Hope deferred maketh the heart sick." This truth was abundantly proved true in reference to the results of the law examinations. Almost daily, for some weeks, lists were expected, but day followed day, and week succeeded week, and still the awful secret was not revealed. At length, on Wednesday, March 16th, the results were declared, and, following the precedent of previous years, we publish them in this issue of the GAZETTE, not waiting until we have the results of the examinations in the other faculties. The results are as follows:—

CONSTITUTIONAL HISTORY.

Class I.—Crowe, Sedgewick.
Class II.—Foley, Begg, Richardson, Routledge, Ross.
Pass (in alphabetical order)—Blanchard, Butts, Finlayson, Fulton, Jardine, Keith, Lawson, Pearson, Ternan.
Special Exam.—Davis.

CRIMINAL LAW.

Class I.—Burchell, Foley, Richardson, Jardine.
Class II.—O'Hearn, Waddell, Freeman, Douglas.
Pass (in alphabetical order)—Begg, Brehaut, Butts, Finlayson, Killam, Moseley, Nichols, F. W. Pearson, Reynolds, Ternan.

INTERNATIONAL LAW.

Class I.—Purney, MacEchen, Mahon, Cummings, O'Connor, Finn, McLeod.
Class II.—Oakes, McLatchy, Boyd, Jamieson, Parsons, W. R.
Pass.—Dunn, Leahy, Mills, Nichols, G. E. E., Robertson.

CONSTITUTIONAL LAW.

Class I.—Gray, McIntyre, Newcomb, Richardson, Matheson.
Class II.—McDonald, Sargent, Freeman, McKay, J. J. Nichols, F. W. Murphy.
Pass.—Cameron, Church, Douglas, Fawcett, Foote, Harris, Killam, Lambe, McKay, H. S. McMillan, O'Mullin.

BILLS AND NOTES.

Class I.—Burchell, McDonald, MacIntyre, Newcomb, McKay, H. S. Purney, McLeod, O'Connor, Gray, Mahon, MacEchen, Nichols, E. H. Douglas, MacKay, J. S. Finn, Waddell, Matheson.
Class II.—Fawcett, Robertson, Freeman, Lambe, Ayre, Foote, Leahy, Murphy, Killam, Tufts, Sargeant, Nichols, F. W. Cummings, Purdy, Jamieson, McLatchey, Mills, Putnam, Cameron, Oakes.
Pass.—Church, McMillan, O'Mullin, Harris, Boyd, Dunn, Parsons, W. R. Parsons, G. H. Schurman.

CONFLICT OF LAWS.

Class I.—None.
Class II.—Nicholas, E. H. Cummings.
Pass—Purdy, Foote, Parsons, G. H. Tufts.

PROCEDURE.

Class I.—Purney, McLatchey, Waddell.
Class II.—Parsons, G. H., Purdy, Boyd, Oakes, Nichol, E. H.
Pass—Leahy, O'Connor, Parsons, W. R. Tufts, Putnam, MacEchen, MacLeod, Kaulbach, Finn, Nichols, G. E. E., Dunn.

EQUITY.

Class I.—Burchell, McIntyre, O'Connor, Finn, MacEchen, Cummings, Mahon, Purney, Grey, Putnam, Jamieson, Douglas.
Class II.—MacLeod, Ayre, Foote, Robertson, E. H., Nichols, Newcombe, Murphy, Cameron, Boyd, MacDonald, Matheson, Sargent, Oakes, H. S. McKay, J. S. McKay, Tufts.
Pass.—McMillan, Waddell, Harris, F. W. Nichols, Lambe, Killam, Fawcett, Church, G. E. E. Nichols, Richardson, Purdy, W. R. Parsons, Leahy, Butts, Schurman, Freeman, McLatchy, G. H. Parsons, Mills, O'Mullin.

CONTRACTS.

Class I.—Foley, Finlayson.
Class II.—Brehaut, O'Hearn, Jardine.
Pass.—Moseley, Butts, Begg, Ternan, Pearson.

TORTS.

Class I.—Finlayson, Foley, Freeman.
Class II.—Jardine, Killam, Douglas, Pearson, Nichols, F. W., Begg.
Pass.—O'Hearn, Brehaut, Butts.

REAL PROPERTY.

Class I.—Foley, Butts, Reynolds, Douglas, Brehaut.

Class II.—Begg, Jardine, O'Hearn, Freeman, Ternan.

Passed.—Finlayson, Moseley, Killam, Pearson, Nichols, F. W.

SHIPPING.

Class I.—Burchell, McIntyre, Grey, Newcombe, O'Connor, Cameron, McDonald, Waddell, Purney.

Class II.—McLatchy, Mahon, Cummings, Purdy, Macleod, E. H. Nichols, Richardson, Ayre, Jamieson, Sargent, W. R. Parsons, MacEchen, Leahy, Robertson, Putnam.

Pass.—Boyd, Church, Dunn, Fawcett, Finn, Foote, Harris, Lambe, H. S. MacKay, MacMillan, Matheson, Mills, Murphy, G. E. E. Nichols, Oakes, O'Mullin, G. A. Parsons, Schurman, Slayter, Tufts.

PARTNERSHIP AND COMPANIES.

Class I.—Burchell, MacEchen, Macleod, Newcombe.

Class II.—Church, Cameron, McMillan, Grey, McLatchy.

Passed (in alphabetical order.)—Ayre, Boyd, Cummings, Douglas, Dunn, Fawcett, Finn, Freeman, Harris, Jamieson, Killam, Leahy, McDonald, MacIntyre, H. S. McKay, J. J. McKay, Mahon, Mills, Murphy, Newcombe, E. H. Nichols, F. W. Nichols, G. E. E. Nichols, Oakes, O'Connor, S. H. Parsons, W. R. Parsons, Purdy, Purney, Putnam, Richardson, Robertson, Sergeant, Schurman, Slayter, Waddell.

[THE GAZETTE, in this issue, congratulates itself in being able to publish the address recently delivered by the Rev. J. W. Falconer of Truro. This address was given before the students of the University as one of the regular Sunday afternoon lectures under the auspices of the Y. M. C. A. Since hearing Mr. Falconer many students have expressed a desire to have his opinions before them in print, that they might consider them more fully at leisure, and as the "Will to Believe" is a subject interesting to approach from any quarter, we have been particularly pleased to gratify the request.]

THE WILL TO BELIEVE.

The title of my lecture was suggested by a volume of essays published a few months ago by William James, Professor of Psychology in Harvard University. The first four of these are largely concerned with defending the legitimacy of religious faith. They were given to academic audiences, some of them to the Y. M. C. A. of the college, and contain answers to problems that are continually arising among those whose ways are studious.

The first essay is entitled "The Will to Believe," and is a defence of those who accept the religious hypothesis as their own. The opening sentences which I shall quote give a fair outline of the purpose of the thesis. "In the recently published life, by Leslie Stephen, of his brother Fitz James, there is an

account of a school to which the latter went when he was a boy. The teacher, a certain Mr. Guest, used to converse with his pupils in this wise: Gurney, what is the difference between justification and sanctification? Stephen, prove the omnipotence of God, etc.? In the midst of our Harvard freethinking and indifference we are prone to imagine that here (in Brown University) at your good old orthodox college, conversation continues to be somewhat upon this order: and to show you that we at Harvard have not lost all interest in these vital questions, I have brought with me to-night something like a sermon on justification by faith to read to you. I mean an essay in justification of faith, a defence of our right to adopt a believing attitude in religious matters, in spite of the fact that our merely logical intellect may not have been coerced."

"The Will to Believe," accordingly, is the title of my paper.

It is quite refreshing, and almost suggestive of complacent humour for the theologian, to come across so unexpected a defender of the salutary power of faith, in one who is a strong advocate of a scientific basis to knowledge. We may well expect that the lower forts along the line will send in their submission to religion, seeing that one who has manned the citadel where science is resident on her intellectual throne, has yielded his obedience. The admission is here made that the logical faculty does not suffice to meet the demands that the world makes upon us, and our non-intellectual nature is acknowledged as having a direct influence upon our opinions. "There are passionate and volitional tendencies which run before, and others which come after belief, and it is only the latter that are too late for the fair." Prof. James claims that desire and will have an honourable place in the formation of our opinions, since, in many instances, we are brought to a point where our decision is required between questions on which the proof of reason is quite impossible.

Religion is the most outstanding instance of this. Every man as he begins to look round the world in which he is placed, and seeks to get his position in its midst, finds sooner or later that there is a subject that has been long of import to his fellows. He passes sometime or other into the atmosphere of religion, which he finds to be of vast proportions. He is perhaps surprised to see how widespread it is. He finds the problems that arise are between the eternal things, such as right and wrong, the true purpose of living, the future of the race, the nearness of that God who is the first cause of all. He thus meets with a system of beliefs that have existed hundreds of years, and at this day are as strong as ever. Centuries have come and run their course, yet religious opinions are still at their work. No winter glueing has stopped them from budding at the prime. He finds that religion has done more to mould the tone of society than

ought else in civilization. He also finds the great society of those who claim to be the followers of the religion of Jesus Christ, the Church of God; he observes how it seeks to multiply itself in all quarters. At his college he hears of it. He comes across great things such as the Student Volunteer Movement. Your President has reminded me that to-day is the Sabbath on which the World's Student Christian Federation is to have prayer for the advance of its work. He finds that religion has been the inspirer of art, the builder of character, the consoler of the needy; and that noblest minds have found it to be their solace and joy. He also comes upon its greatest claim of all: that a Person, Jesus Christ, was God moving among men. One who gave Himself out to be the express image of the Eternal Father, and the desire of all the nations, who maintained that He was the Way, the Truth, and the Life, and that no other way was open to lead men to the highest. Such is a slight outline of what the man observes as he takes into consideration the religious question. But when he comes to test it by the laws of direct observation and applies logical reasoning to it, he also finds that it refuses to submit to his advances; it is coy. The religious hypothesis of life is not flanked with arguments that appeal at once to the well trained reason. Religion offers itself to the world, and is anxious to let itself be bought; but in spite of the desire for propagation, it will not accept whatever terms may be offered. If man ask the way to obtain it, religion answers, "you can have me if you give my weight in *faith*. If you haven't faith it will be impossible to take advantage of me." There is risk required ere you obtain the blessing. Venture is the condition of getting religion. Browning puts it very well in the opening of *EASTER DAY*, where he tries to explain why God chose faith as the condition of getting his good pleasure:—

" Faith may be, one agrees,
 " A touchstone of God's purposes.
 " Could he us acquit or condemn
 " For holding what no hand can loose,
 " Rejecting what we can't but choose?
 " As well award the victor's wreath
 " To whosoever should take breath
 " Duly each moment while he lived,
 " Grant heaven, because a man contrived
 " To see its sunlight every day
 " He walked forth on the public way.
 " You must mix some uncertainty
 " With faith, if you would have faith be."

Such is the apparently anomalous position in which the man is placed who comes to the consideration of religion. He finds that it has a large claim on his acceptance, but it does not submit to the ordinary methods of the intellect. Risk and you will

get me, religion seems to say. Risk not and you lose. Nor is there any intermediate position. There is no half-way house in which a man may wait until he sees reasons to advance. He who delays is in the same position as he who refuses the risk.

Religion is as James expresses it, a forced and momentous option. There are options that are neither forced nor momentous, on which a formation of opinion is quite indifferent. For instance: it is not a matter of life and death for you and me in Nova Scotia to have made a decision on the silver question. True, the settlement of the subject might have a slight influence upon us, but we shall be able to get enough to eat and drink and be able to lie down to rest quietly, whatever be decided. Or again, it is a matter of comparative unimportance whether this world is made by sudden act or by a process of development. Of course there will result a slight change in the furniture of our mental household, but it will be only parallel with the changes which the thrifty housekeeper is constantly making in her domain, as when she puts the sofa where the arm chair was and turns the carpet upside down. These are instances where we may delay our decision and yet not suffer materially from it; they are neither forced nor momentous.

It is however different with religion; for to wait until it seems natural is to lose the great end that is offered; and the gain of the service of Jesus Christ can only come to them who throw themselves into the midst of His teaching with intensity and whole-heartedness. To refuse to run the risk is to lose altogether.

Let us see clearly the position. We are not saying that the person who receives religion has no ground for his opinion, while the other follows his reason alone. That would be the crude position of the school boy who, when asked what faith was, replied, "Faith is believing what you know isn't true." The controversy is not between those who accept religion, and those who say, religion is all superstition and untrue. It is not an argument between the advocate and the opponent of religion. But the question is this: when the final word is not and cannot be given by intellect, is it sufficient to trust the hope of religion being true rather than the fear of its being false. Is delusion through hope, asks James, more than delusion by fear?

In the remainder of my lecture, I desire to show the legitimate place that will have in the formation of belief. My aim will be to discount the intellect, to check its stupendous claim, to bid it be less arrogant than it frequently is, and to remind it that the rule of all things is to stoop ere victory comes. Perhaps you will say, it is very hazardous to bring the charge against reason of being too aggressive; it will seem like an act of suicide. Is not reason our best self, whereby we are magnified in the pres-

ence of the animals and also of God? Often I used to look at the inscription in the Logic class-room of our college and read, "On earth there is nothing great but man and in man there is nothing great but mind." We used to be told that the Greek philosopher, who first recognized the value of the *nous* or mind, seemed like a sober man in the midst of men intoxicated. But these things do not move us; the room of life is much larger than the Logic room, and intoxicated men themselves become sober again and criticise. I fear that I take my life in my hands when I venture to make any criticism on so august an institution as a university. Yet, does not its danger lie here, that it is prone to flatter the intellect? The function of the college is to lift high the torch of learning so that ignorance which lurks even in high places may start back abashed. But it sometimes happens that when the lamp is turned too high, it begins to smoke and the shade is beclouded. When intellect is turned too high it obscures the sight. A student is peculiarly under the influence of the mind; he is in the grasp of the intellectual tyranny, and his difficulty is to yield to any other persuasion than that of scientific evidence. In such places as this, the scientific temper is dominant, and is opposed to the methods of faith; for it is prone to rule out of court any claimant for an hearing that does not give assurance of distinct proof. The rule of direct observation is regnant. Such is the honourable function of the university; and the honourable function of the student is to sing the praises of that mind which God has given us. The period of undergraduate life is the happy time of mental discipline. The student is taking the honours of the intellectual world. He resides in the fair land of reason. But I should like to take you a journey into another country, and to assure you that the land of reason is not the promised land, but that its advanced agents, wherein they have spoken of it alone, often beguile us with false hopes, and that the lands that border on the intellect have peculiar riches, if you will only step across the boundary. I shall quote from the volume of essays one of the extreme statements of a scientific agent who unduly magnifies the intellect. Clifford writes:—"Belief is desecrated when given to unproved and unquestioned statements for the solace and private pleasure of the believer. If a belief has been accepted on insufficient evidence the pleasure is a stolen one. It is wrong always, everywhere, and by every one, to believe anything on insufficient evidence." That is all very fine at a distance. But it is like some paid agent in England who holds up to the would-be emigrant the glorious possibility of the gold fields of Nova Scotia. At that distance there is not much difficulty in carrying away the mind of the enquirer. But alas, the high words fall very low when he lands on our shore. The gold is still further west.

"Believe nothing except on sufficient evidence!" Yes, but what is sufficient evidence? What is quite enough for me may only seem a poor excuse for you. There is no sign given us when we find it. Sufficiency is not of the mind. Truth seeking is prospecting rather than picking up gold nuggets. There is no internal voice that stops and says, ah! that is sufficient for me, you have struck the lead, for as soon as we have heard the voice of truth assuring us of its presence, we discover that we were mistaken; the sound was only the answer echo makes at night. Your bell rings when you are to enter your classes. No bell rings when you enter into the great class-room of truth. Seeing then that we are at a loss for any such ultimate external test, we must not be too severely condemned for daring to question the supremacy of intellect when it alone claims to settle all the problems of life. There are other different factors that go to the making up of our opinions. Our beliefs are no simple product that can be explained by an easy process, composed of so much reason, and of value according to the proportion of mind they contain; there are volitional and passional influences that have to do with the complexity of our convictions and motives for action. The heart unites with the mind to yield the issues of life; and as a man thinketh in his heart so is he. We go on now to try and make plain that the intellect boasts too high things when it says, "I alone am the door, all who come in any other way are thieves and robbers." Let us take the easiest sphere of all, viz., that of ordinary observation, and we shall see how complex an act is the ordinary one of watching. There is much more than the direct gaze; for the whole tone of the beholder makes up a great deal of what he sees. The way and direction in which we look determine to a great extent what we see, and there are innumerable things which go to account for the simplest act of watching: attention, habit, perseverance, truthfulness, accuracy, past association, the quick desire. All these are significant factors; otherwise, how can you account for the different readings of nature? Where one beholds a speck another sees a star. A woman of rank once said to Turner, the great painter of England, that she could not see in nature the effects as he depicted them on his canvas. The artist replied:—"Ah madame, do you not wish you could?" He struck an important truth that there was a third party beside the object and the eye, and this was the quality of the person whose eyes were directed thereto; a sense of beauty; a feeling if you choose; an emotion of the beautiful. Similarly, the old proverb is enough to show us the action of the will, There are none so blind as those who will not see. There is thus the will to see.

(Concluded in next No.)

THE GLEE CLUB CONCERT.

The evening of the 31st was the only stormy one of the month. It is a pity, however, that our patrons could not have tasted of the Glee Club's performance before, for if they had the inclemencies of the weather would not have kept them away. Still, a goodly crowd gathered, including two or three of the profs.

The following is the programme:—

PART I.

- I. March.—"Onward".....*Geibel.*
GLEE CLUB.
- II. Piano Solo.—"Polonaise".....*Monuskyi.*
MISS M. McMLILAN.
- III. Double Quartette.—"Requiem".....*Schubert.*
MISSES O'DONNELL, CAMPBELL, HUESTIS and MACDONALD.
MESSRS. DYMOND, ROACH, WOOD and ANDERSON.
- IV. Song.—Selected.....
MR. W. R. SHUTE
- V. Violin Solo.—Selected.....
MISS L. HARRINGTON.
- VI. Glee.—"March of the Men of Harlech".....*Arr. by E. A. Mills.*
GLEE CLUB.
- VII. Song.—Selected.....
MR. A. D. JOHNSTON.
- VIII. Saga.—"Petrus Humberlicus" (*By compulsion*).....*Pademurfi.*
MR. W. T. MCKINNON.
- IX. Song.—"Mandalay".....*Arr. by C. J. Ramesburg.*
MR. N. MURRAY.
- X. Soliloquium.—"Agricola Antiquus et Piger".....*Geibel.*
MR. W. H. SEDGEWICK Cum Gregibus

PART II.

- I. Chorus.—"Princess Bonnie".....*Spencer.*
GLEE CLUB.
- II. Song.—Selected.....
MR. W. E. HEBB.
- III. Violin Solo.—Mazurka.....*Demuth.*
MISS A. HOBRECKER.
- IV. Song.—"Asthore".....*Trotter.*
MR. W. A. DYMOND.
- V. Chorus.—"The Maid of the Mountain".....*Geibel.*
GLEE CLUB.
- VI. Skitticus.—"Splendid Mendax".....*Ligneusgeorgius.*
MR. GEO. WOOD Et Piscatores.
- VII. Glee.—"The Red Cross Knight".....*Callcott.*
GLEE CLUB.

- VIII. Recitation.....
MR. A. D. JOHNSTON.
- IX. Epicus.—"Viri Fortes Pini Jugi".....*Scorasadhambh Cicero.*
MR. J. H. A. ANDERSON.
- X. Chorus.—"Our Canada".....*Mackintosh.*
GLEE CLUB
"GOD SAVE THE QUEEN."

It is difficult to praise where there was so much worthy of praise, but we must notice the particularly satisfactory efforts of Miss Harrington and Miss Hobrecker. Their violin solos were heartily encored, and the audience regretted that, owing to the length of the entertainment, they were obliged to accept only a curtsey as a quietus to their applause. Mr. Hebb is, of course, a favorite—always, and a new appearance, Mr. Dymond, well merited the hearty greeting accorded him. Mr. Delaney has the Glee Club well in hand, and of all the well-trained renderings perhaps the chorus "Princess Bonnie" was most acceptable to the listeners.

Miss E. Bentley presided at the piano most acceptably. In their talented accompanist the club possesses a treasure. Her services during the season have been most faithful and in the highest degree pleasing, and to her is due not a little of the success of the evening's entertainment. Mr. B. C. Anderson acted as accompanist for the parodies.

The parodies were, with one exception, kept to the end, and whilst we cannot unequivocally say it was the reservation of good wine until the last, yet there were some very pungent hits. But possibly some were too long drawn out, though the audience seemed to enjoy them all. The "Splendid Mendax" may have been the best rendered, but undoubtedly the epic recounting the accident to the "pine hill braves," as we translate a difficult idiom, was the best hit of the evening. Though we must agree with a fourth year man in Mathematics, that it was cruel to be soaked in the Arm and then to be soaked at the concert as well.

On the whole the concert was good, and the professor and students who have devoted valuable time to making this particular society a success must feel considerable satisfaction in having such a happy issue to their endeavours.

ACADIA COLLEGE has, with Kings, made a desirable innovation by the debate recently held at Windsor. We are sorry that for some not generally defined reason the oratorical contest between Dalhousie and Wolfville has been postponed, for even though such measuring of powers be of little value in itself, yet the good-fellowship and interest awakened thereby is, as an indirect influence, very potent. Possibly next session the proposition may be again considered.

Dallustensia.

PROF.—We have gone over Euclid's way of proving this important theorem; now we will have Mr. McK-s-y's proof.

B-R-L (freshman) has not yet given up hope of a prize for regular attendance

We hear with regret that one of the freshmen has been attacked by a disease to which freshmen are peculiarly subject.

THE faculty has received a petition for a smoking room from R-t-ge, as he finds the front steps rather inconvenient for that purpose.

G. W. MCK., in electric (A number of passengers have just been handed transfers) G. W.—“Please, Mr. Conductor, I want a receipt for my five cents, too.”

M., a classical senior, lost his diary, and before returning it, the finder, a freshman, had the audacity to copy a page, which we publish *in toto* :—

“March 22.—Better than Klondike. Skipped Greek—Tossed cents. J. H. A. Dr. 4 cts., A. O'B. 12, A. M. H. Cr. 4, G. N. McK. Dr 14, 'Melican Man' Cr. 2. Afternoon—Spent 2 hours discussing with 'Philosophic Vagabond.' Evening—Saw Miss—” Here it turns over to another page.

CONCERNING James Henry Addison Anderson, David Wallace MacKenzie, and Henry Stanley Crowe.

Anderson and Crowe (near Wallace's)—Here Dave, you buy it

Dave (with the total four cents, to Wallace)—Please how much is your oranges, please?

Wallace—Five-cents-apiece, (but observing Dave's quivering lip) Fourillo.

So beneath the corner electric the happy urchins gloat over their treasure.

Henry—Let me carry it

Anderson—No, I will.

“No, I will,” says the little newsboy who has drawn near (but he spoke in secret), and he did. For he inserted his hand in Anderson's pocket, and the orange he inserted into his own, and “got him away on his feet.”

Question: Why does the philosopher appear as a hypocrite to Dave and Henry?

AN additional chapter in Gibbon for those not wishing distinction in third year.

If a man were called upon to fix the period in the history of the college in which the condition of F-l-t-n was most miserable and wretched, he would without hesitation name that from the posting of the bogus law return to the appearance of the true results upon the bulletin board. The appearance or non-appearance of his name alternately elated or depressed a native of Stewiacke, and a varying temperament proved the equal uncertainty of human joy or sorrow. A day of extraordinary limb elongation was followed by a night of terror, the intensity of whose awfulness was increased by the assurance of those, who might reasonably doubt their own veracity, that he was pulled beyond recall.

Calamity though expected may yet be alleviated, while distant, by hope, but the unalterableness of destruction which is proclaimed by the absence of our name from the pass is a fate which must be of necessity paralyzing to all. A creature of circumstance, man is not the author of his own fate, and in the decision of a senate was the result of F-l-t-n's efforts destined to come forth. A palpable and transparent joke should be apparent by its inconsistencies to all, for with a sausage at the top and a great distinction man below was the result proclaimed to the university. But the

face of childhood may smile even in its tears without adequate cause, and the exponent of Stewiacke beheld afterwards in the zenith those beliefs which he had seen formerly depressed out of sight. A morning of anxiety was followed by an afternoon relief, and the consciousness of being *pulled was obliterated in the satisfaction of a pass. A voice which suspense had silenced once more proclaimed the phenomenon which was its origin, and he who has been so often waylaid confirms the likelihood that he will be overtaken again.

* This word has a double meaning.—Ed.

THE BEUK AGENTS.

‘Twas in that howff o’ gold cure fame,
In Januar’s month an agent came,
To pick out students not too blate,
Wha wad guid beuk agents make.
The first he picked they ca’ him Watt,
He soon was tanglit in the knot;
His smile, his tone, persuasive ways,
And collar e’en that lassies praise,
Showed him weel fit for far abroad,
“Whare sailors gang to fish for cod
Anither yin, na thrang at hame,
A Junior—Borden is his name—
Will also gang to Newfoundland
And at beuk selling try a hand.
Nae dobut but they’ll be fain o’ ither
An’ unco pack an’ thick thegither.

Some thocht the agent rather stupid
For pickin’ out our guid friend “Cupid,”
But ‘tween oursel’s there’s waur than “Mel”
Wha will try that beuk to sell:
In Digby, wi’ his tongue sae gleg
Beuk agent like he’ll “pull the leg.”
While “Cupid” can work the “wooly west,”
For the far east a clansmen’s best,
One whose honest, sonsie face
Has made him friends in ilka place:
One picked frae the McKenzie clan
Will in Cape Breton, man to man
And house to house a canvass make
To see wha a beuk will take.
Anither lad o’ this same clan,
Philosopher, straight honest man
Will gang whare people live on kraut,
We hope they winna pit him out,
But by his beuks in many a dozen
For brother, sister, aunt and cousin.

He picked out twa to “dae” the city,
They are na blate, nor young, nor pretty;
The yin’s a Freshman, oh, sae green,
On “break up” night yon lad was seen;
He spouted lang about his class,
He showed himself a verra ass;
The ither yin’s a Sophomore,
And o’ his class the orator.
R—s. and McI. we winna mention,
Nor ither scarce worth our attention,
We hope they’ll never be neglected,
Nor huff’d, nor cuff’d, nor disrespectit —A. L. M.

Personals.

MR. R. MACVICAR, L. L. B., '96, has opened a law office at Dawson City.

WE are sorry to hear of the illness of Miss Lillie Boak, which prevents her continuing the work of her year.

MR. THOMAS A. LAWSON, B. A., '95, one of our Honour graduates in Mathematical Physics, takes the place of Mr. J. R. Morton as principal of the Chester school. Mr. Morton has accepted an appointment in the finance department, Ottawa.

MR. H. GRAHAM CREELMAN, B. Sc., has, since the beginning of the year, been instructor at the Physical Laboratory in Purdue University, Indiana. He graduated with Honours in Mathematical Physics in '81, and at the same time captured the Governor-General's Gold Medal.

MR. DUNCAN M. MCRAE, B. A., '96, intends going as a missionary to Korea in the early summer in company with Dr. Grierson and Mr. Foote. The students of the Presbyterian College, Pine Hill, are holding themselves mainly responsible for his support, and we have no doubt that the one who has so often upheld the honour of the "Yellow and Black" will be equally faithful to unfurl his banner and show his colours in his chosen field of labour.

Medical Department.

WE are pleased to observe that our graduating class in Medicine has followed the example of the other graduating classes, and has had a large class picture made by Gauvin & Gentzel, which they are going to donate to the college. This innovation is likely the precedent of what will become an established custom in future, and although the picture may not always present such a good appearance as it does this year, owing no doubt to the quantity and quality of its constituents, nevertheless we hope that ensuing classes will follow their example in this regard.

MEDICAL SOCIETY.

THE evening of February 25th saw within the walls of the old lecture room, perhaps, the largest audience that it has ever accommodated. Prof. Howard Murray, the popular teacher of Classics in Dalhousie College, was to read a paper on the important question: "A Wife or a Library—Which?" As the wily Cupid has been working havoc among our students this session, not a few of them awaited Prof. Murray's appearance with feverish expectancy. For was he not to help them to solve a problem which had demanded a solution for many weeks? Messrs. Goodwin and McMillan were observed to be paler

than usual, while Shaw occupied a front seat in order that not a single word should escape him. It is needless to say that Prof. Murray's paper was intensely interesting and we hope instructive also to many of our gallant youths whose fancy in the spring-time "lightly turns to thoughts of love."

THE evening of March 4th saw the closing of our meetings for this session. Some routine business was transacted, and a report from the treasurer showing a balance of six cents in the treasury, was accepted. Then followed the evening's entertainment, consisting of a thoughtfully prepared paper from Mr. A. Thompson, a bright and witty address from Mr. Morton, and impressive remarks from the retiring President, Vice-President, and Secretary. Mr. Thompson, who has always been a warm friend of the Society, entertained us with a paper on "The History of Medicine." It proved to be an interesting subject, and was well received by the audience. The Society loses a good friend in Mr. Thompson, who graduates this year.

Mr. Morton's paper consisted of a farewell address to each member of the graduating class. It was a racy production, abounding in humour, and showing a very intimate knowledge of the characteristic peculiarities of his classmates.

Messrs. Archibald, Munro and Goodwin briefly addressed us, giving reminiscences of their pleasant relation with the Society. As retiring officers they thanked the members for the kind appreciation of their services, and for the hearty support given them in carrying on one of the most successful sessions of the Halifax Medical Society.

OBITUARY.

IT is our painful duty in this issue to record the death of DR. JOHN SOMERS, late Professor of Medicine, which sad event occurred on March 13th. He had been in poor health for some time, but up to the beginning of the present year, was able to attend to his professional duties. Dr. Somers was one of the oldest doctors practising in the city, and his name is associated with the organization of many of its medical institutions. He was among the foremost in the movement to establish a medical school in Halifax, and through the days of its adversity had always proved a true friend and benefactor, sacrificing both time and means for the support of the institution. He was our first lecturer on Botany, a subject on which he was an undisputed authority. Later he was appointed professor of Physiology, and finally professor of Medicine, which subject he continued to teach until December last when failing health obliged him to retire. The funeral was attended by the whole

body of students, and, as a mark of their sympathy, the following resolution was sent to his family by the Students' Medical Society:—

March 14th, 1898.

To Mrs. Somers and Family:

We, the undersigned, in behalf of the students of Halifax Medical College, beg leave to convey to you our sincere sympathy in this the hour of your bereavement.

We know that to you his passing away means the dissolution of the nearest and dearest ties that bind us together while on earth, and believing that sympathy from others may in a slight degree assuage the suffering that follows such a separation, we hereby convey to you our sympathy and that of our fellow students. As students we mourn the loss of one to whom the very existence of our college is indebted, and one who has so manfully worked for its progress and development. As one of the noble in a noble profession, Dr. John Somers leaves us a grand example of toil and self-sacrifice, and we know that in the Great Hereafter he shall reap a just reward. To you who are left behind we trust that He will abundantly fulfil his promise to be a Husband to the widow and a Father to the fatherless.

(Signed) M. G. ARCHIBALD,
J. GILBERT MUNROE,
W. V. GOODWIN.

HISTORY OF MEDICINE.

Read before Students' Medical Society by A. THOMPSON, March 4th, 1898.

Dr. Oliver Wendell Holmes, in one of his addresses, urges upon his hearers not to look with contempt on their old medical books. He says the debris of broken systems and exploded dogmas form a great mound of the shreds and remnants of old vessels which once held human beliefs. If you take the trouble to climb to the top of the mound you will widen your horizon, which is apt to become narrowed in these days of specialised knowledge.

The history of medicine is divided into three parts, the first of which is *Instinctive* or empiric medicine, and deals with the earliest forms of the healing art as practised by the uncivilised nations in almost prehistoric times.

The second division is that of Greek medicine, which had its great exponent in the immortal Hippocrates, the "Father of Medicine."

The third period dates from the rise of physiology, founded no longer on speculation but on fact, and begins with the discovery of the circulation of the blood, which has made the name of Harvey immortal.

MEDICINE IN PREHISTORIC TIMES.

Ever since life existed on the earth it has, in all probability been liable to disease; wounds and injuries must have been inflicted wherever there were weapons to inflict them. Old

writers say that the treatment of some abnormal conditions has been copied by man from the lower animals. Pliny says that the art of bleeding was taught mankind by the Hippopotamus. He says that that intelligent animal, finding himself plethoric, goes to the banks of the Nile, searches for a sharp-pointed reed, which he runs into a vein in his leg, and, having thus got rid of a sufficient amount of blood, closes the wound with clay.

It is interesting to note that trephining of the skull was done in prehistoric times, as evidenced by the collection of several hundred trephined skulls taken from prehistoric burial places in France alone, and others were found in Peru and Japan. This operation was supposed to be done to get rid of the demons that possessed early man in the shape of the disease we know to-day as epilepsy. This custom of trephining still exists in one of the South Sea Islands, and was formerly done with a shark's tooth, but now, since the advent of civilization, it is done there with broken glass. Uncivilised man believed that all disease was due to the presence of evil spirits, and one of the ways to get rid of these was to make the body of the poor victim unfit for the residence of any part of his Satanic majesty or one of his angels. This was done by squeezing, pommelling, beating, starving, fumigating with evil-smelling substances, or giving nauseous medicines which were especially useful if they acted as emetics. To the first of these practices, *i. e.*, squeezing, we may attribute the origin of that more systematic rubbing (undoubtedly of great antiquity) which has been re-introduced into scientific medicine under the name of *massage*. Another way of getting rid of the spirit was to entreat it depart into some kindred animal; thus jaundice often disappeared into the body of some yellow bird, and in this custom it is believed lies the foundation of the belief of the homeopaths that "like cures like."

EGYPTIAN MEDICINE.

The first physician mentioned in history is in Egyptian history. He is mentioned as a physician to an Egyptian king, and his date is about 3000 B. C. The first medicine chest mentioned in history is that of an Egyptian queen, and dates about 2000 B. C. It was found in her tomb, and was a wicker basket containing six vases of drugs. We also owe to the Egyptians the production of the first medical book, which was written about 1550 B. C., and is known as the "Ebers Papyrus," named after its discoverer. It gives numerous prescriptions, touches upon anatomy and diagnosis, and deals quite fully with the pulse, telling where to find it in the different parts of the body, and describes its qualities. The Egyptians were marvellously skillful in the art of embalming, as we know from the mummies seen at the present day. The ancient Egyptians found squill to be of such value in dropsy that they erected a temple in its honor.

Egyptian medicine, however, was of a very non-progressive character. This is so much true that even in the 6th century B. C., and over 900 years after we find the first medical book written by the Egyptians, when these physicians were confronted by the Greek doctors they were much their inferiors.

HINDU MEDICINE.

The Hindu physicians were the most remarkable in ancient history, and were also great surgeons. Their methods, of course, were very primitive in some cases. One of their Princes fainted, and it is recorded that he was bathed in six tubs of fresh butter and afterwards in a tub of costly sandal wood, after which treatment it is interesting to know that he recovered. Surgery was much practised and some wonderful operations performed by these people. Susruta was their great physician and surgeon, and he says that "a physician who is not a surgeon as well, is like a bird with one wing." The surgeon was very important, and always accompanied the army when in the field, his tent being near that of the king. According to Susruta, Hindu medicine stood on four feet, viz., "the physician, patient, medicine, and nurse. When three of these are as they should be, then, by the aid of the physician, the disease can be cured in a short time. But a good physician can cure a patient alone, just as a pilot can steer a boat to land without sailors." He says, re the physician: "A physician who is well versed in the hidden sense of medical books, who has seen and taken part in operations, who has a ready hand, an honest mind, and a bold heart, who has his instruments and books always by him, who possesses presence of mind, and who sets the truth above all things, such a physician may be called a true foot of medicine." The most famous achievement of Hindu surgery is the manufacture of a new nose by flaps taken from the cheeks or forehead, but Susruta also mentions division of the supra-orbital nerve for neuralgia, and laparotomy and suture of the intestine for obstruction or injury. He describes over 100 instruments, the first and best of which is the hand; and all this from 700 to 1000 years before Christ. We find that these people had hospitals by the score, asylums for the lame and blind, all with suitable diets and medicines prepared by medical practitioners for the infirm.

The Chaldaens were not noted for their medicine, and were evidently homœopaths, but the Medes and Persians were great physicians, so much so that Pliny says their religion was founded on medicine. One of their religious books fixes the amount of the physician's fees, viz: "A priest must be cured for his blessing (same to-day); the head of a house, village or a town for the price of an ox, while the Lord of a province must pay the price of a chariot and four." Dogs and sheep were also treated, and for a sheep the physician received the price of a

good meal. The dogs were to receive the same kind of drugs as the rich man.

This brings us to Greek Medicine, and in this period we shall find a new epoch arises. Medicine was such an important art amongst the ancient Greeks that they dedicated a god (Aesculapuis) to its honor. Certain chiefs were very proficient, and especially the two sons of Aesculapuis who are called "cunning leeches skilled in the art of medicine." The social position of the Greek physicians was a very respectable one; in war they were worth many other men, and in peace they were, like the seer and the minstrel, welcome guests in the halls of the heroes. The Greeks built over 300 temples to the God of Medicine, and there developed with them a peculiar form of medical treatment known as *incubation*. The sick person in this practice, after sacrifice to the medicine God, lay down to sleep near the altar of one of these Gods and the mode of treatment was then revealed to him, either in a dream, or more directly by the priest himself, dressed so as to represent the deity. On recovery, the patient presented thank-offerings, and a tablet was put up describing his illness and treatment.

It is said that Hippocrates was much indebted to these tablets which thus accumulated in these Grecian temples describing disease. A sample of one of these tablets is as follows: "Julian being in a hopeless state on account of a spitting of blood, was directed by the god to take pine seeds from the altar, mix them with honey and eat them during three days. He recovered and returned thanks before the people." The study of medicine in ancient Greece produced many schools, the members of each being the disciples of some of the eminent physicians who thrived in those times; but of all these schools we only find one name that has come down to us in anything like its pristine glory. That is the name of Hippocrates, commonly called the "Father of Medicine." This was a man of wonderful intellect, a man who has left his mark indelibly written on the science of Medicine. His words are quoted to this day by some of the most modern text-books on Medicine, *e. g.*, Osler and others. Hippocrates is the most famous of all physicians, either ancient or modern, and he lived during that wonderful epoch in Greek history called the age of Pericles, when there appeared within the narrow limits of the Greek world more men of genius than have perhaps existed in Europe ever since. Hippocrates was born in 460 B. C. He was a student of the great Aesculapian school, and in the history of Medicine he stands without a peer. The reforms he introduced were so important, and the impress he left upon the whole art was so great that the title, the "Father of Medicine," is well deserved. I will refer to three of the principal reforms, viz:—

(1.) His introduction of more detailed observations of disease.

(2.) The high importance which he attributed to prognosis ; and

(3.) His rejection of the supernatural in Medicine.

Hippocrates left us forty-two clinical histories, and these are almost the only ones that have come down to us from antiquity. The following is the shortest one of these :—

Seventh case (2nd Series). Woman at house of Aristom with sore throat. Began from the tongue ; speech indistinct, tongue red, became parched. First day chilly and was then feverish. Third day a chill and acute fever, a reddish brown oedema on both sides of neck and chest. Extremities cold and livid, respiration labored. Fluids returned through nose ; could not drink. Fourth day all symptoms grew worse. Fifth day patient died.

He does not say what ailed her. Some of his commentators have diagnosed this case as scarletina, and others have called it erysipelas.

The taking of clinical histories, of which the above is an embryonic type, is now justly considered one of the most important parts of a medical education, but it is an amazing fact that, with one or two exceptions, the example thus given by Hippocrates was not followed for nearly 2000 years after his time, and it was the revival of this practice, especially by Sydenham, that did most to inaugurate the clinical medicine of modern times. The prognosis of Hippocrates is more than prophesy. It includes the entire natural history of the disease.

After Hippocrates' time, all intelligent physicians placed no faith in the supernatural cause of disease, but attributed the diseased condition to a material cause, as we do to-day. The Aphorisms of Hippocrates were for ages classed among the most wonderful products of the human mind. He had a very high sense of the dignity of medicine. He says: "The great object of the physician should be to benefit his patient, or at least to do him no harm. The whims of the patient must be indulged as far as possible, and a Dr. should rather lose his fee than trouble a sick person about it. He should serve the poor and the stranger." Hippocrates knew and taught about the four humors of the body, viz., blood, phlegm, black and yellow bile, and their qualities—heat, cold, dryness and moisture. He describes the leather rub of pleurisy, and the splash or succussion sound of a hydro-pneumo thorax. Hippocrates wrote several books on surgery, e. g., on Fractures and on Dislocations, which Malgigne declares are two of the ablest works ever written by a physician. The surgeons of the Hippocratic age incised the chest for empyema, cut down on the kidney, and intubated the larynx.

After the time of Hippocrates there arose a school in Medicine called the Dogmatists. Their motto was: "The physician, who is also a philosopher, is god-like." They combined philosophy and medicine. The greatest man this school produced is Diocles, and he was evidently a great man. He wrote some books, and

in these writings he warned his colleagues against trying to explain everything. Three inventions long survived under his name, viz.—a bandage for the head, a surgical instrument, and a remedy for the toothache, containing opium, galbanum and red pepper. Opium was therefore used 350 B. C.

The next period is that established by the Alexandrine Anatomists about 300 B. C. This school flourished for about 1000 years, and was such an one that even to have studied at Alexandria was a sufficient recommendation for a young physician in any part of the Roman Empire. One of the greatest men of this school is Herophilus, who was a great anatomist. He traced the sinuses of the dura mater to their meeting point, and gave that part the name by which it is still known by, viz., the "wine press," or torcular Herophilii. He described the ventricles of the brain, especially the fourth, with its calamus scriptorius, and believed, like some modern physiologists, that it was the seat of the soul. He describes the diastolic pulse, which he compared to a goat jumping.

The first *Materia Medica* was written 230 B. C. by Heroclidus, a Greek. In this work he points out the great value of opium, and indicates its use. This man was a member of the Empirical school of ancient Medicine. This school stood on a tripod of *Autopsy* (observations and experiments); *History*, (learning from others), and *Analogy* (drawing conclusions). Woman appeared in Medicine in Greece during the first few centuries of our era, but Plato says that the practice was confined to elderly and experienced matrons. In early Roman Medicine there is a dearth of physicians. Pliny says that Rome was for six centuries without physicians but not without physic. Cato's great panacea is cabbage, which he gives for everything. Gives it both raw and cooked, and declares it will cure cancers.

In the Roman period the physician and surgeon were clearly distinguished. They were well up in the art of surgery, and their writings tell how to tie arteries, or if an artery be injured it should be tied in two places and cut between. Speaking of the operation for hernia, one of them says: "We ligature the larger vessels, but as for the smaller ones, we catch them with hooks and twist them many times, thus closing their mouths." They knew how to remove the lens of the eye from the line of vision when it became opaque from cataract. They had four ways of doing this:—

- (1.) It could be simply depressed or *couched*.
- (2.) It could be extracted entire.
- (3.) It may be broken up and left to be absorbed.
- (4.) Or it may be broken up and removed by suction at once. *Glass instrument for this.*

In the ruins of Pompeii have been found probes, bronze forceps, cupping instruments, lancets, a catheter, several specula spatules scalpels, and two syringes.

GALEN.

The writings of Hippocrates were accepted by all as the rule and guide to all things medical for over 500 years, and no man of anything near his brain power appeared on the scene until 131 A. D., when Galen, who was a Roman, began to write. He is the most prolific of ancient authors. He wrote 500 treatises on philosophy, law and medicine. His writings influenced Medicine for over 1000 years. He was a great anatomist, and made a special study of the nervous system and heart. He distinguished sensory, motor and mixed nerve trunks, and pointed out that the nerves had no power in themselves, but merely conducted impulses to and from the brain and cord.

ARABIAN MEDICINE.

This brings us to the period of Arabian Medicine, which flourished with great brilliancy for some centuries after the Christian era was ushered in. The Saracens excelled in Medicine, and many of their nobles and even kings were proud of their proficiency in the art. Some of their physicians were well up in physiology and in the use of drugs. The Arabs experimented on animals with the drugs. They had many sophistries and also many witty and true sayings. One says that "the treating of the sick is like boring holes in pearls, and the physician must act with caution lest he destroy the jewel entrusted to his charge." Another—"Make your fees as high as possible, for services which cost little are little valued."

The advent of the Christian era brought with it a great boon for Medicine, and more than one for humanity. For medicine its tenets implied care for the sick; so from the fourth century of our era on we find the old Hindu idea of hospitals re-introduced, and from the fourth century down to the present day we have had hospitals for the sick. Previous to the 4th century for nearly 600 years we find no mention of hospitals at all. Some of the ancient nations had magnificent hospitals, and in this the Moslems seemed to have excelled. A traveller in 1427, on a pilgrimage to Mecca, stayed at Damascus, and while there visited the hospital (which was a famous one). When he saw the patients' diet, comforts and advantages, he pretended to be ill and stayed three days. He was fed on chickens, cakes and sherbet, and all manner of fruits. He writes, though, that after two days the doctor wrote a prescription implying that a "guest" should not stay beyond the third day. But the greatest of all Eastern hospitals was the Mansuri at Cairo. It had an endowment of £25,000, contained four great courts, each with a fountain in the centre, wards for each separate disease, a lecture room, and a department for attending patients at their own homes. It also included an academy, orphanage and a chapel, where 50 priests recited the Koran night and day, without stopping, for all who chose to hear. Musicians and

story-tellers were provided for the benefit of those troubled with sleeplessness, and the convalescent was given 5 pieces of gold that he might not be obliged to return to work immediately, and all this was in the year 1284 A. D. We owe to the Arabs many of our common drugs, *e. g.*, senna, rhubarb, camphor, cloves, musk, nutmeg, cubeb, ambergris, juleps, and the productions of distillation, *e. g.*, rose water and alcohol. Their writers minutely described small pox and measles. During the dark and middle ages Medicine and Surgery lapsed into a state of the merest quackery, and the medical man was a poor specimen indeed of our noble profession. Surgery was practised by everybody, and it necessarily degraded into a trade. Servitius, an Italian anatomist discovered the pulmonary circulation in 1553. He rejected the doctrines that three spirits—natural, vital and animal—were present in the veins, arteries and nerves respectively, and discovered that the fluids in the veins and arteries are of the same nature. He said there is a new kind of vessel in the lung formed out of vein and artery, and you can't add much more to that at the present day. But Servitius did not discover the circulation of the blood.

One of the greatest surgeons of the 15th century was Ambrose Pare. His motto was: "I treat, God cures." He invented many instruments, and made a distinction between fracture of the neck and shaft of the femur. He also substituted a simple dressing for the boiling oil which was then used in amputations and wounds. At this time, too, lived Tognacozzi, a surgeon of Bologna, who re-introduced the manufacture of new noses into surgery. This was originally done by the Hindus, you will remember. He restored noses by grafting flesh from the patient's arm, or engrafting a slave's nose on the patient's face.

This brings us to the last division of Medicine—that marked by the discovery of the circulation of the blood by Wm. Harvey in 1628, thus giving to the race one of the greatest discoveries in the annals of history. This marvellous phenomenon was seen with the naked eye by Malpighi four years after Harvey's death, in the lung and mesentery of a frog.

After Harvey, the next name that claims our attention is that of Sylvius, whose name is immortalised in the human brain. It is to him we owe the permanent establishment of clinical teaching in public hospitals. We saw that this system was in vogue in the classical times, but 'twas he who re-introduced it. He says: "I lead my pupils to the bed-side, show them the symptoms, let them hear the complaints of the patient, ask them their opinions as to the cause and treatment; then I give judgment on every point."

Thomas Sydenham is the next great physician that claims our notice. He lived in 1624-1689, and re-introduced the system

advocated by Hippocrates 2000 years before that of taking histories. He introduced peruvian bark into Medicine.

This brings us down to the present century, which was ushered in by new and valuable additions to the science of Medicine—Morgagne as the Father of Pathology, Lannee's invention of the stethoscope (by means of which local diagnoses can be made), and Bichat's introduction of the science of Histology. These are the three legs of the tripod upon which modern Medicine took her seat. From this position she has received inspiration from various sources, *e. g.*, the discovery of the germ theory and its practical application to disease, with its train of antiseptic doctrines which are now recognized by all orthodox medical men. She has received light from so many sources that it would be impossible to discuss them within the limits of such a paper as this.

We have followed the wanderings of the healing art in this imperfect manner for nearly forty centuries; we have seen it rise from the dim and misty past, surrounded by superstition, idolatry and cruelty; we have seen it evolve itself age after age, shaking off old and mantling itself with new ideas, until to-day it has risen to be a noble profession worthy of the best men of our race.

After a sojourn of forty centuries in the deserts of the world, we stand to-day on the borders of a land of promise. What the future has in store for us we cannot tell, but we need not fear for the future of a profession that has done so much to alleviate the sufferings of the human race.

Medical Briefs.

BOBBINS took his cold as a great joke.

MANY of the freshmen are beginning to be afraid lest Skelly will "plook" them in the Spring.

THE true scientific passion which has been dormant during most of the term in the Botany Class is beginning to show itself in a marked degree.

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