

The Dalhousie Gazette

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The Dalhousie Gazette

— FOUNDED 1869 —

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EDITORIAL.

The Editor has asked me to attempt an Editorial for the Gazette. Herewith I append the result:

There seems to be a peculiar kind of apathy pervading our college of late. With the largest number of students enrolled at any time in the history of Dalhousie surely some of the older societies which have lapsed during the war might renew their activities. What about the Glee Club and the Dramatic Society?

While not wishing to be too caustic in comments on college activities one might venture to inquire what action was taken by the United Students Council relative to the telephone that was to have been installed in the Murray Homestead. The prices were obtained for the same, but no telephone has put in an appearance, nor does it seem likely that it will do so during the present term.

Another curious thing noted this year is that while the Council is paying for the Daily papers to be delivered at the Students Building, these journals only put in an appearance there at spasmodic intervals. Is it the fault of those who deliver them or shall we blame the janitors?

While not attempting to offer any advice, might it be suggested that the Faculty of the University seriously consider the sending to the States of the Hockey Team, which, it is understood, is one of the best Dalhousie ever put on the ice., Saint Francis Xavier had their team sent over the same circuit as the projected trip would carry Dalhousie around, with the result that the next year there were a number of Americans enrolled at that college. St. F. X. has not half the advantages to offer a student that Dalhousie has, and it might be a good chance to obtain more students. A large number of those now attending are doing so under the Soldier's Civil Re-Establishment scheme and will probably be absent next year; the gaps ought to be filled in some manner.

All the Class functions this year have seemed to extend only as far as a dance; we will admit that this pastime has gained enormously in popularity of late but too much of one thing becomes monotonous at times. Is it impossible to vary things?

The House Committee in charge of the Murray Homestead may have charge of the building as far as it is concerned in itself, but they cannot be expected to care for the heating apparatus of the establishment. The cold snap of the last few days has brought the temperature down to practically that of outdoors throughout the building and instead of being able to spend one's time while waiting for classes in comfort, the student now enjoys the privilege of waiting in the Library where he must maintain silence, or esconce himself in the aforesaid Students' building garbed as though for a journey into the polar regions if he does not wish to freeze. Can't the Council do something to remedy the evil, for an evil it certainly is.

Last week we had the extreme pleasure of nearly breaking our necks at various stages of progress along the pathways giving access to the College buildings. With the expenditure of a little energy and ashes these might be made safe to walk on before some serious accident occurs.

A remarkable result noticed in connection with the recent Christmas Exams. was the high marks obtained by members of the Junior and particularly the Senior years. To those who are on the last lap of their courses and who signally distinguished themselves the Gazette offers its congratulations.

Of course there was some wailing and gnashing of teeth, but when the Spring tests come along a final spurt may atone for much sorrow caused by the Christmas results.

Might it be suggested in closing that a few periodicals sent to the Collège for use in the reading room be left there? We do not know who has them, but this practice was always followed out in former years and provided students with a chance to see what other colleges were doing. As things are now the only choice lies between the Y.M.C. A. World, Foreign Missions or The Fisherman, and the average student cannot find much light reading in the columns of these journals.

C. F. B.

PERSONALS.

The Gazette extends its sympathy to Miss Olive Madden, Mr. Alex. Murray and Mr. Elmer Murdock, who are upon the sick list. May their recovery be rapid and their return to their classes early.

The Gazette desires to thank Miss Clara Smith and Miss Annie Fraser Class '17, for their poem which appeared in last week's issue. It is to be hoped that they will come again. Chaucerian stanza always improves the Gazette.

"DESOLATION."

Do you remember love a year ago,
How you and I did walk alone and dream
In the sweet wood where fragrant pine tops
blow.

Sufficient each to each we then did seem.
And when we reached a pine-closed spot, you
bade

Me gaze and see the glistening sea-waves roll.
I looked,—and you so swiftly kissed my glad
And unsuspecting lips—and Spring was in
my soul!

* * * *

A year has passed—a bitter year and grey.
From thought of you reluctantly I start,
Your homage brings another bliss today
And Spring has fled forever from my heart.

"MEDICA."

EXCHANGES.

We have received the following student magazines since our last acknowledgment:

"The Canadian Student." This college paper published by the Council of the Canadian Student Movement has been decidedly improved in the last year. We note among its personals that Miss Gwendolyn Fraser, B.A., Dalhousie 1918, has been appointed traveling secretary of the Student Volunteer Movement for Canada. She is now in Ontario having begun her work in November. Congratulations to Gwen. who is a member of the Dal. Volunteer Band.

"Varsity." Official student organ of Toronto University. From it we note that Columbia University of New York has a total registration of 22,608. Nice little village, isn't it?

Varsity's open air rink held on Saturday evening, the 10th, 4300 people. Such a thought almost makes a Dalhousie student's mouth water.

King's College, N. S., as the oldest college in the British Dominions overseas was the first Canadian University to be introduced at DesMoines.

We also acknowledge the "Ubysey," U.B. C. Out there they have a nice muddle. Some professor's use what is called the "American" system of marking, that is, the professor's ability to answer his questions is placed at 100 and the student's ability rated accordingly. Result: presto, over half of the students get 90% or more. Others of the staff use the ordinary system, that is, a value for what is actually right. The result: highest marks 82%. Rather in need of a protest, isn't it? Incidentally we would like to see that "American" system operate a few times in Dalhousie just to teach the quality of mercy.

Besides the above papers we have read with interest School Life, Dept. of Interior U.S.A., F. K. Lane, Sect., a P. E. Islander, by the way. Thirty-one United States Rhodes Scholars will enter Oxford next year, Oct. 1920.

ROBERT MACGREGOR DAWSON, B.A., (1915) M.A., (1916) who took classes at the Law School while pursuing his Arts course, is now in London, England, at the London School of Economics and Political Science, engaged in research work for the degree of D.Sc. (Economics). Dawson attended at Harvard for a year after leaving Dalhousie, where he was awarded a Thayer Scholarship. During 1917-1918 he was in business with his father at Bridgewater. Enlisted in the R.C.G.A. (C.E.F.) at Halifax early in 1918, and was discharged in November 1918. He went to London in February 1919.

AVARD LONGLEY DAVIDSON, LL.B., (1900) has practised at his home town, Middleton, N.S., since graduation. Davidson was a candidate for a seat in the Local Legislature in 1906 and 1911. In the latter year he was successful in winning the larger honour of a seat in the Dominion House. He was elected a Member in 1911 and re-elected in 1917.

JAMES MACGREGOR DAVISON, B.A., (1889), LL.B., (1891) has been practising at Halifax since 1892. Mr. Davison is Royal Swedish Consul at Halifax. Firm Davison & Forsythe, Chronicle Building. Created K.C. 1913. Sometime member of the firm of Davison, Stairs, & MacCoy.

ROY DAVIS, B.A., (1899) M.A., (1900), who took classes at the Law School is now Professor of English and Head of the Department at the College of Business Administration of Boston University. After leaving Dalhousie Davis spent a year at Harvard where he received an M.A., degree in 1902. Between 1902 and 1916 he was instructor in English and History in a number of Public and Private Schools. Since then he has been connected with Boston University, acting as Lecturer on Methods in the School of Education, Lecturer on Business English for Massachusetts State Board of Education, and latterly as Head of the Department of English in the College of Business Administration there. Professor Davis is the author of quite a number of textbooks for the teaching of English, such as Business Practice, Practical Exercises in English, An Industrial Reader, Manual of English, Business English and Correspondence, etc., etc.

GORDON McLAREN DALEY, B.A., (1915) LL.B., (1917), is now practising in Halifax, member of the firm of Murray, MacKinnon & Daley, 50 Sackville St. After graduating in Law Daley went to Regina, where he practised for a year with Allan, Gordon & Gordon. In 1918 he returned to Halifax and joined the above firm.

ARTHUR JOSEPH CYR, LL.B., (1915), is back from overseas to his law practice at Edmunston, Madawaska Co., N. B. Cyr enlisted in the C.E.F. in February 1916 and served in France with the Royal Air Force. He was a prisoner of war in Germany for five months.

NATHANIEL RENNIE CURRY, LL.B., (1915) was on November 28th at Vancouver on his way to Los Angeles, California, for the benefit of his health which had suffered from a severe attack of Influenza followed by pleuro-pneumonia. Curry was engaged from June 1915 to November 1916 on business for one of the Allied Governments, traveling out of New York. From November 1916 to August 1917 he was member of the legal firm of Cousins & Curry at Montreal. In September 1917 he became Freight Traffic Agent for the Canadian Car & Foundry Company and the Canadian Steel Foundries,

with Head Offices at Montreal. In this position he handled traffic for the territory of Ontario, Michigan, Ohio, Pennsylvania, New Jersey and New York.

SELDEN W. CUMMINGS, LL.B., (1889), after practising law at Truro from 1889 to 1896, took up theology and went into the Baptist ministry. After taking his theological course at Crozer Theol. Seminary in Pennsylvania, he was from 1899 to 1904 pastor at Chester, Pa. From 1904 to 1908 he was at Amherst, N.S.; from 1908 to 1912 at Lowell, Mass. Since 1912 he has been pastor of a large congregation at Pasadena, California. Dr. Cummings received a D.D. degree from the University of Redlands, California in June 1914.

AUBREY H. H. DESBARRÉS, student at the Law School 1900-1901, was prevented by illness from completing his course. For several years after leaving the Law School he engaged in insurance and hotel business. In 1906 returned to his home town, Guysboro, where he was appointed Stipendiary Magistrate for the Municipality of Guysboro, conducting a real estate and insurance business at the same time. For five years he ran a general store which developed out of an auctioneering business. Owing to some impairment of health and the necessity of hospital treatment he moved to New Glasgow in 1914 and took a position at the Steel Works there. In the spring of 1919 he returned again to Guysboro to take up again the work of Magistrate and other office work. Mr. DesBarres has always been a frequent contributor to the press.

J. W. DEMPSEY, from Gregg, Manitoba, who took third year law at Dalhousie in 1914-15, is now at Alix, Alberta, associated in practice with G. G. Norris. Dempsey read law with Laidlaw, Blanchard and Rand at Medicine Hat before coming to Dalhousie. He was called to the Alberta Bar in 1916. He enlisted in the Royal Flying Corps, taking commission as Pilot in June 1917, and went overseas. He resumed the practice of law at Alix in June 1919.

ROBERT SEDGWICK DEANE, LL.B., (1912) practised law at Rouleau, Saskatchewan, from 1913 to 1917. He went overseas in August, 1917, and returned to Halifax in July of the present year. He has taken up practice in Halifax, occupying the offices of the late Bruce Graham in the Metropole Building.

J. BACON DICKSON, LL.B., (1913), was admitted to the Bar of New Brunswick in November 1913 and has been practising at Fredericton since. During 1916 and 1917 he acted as Private Secretary to the Lieutenant-Governor of New Brunswick. Address, 685 Charlotte St., Fredericton.

ERNEST DOIRON, LL.B., (1916), was on December 11th 1919 appointed Reporter of the Supreme Court of New Brunswick. Doiron was elected Rhodes Scholar for New Brunswick 1915, but as he enlisted in 1916 he was unable to avail himself of the opportunity to pursue his education at Oxford. Doiron enlisted as gunner in August 1916, went overseas in January 1917, crossed to France in March 1917, and served at Vimy Ridge, Hill 70, and Passchendaele. Was through the enemy offensive of February and March 1918 and the allied offensive of August 1918. Was with the Canadian troops entering Mons, August, 1918. His unit throughout was the 24th Battery, C.F.A., 8th Army Brigade, Corps Troop. Returned to Canada in April 1919 and opened

an office at Chatham, N. B., where he practised until receiving his recent appointment.

JOHN C. DOUGLAS, LL.B., (1899), M.P., is practising at Glace Bay, N. S. Douglas was elected to the House of Commons at Ottawa in 1917 as member for Cape Breton South and Richmond. Previous to that he was a member of the Provincial Legislature, having been elected thereto in 1911 and again in 1916. Was Town Councillor for Glace Bay, and also Mayor for three years. Has been Vice-President and President of the Liberal-Conservative party of Nova Scotia.

JOHN DOULL, B.A., (1909), LL.B., (1910), has been practising at New Glasgow since graduation. His address is Dalhousie Street, New Glasgow, N. S.

LEON LEVETT DUFFY, B.A., (1910), a blind student, who took a number of law subjects while taking his Arts course at Dalhousie, and who completed the second year law course in 1910-11, is now a Baptist minister at Grand Falls and Ortonville, Victoria Co., N. B. After completing the second year of the law course, Duffy taught for a year (1911-1912) at the School for the Blind at Halifax. In the fall of 1912 he entered the third year of the law course but did not complete. After leaving the Law School he took up theology at Acadia and Rochester, N. Y. In November 1916 he accepted a call to his present pastorate after preaching for some months in the Baptist church at Lunenburg.

JAMES H. DUNN, LL.B., (1898), is now sole partner of the important financial house of Dunn, Fisher & Co., 41 Threadneedle Street, London, England. Dunn was admitted to the Bar of Nova Scotia in 1898, to the Bar of the North West Territories in the same year, and to the Bar of the Province of Quebec in 1901. He practised chiefly before Parliamentary Committees at Ottawa until 1902, when he went into financial business. Since 1905 he has lived chiefly in London. Has always retained close business relations with Canada and has spent part of each year here.

MARTIN W. EAGER, LL.B. (1905) after leaving the Law School settled in Edmonton, Alberta, where he practised until 1916. In that year he enlisted in the C.E.F. and went overseas. Since his return he has been practising at Grande Prairie, Alberta.

PERCIVAL ST. C. ELLIOTT, LL.B. (1905) practised at Humboldt, Saskatchewan, from 1907 to 1911. In that year he moved to Watrous in the same Province. In 1914 he was elected Mayor of Watrous. Resigned in 1916 to enlist in the C.E.F. Was discharged as medically unfit in 1918 and resumed his practise at Watrous.

ERNEST E. FAIRWEATHER, LL.B. (1912) is located at Ottawa, where he is Chief Solicitor to the Department of Railways and Canals and also Assistant Counsel of the Canadian National Railways. Between 1912 and 1914 he was Assistant Solicitor to the Department of Railways and Canals. In 1914 he was promoted to the position of Chief Solicitor of the Department and on December 1st, 1918 he was made also Assistant Counsel as above.

ALEXANDER FARQUHAR, LL.B. (1909) is practising at Winnipeg, where he went immediately after graduation. Firm formerly Hetherington & Farquhar, but Mr. Hetherington having been killed in the war

in 1916, Farquhar shortly afterwards formed the firm of Farquhar, Myers, Hastings & McNabb. That firm, too, was subsequently dissolved owing to some of its members having enlisted, and Mr. Farquhar is now practising alone. Address: Sterling Bank Building, Winnipeg.

JOHN LOUIS FAWCETT, LL.B. (1899) practised for two years in Carlton County, N. B. after graduation. He then moved to Macleod, Alberta, and was admitted to the Bar of the North West Territories in 1903. He is still practising at Macleod. Is a member of the Bars of New Brunswick, Saskatchewan and Alberta.

LLOYD HAMILTON FENERTY, LL.B., (1905) is practising at Calgary, member of the firm of Savary, Fenerty & Chadwick. Fenerty practised in Halifax for some time after graduating, with the firms of Harris, Henry & Cahan, and Borden, Ritchie & Chisholm, and afterwards alone. He has been practising in Calgary since June, 1912.

GREGORY T. FEENEY, LL.B. (1916) has been practising at Fredericton, N. B. since graduation.

PAUL ROGERS FLEMMING, who took three years of Arts and some law classes in (1909-1910) is in Toronto, member of the financial house of Kerr, Mlemming & Co. Bond Brokers, Dominion Bank Building. Flemming was for some months (May to November) in 1911 with the bond house of Aemilius, Jarvis & Co., Toronto. Then he went with Goldman & Co., who were also a bond house. In 1914 he formed a partnership as above. In November 1915 he enlisted and went overseas. Was Captain of 123rd Battalion. Returning in November 1918 he resumed his place in the financial partnership previously established.

DUNCAN P. FLOYD, K.C., who took a year at the Law School in (1903-1904) has been practising at his home town, Guysboro, since April 1904. He was appointed Crown Prosecutor for Guysboro County in 1905 and has held that office ever since. Appointed K.C. 1914. Has been Warden of the Municipality of the County of Guysboro 1916-1919.

THE INTERCOLLEGIATE TRIALS.

After a long period of real work the preliminary trials for a position on the Intercollegiate team are over. Debating has not yet come back to its own as regards the interest taken by the whole student body. Classes do not back their fellow member who is striving for one of the most important honors that the Maritime Universities have to offer. The turn out to the last trial was slightly disappointing although all the larger faculties were represented upon the team of five. We hope that the final trial will have a better audience. Keep the date open. The following men entered and spoke in the first trial. A. P. Frame, Arts '22; D. Sinclair, Arts '20; A. MacKinnon, Arts '21; R. M. Fielding, Law; E. C. Davison, Arts '19; Leonard Fraser, Arts '23; J. Connolly, Law; W. Whelply, Arts; A. N. Gillis, Arts '20; J. H. MacFadden, Law; V. Walls, Arts '17; Dara Cochrane, Med.; John MacIntyre, Law; R. Scott, Arts '17; J. R. Nicholson, Arts '20 and Alex. Kerr, Arts '19.

From these the following men were picked as representing the best material. Alex. Kerr, Arts '19; J. R. Nicholson, Arts '20; J. H. MacFadden, Law; R. M. Fielding, Law; V. Walls, Arts '17 and Leonard Fraser,

Arts '23. Arrangements are being made to hold the final trial Tuesday the 3rd of February. The following men have been selected as judges for the evening, providing they have the time to attend. Dean McRae, Dr. MacKinnon and Professor Strwart.

Now then, fellow students, take a night off. This debate is to be held finally in New Brunswick, not in Nova Scotia, so turn out to back your favorite. Don't let him speak to empty seats. You will get excitement, as there will be rebuttal. Perhaps this will be your last chance to hear the question debated.

INTER-FACULTY BASKET BALL.

The second series of games of the inter-faculty basket-ball league took place on Wednesday the 20th of January.

The first game between Arts Even and Medicine resulted in a win for the former with a score of 48 to 10. McNeil and Maxwell starred for the Arts team although the whole team played first-class basketball throughout. The Medical team suffered through some of its players being barred on account of playing first team basketball.

The second game, between Arts Odd and Pine Hill resulted in a win for the latter with a score of 47 to 7. Muir and McColl played well and indeed the whole team showed the benefit of much practise. Arts Odd also suffered on account of losing some of its best players to the first team.

The third game, between Law and Dentistry was an easy win for Law with a score of 68 to 3. Marshall and Porter played stellar parts for the Law team ably seconded by the two defence men.

As can be seen the games were very one-sided, but when the teams pair off better, the games should be well worth watching.

Standing:

	Won	Lost
A. & S. Even	2	0
A. & S. Odd	1	1
Medicine	1	1
Dentistry	0	2
Law	1	1

ENGINEERING NOTES.

The meeting of the Dalhousie Engineering Society of Jan. 22nd, was held in Room 18 at 5 p.m. and was largely attended. A most interesting and comprehensive address on the Mount Royal Tunnel, Montreal, was delivered by Major Maxwell.

Major Maxwell was one of the principal engineers in the carrying out of this notable engineering achievement. He is a native of New Brunswick and a graduate of our sister University U. N. B. During the war he served with the Royal Engineers, being attached to No. 1 Tunneling Co'y. For part of this period he was attached to the staff of the British War Office for special work in connection with tunneling operations.

The lecture which was illustrated by lantern slides and plans gave one a clear idea of the many obstacles which were overcome and the great precision with which the work was carried on. The methods employed and the machinery used were most thoroughly explained.

The hearty thanks of the Society were tendered to Major Maxwell for his splendid address. The Society also wishes to express their thanks to Dr. Bronson who kindly allowed the use of the Physics Dept. Lantern for showing the slides.

"MAC"

The Dal. Y.M.C.A. meeting in the Munro Room, Sunday, Feb. 1st, will be of very special interest. Mr. Wilder, who will address the meeting is now General Secretary of the Student Volunteer Movement of North America, and was largely instrumental in founding the Movement. To his efforts also is largely due the founding of the Student Volunteer Missionary Union of the British Isles. His visit to Norway, Sweden, Denmark and Finland, helped to establish the work in these countries. No student should miss this meeting. A special invitation is also extended to members of the Faculties, Alumnae, and Alumni.

He will also conduct special student services in St. Andrew's Church at 11 a.m. Sunday the First, and at 7 p.m. in St. Matthew's.

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AN OUTLINE REPORT OF THE CONFERENCE AT DESMOINES.

On the afternoon of Saturday, December twenty-seventh, a solemn group of six people boarded the Maritime Express at Halifax, solemn because they knew not to what they were going, or in what spirit they might return. At Truro, however, the number having been augmented by five, all solemnity vanished, and for some hours after wild excitement prevailed, which was only somewhat subdued when it was known next day that the train was two hours late and losing steadily. What was this motley crowd? Not a theatrical company as some of the passengers on the train thought, but merely the Maritime delegation on its way to Des Moines, numbering now twenty-one, with four more to "collect" at Montreal, if the train made connections. It didn't; but our special car, with its precious burden, went by another route and Monday morning we descended on the McGill and Toronto delegations, who greeted us with "Bluenoses!"

That day was mainly given up to noise, college songs and college yells piercing the air at irregular intervals. At Detroit there was a half-hour stop and swiftly the cars were emptied of their contents, who filled the station with sound and the train-hands with horror. Tuesday morning, instead of arriving at nine o'clock, our train was late, and we only reached Des Moines in time for dinner.

We were led like lambs to the Hotel, registered, herded into the basement of a very large Church, and fed. After the various colleges had made their identity known by savage yells and weird songs, the formal introduction of each delegation, with a brief eulogy of the same, took place; after which the "foreigners" took themselves and their "brogue" up to the church where the Canadian sessions were held. These sessions consisted of addresses followed by student discussion on the purpose of the Christian association in College, the results being summed up in the report of the Findings Committee, which consisted of one representative from each delegation. As the members of the committee did not agree as to the exact form which the purpose should take, two statements were drawn up, which were discussed but not officially adopted.

1. To seek to know God through Jesus Christ, and having discovered Him, to make Him known to the students of this University, and through them to the world.

2. To serve as a bond of union and a means of maintaining and deepening their spiritual life for all students of the University who accept Jesus Christ as the supreme revelation of God, or who desire to understand and test the Christian faith and the Christian standards of conduct and society.

(b) To bring the influence of this association to bear upon the student body with a view to permeating the whole student life with Christian ideals of conduct and society.

(c) To insist on the obligation resting on all students to consecrate themselves to lives of unselfish service in whatever vocations they may follow; to emphasize the special need of workers in the various social and missionary enterprises of the church; and to provide, as far as possible, opportunities for definite service on the part of the students themselves.

The Committee also drew up four recommendations which were heard and approved at the closing Canadian session.

1. That copies of these statements of the purpose of the student Christian Association be sent out by the Council of the Canadian Student Movement to all Canadian Student Christian Associations, with a request for an expression of opinion on them before April 30th, 1920.

2. That the various Canadian Student Christian organization be asked to consider whether the time has not now come to take steps for the organization of a distinctive Canadian movement, having regard to (a) the fact of our growing national consciousness and the conviction which is shared by many students that the Student Y.W.C.A. and Y.M.C.A. are not a natural expression of the religious life of Canadian students. (b) the fact that our Canadian Student Associations in practice, if not by constitution, do not accept the Y.M.C.A. basis of membership.

3. That the adequate opportunity for the discussion of these matters be provided in the program of the Canadian Summer Conferences; that such discussion be carried on as far as possible by students, commissioned to express the convictions of the institutions they represent; and that if at all practical, a representative Conference of Canadian Students be assembled at as early a date as possible.

4. That meanwhile, no obstacle be placed in the way of any association desiring to take such steps as it may deem advisable to adapt itself to the situation and needs of its own institution.

Wednesday afternoon the Coliseum at Des Moines seated a throng of seven thousand students, the representatives of forty different nations and races, with five hundred foreign students in the first eight rows and four hundred Canadians in the second eight, each province and state being indicated throughout the whole building by a sign bearing its name. The first impression of the vastness of the assembly was almost overwhelming, yet on realizing the world-wide extent of the purpose, they were met to consider, the number did not seem disproportionate, and as the many voices united in an opening hymn and the Lord's prayer, a feeling of great solemnity stole over the heart of everyone present.

During the first few days individual college spirit was very manifest, and with it went a spirit of criticism that did not spare anything pertaining to the Conference; but gradually this individual college spirit lost itself in a wondrous unity, and as the days went on the criticism deepened into interest, interest into thought, thought into sympathetic group discussion, and the closing days saw that whole assemblage thinking, feeling and purposing, not as seven thousand, but as one.

The topics discussed at the different sessions were: "The Imminence of God and the Immediacy of His Work"; "The Christianizing of National and International Life"; "The Imminent Danger of the Colleges and Churches of North America"; "The Failure of Non-Christian Religions"; "Have we a Gospel Indispensable to all Mankind?"; "The Attraction of Hard Things"; "The Call to Service". Under these headings many intensely interesting and impressive addresses were given. Time and space do not permit further mention of all these, but perhaps to outline briefly a few of the most outstanding may serve as an indication of the others.

Dr. G. Sherwood Eddy in an address which presented convincingly the immediate need

of the Near-East, put three questions to students:—

1. Where is the greatest relative need?
2. Where can you find the largest opportunity?
3. Where invest your personality to the best advantage?

Dr. Zwerner, speaking of "The Failure of Non-Christian Religions," pointed out five failures of Mohammedanism:

1. In the religion of the little child.
2. In the treatment of home and womanhood.
3. It has dwarfed and degraded the human intellect.
4. It has been an age-long enemy of democracy.
5. It has failed spiritually.

Dr. Janivir, speaking on the same subject, showed that Hindoism had failed, for six reasons:

1. Because in its teachings there is no Father-God.
2. There is no brother man.
3. No doctrine of the sinfulness of sin.
4. No doctrine of forgiveness.
5. No redemption and hence no redeemer.
6. No hope of personal immortality.

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Mrs. W. A. Montgomery showed that all Non-Christian religions fail because they are only for one-half of the world, women being quite overlooked, and because they are utterly lacking in any reverence for children. In no religion but Christianity can there be found such a Magna Charta of childhood as is found in the words, "Suffer little children to come unto me and forbid them not, for of such is the Kingdom of Heaven."

In an address on "Have we a Gospel Indispensable to all Mankind" Dr. Eddy asked and answered these three questions:

1. Can our gospel bring peace on earth and good-will toward men?
2. Have we a gospel adequate to meet the industrial and social problems of America?
3. Have we a gospel to meet the spiritual need of every living person?

He pointed out that the trouble with a great many doubters today is that they are on the side-lines of criticism. The man who plays in the game derives far more benefit and far more enjoyment than those who merely look on; let "this rag-time jazz generation get off the side-lines of criticism and yet into the game with a will" and they will not have the time or the desire to question the efficacy of the gospel of Christ.

In order that this generation may see the Christianizing of National and International life, Dean Brown of Yale showed that the need is for men and women with the scientific habit of mind, with psychological knowledge, and material skill; with steady heart and clearness of vision, ready and eager to bend all their energies, use all their powers, towards the betterment of humanity; men and women who, realizing that the only pillar of civilization unbroken by the events of the last five years, is Jesus Christ, the same yesterday, today and forever, will undertake to make Him known to all men and to bring His power to bear upon all nations.

At the closing session on Sunday, cablegrams of greetings were read from the Student Federation of Mexico, of Brazil, Hungary, Russia, Turkey, Cairo, Bucharest and Shanghai. Truly the students of the whole world are bound together with the strong ties of a common cause.

At mid-night on Sunday the fourth, we marched through the streets of Des Moines to the station, and after much delay and excitement our train, consisting of fifteen cars, pulled out. The next morning saw a long bread-line, numbering at times one hundred and thirty, extended through the cars on either side of the one diner that was to feed the hungry multitudes. Needless to say that, although the line remained at almost one hundred for some hours, when at last we reached Chicago, many were they who had not touched food for painfully near twenty-four hours. However, as it had been arranged that all should visit Chicago University, we heartily surveyed the Library; but we did not remain long after one of our number, in answer to a librarian's question as to whether we have a University in Nova Scotia, replied that their President holds a degree from "Our University."

The next stop was at Toronto where we spent from noon until eleven p.m., during which time the Maritime and McGill delegation were royally entertained by the students of Toronto, and the Dalhousie delegation by Professor Hallam of Wycliff College who is a graduate of Dalhousie, as is also his wife.

It was a subdued, yet stimulated delegation that returned to Halifax, subdued, partly, because the strain of the two weeks had been a tax on physical and mental endurance; and stimulated, because our prejudice in Missions in general, which was largely due to lack of knowledge, had been quite altered into one of sympathetic interest, and, indeed, into interest which proposes to be active.

And what are we going to do about it, you ask? What are you going to do about it? We, your representatives at Des Moines, are seven in number; you are more than six hundred. The practical results rest with you. Suggestions are numerous. Here is one to think over this week: What about assisting in the support of a student secretary in one of these countries where the need is overwhelming and the response is deplorably slight.

J. M.

HAMLET IN KHAKI.

"Yer weren't to class this morning, Steve. Where yer been?"
"Got in the wrong class, Bill."
"Yer don't say! Where'd yer get to, anyway?"
"With the Arts bunch."
"Anything doing?"
"Not too bad. They was reading about a guy called Hamlet."
"Hamlet! Who was he?"

"Well, I guess he had a job on the staff in Denmark. He was doing picket on the walls of his home town when he met a ghost."

"Met a what did you say?"

"A ghost—spook. It was the ghost of his old man who had been done in by his brother Clawjus. This Clawjus had pulled off a pretty raw deal by killing Hamlet's dad and then getting hitched up to Old Lady Hamlet. Clawjus was mighty afraid that Hamlet was on to the graft; so he set Plonius, who was one of the team, to scout around."

"Of course that got Hamlet's goat and he acted as if he was crazy. Clawjus figured Hamlet was really batty about a jane called Feelia. Feelia was Plonius's daughter, and a darned nice girl, too, believe me."

"One day Hamlet found him spying in a listening post; so he gave him the long point before the old guy could say kamerad."

"Clawjus was pretty sore at that, but that wasn't all. The first thing Clawjus knew, Hamlet made him give the game away at a picture show. That put the wind up Clawjus for fair, and he had two men fall in and take Hamlet to Blighty for a court-martial."

"Feelia was struck on Hamlet alright. While he was up the line she went clean crazy and then cashed in."

"After a while Hamlet got leave and came back. Clawjus was scared stiff, but he put up a bluff and framed up a scheme with Feelia's brother Layerleas to beat up Hamlet in a scrap. In case Hamlet wasn't knocked out, Clawjus fixed up a vin blanc with some dope in it for him."

"When the scrap was on, Old Lady Hamlet drank the dope by mistake and she went west 'tout suite.' Layerleas and Hamlet mixed it up in great shape till they poked each other with a poisoned sword."

"Layerleas was a good scout and he put Hamlet wise to Clawjus's stunt before he

pegged out. Hamlet was so mad that he put the kibosh on Clawjus same as he had done with Plonius.

"By the time the stretcher-bearers came up, the whole outfit was napoo. A new battalion of Danish troops came up from support and took over."

"That's all?"

"Yep."

"Some story."

—Kenneth Smith, Khaki University.

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A DANGEROUS DYKE.

One beautiful morning, near the end of September, my brother and I set out on a shooting trip across the Cole Harbour marshes, intending afterward to row down to the dyke.

Our little spaniel, Trixie, yapping joyously at our heels, seemed to think that the expedition had been planned especially for her. After a morning of very enjoyable sport on the marshes, we ate our lunch and started for the dyke.

At the mouth of Cole Harbour, a bridge, about one hundred feet long, extends across the channel. Under this bridge is the dyke. The bridge is supported in four places by stone abutments. Between these abutments are the dyke gates. They are swung from the top in such a way that, when the tide runs out, the gate is carried up on the stream, and the water flows out underneath it; but when the tide runs in, the gate is carried back until it becomes perpendicular, and is there stopped by a framework which keeps it in place.

It may be readily imagined that the tidal current, restricted to the narrow passage that the gates afford, is tremendous, and means almost certain destruction to anything passing through it.

My brother and I, to reach our destination, were obliged to cross the course of this stream; and it happened to be just at a time when the tide was flowing out. Forgetful of the fact that we were in a flat-bottomed boat, which is influenced by the slightest breeze, or the most inconsiderable current, we did not keep at a safe distance.

Suddenly we realized that we were in the stream. My brother looked at me, his face whitening. With all his strength he tugged at the oars. I seized an oar and we both pulled. It was useless. The current grew stronger. Faster and faster we were rushing toward that awful gate. I shouted for help.

At that moment we saw something that gave us hope. A long plank, fastened at one end to the abutment, projected over the stream. A glance showed us that in passing underneath, it would be about a foot above our heads. Would it be possible to stand up in the swaying, plunging boat long enough to spring for the plank? It was our only hope. Collecting my every nerve I prepared for the leap. "Now!" shouted my brother. At the critical moment we both sprang. Our fingers clutched the edges of the plank. It bent with our weight, and seemed to loosen. Would it hold? For an instant a sickening fear swept over me, and my fingers almost lost their grip. But I clutched the plank more firmly and hung there above the rushing current.

My brother seemed to possess supernatural strength. He swung himself up; and, lying at full length on the plank, held me under the arms. A man came running up in response to our cries for help. He threw us a rope. My brother tied it around my waist; and I was drawn up on the bridge. In a minute he joined me. He had crawled along the plank to the abutment, and from there to the bridge.

As we stood there, gasping for breath, we hardly dared to look at the torrent surging beneath us; and shuddered to think of the horror we had just escaped.

Our little Trixie we never saw again. She was dragged under the gate with the boat; and, evidently stunned by the contact, never came to the surface.

E. LIBRO RUBICUNDO.

DALHOUSIE Y.M.C.A.

What is the "Y" doing?

The Dalhousie Y.M.C.A. is as purely a college society as the D.A.A.C. or Sodales and as such is deserving of the same support from the student body. The executive of the Y. consists of several of your fellow students, who have their positions "wished on" them, often against their own desires, and having been duly elected to their offices, these students are left to carry on alone by the great mass of their fellow students who stand by ready at any and every opportunity to criticize the work or lack of work of this same society.

That there is plenty of room for criticism the writer of this statement is only too ready to admit and this may be due to one or more of the following reasons:

1. There may be no need for such a society.

2. That the students on the Y.M.C.A. executive are not the best attainable and so not fitted for their office.

3. That the mass of the students are indifferent and do not want a "Y".

4. That the members of the executive while willing to do their best but do not know in what direction to proceed.

That there is a need for such a Society, etc. I think every one realizes. If those holding offices are not the best see that better ones are elected next year. The cause of indifference among the students is due to a great extent to the fact that the students do not realize that the "Y" is out to help them and it is to create interest that a Y.M.C.A. column is being placed in the Gazette. If the executive do not know how best to assist the students show them that is your task. Criticize them all you wish but be sure that you have something better to suggest. If you haven't "shut up" for a person who find fault merely to make other people uncomfortable is a "grouser" (you have no license to grouse about your own Societies).

In order that you may know what little the "Y" has done and is doing a series of articles is being sent to the Gazette touching on the various phases of the Y.M.C.A. work in college.

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If you are at all interested in such work or have any suggestions along this line to offer, you have the heartiest kind of an invitation to attend the Normal group, which meets every Thursday evening at 7.00 p.m. in Room 29 at the Forrest Building.

Y.

BIBLE STUDY WORK.

The purpose of the Bible Study group is to give an opportunity to study more fully and from a new angle, the New Testament and more particularly the life and teachings of Jesus and their application and effect on student life and problems, and on the world at large, to those students who are interested in such a subject.

The book in use this term as a guide is "Jesus in the Records" by Sharman. A Normal group in which the leaders of the various student groups are included, meets every week under the leadership of Dr. Bronson, to discuss the week's topic before taking it up with their own group. Before Christmas the average attendance at the Normal group was fourteen. (14).

The number of groups organized and meeting—6, with an average attendance of 6 members. 3 more groups expect to meet during the present term. The chief difficulty is not to find students interested in such a subject, but to find men willing and able to lead groups.

NOTES FROM MEDICINE.

Gentleman at Law Dance to Ir-s N-e: "Excuse me,—are you Miss Cr-gg?"

M.A.B.S.: "We will now call upon the next gentleman—Miss Cr-gh-t-n."

Why does a certain 3rd year Med. insist on brandishing his money on all occasions? Does he seek to impress his less opulent classmates—is he so unfamiliar with his wealth that he must look at it often—or is it merely that he does not know what execrable taste such display is?

Dr. Thomas, describing a case to a class of Medical Students: "And I certainly did bleed that man."

IMPRESSIONS OF DES MOINES STUDENT VOLUNTEER CONVENTION.

1. There was a tacit, implicit, unofficial change of slogan—The evangelization and the Christianization of the world in this generation. And it grows on one that this is the unique contribution of the Convention.

2. The Achievement of the Student Volunteer Movement—8,140 recruits for the Foreign Field in the past generation—as many or more recruits than all the delegates at Des Moines.

3. The Limitation of the Student Volunteer Movement—Favoring Missions only. In the past this was regarded as an element of strength. But this year, social, industrial and international problems were included for consideration, and with the new departure, the slogan changed inevitably—the Christianization of the world! But this involves the Student Volunteer Movement in a change of policy—Home Missions too. If the task is just to evangelize, then the Foreign Field is the one great field, for Canada and the United States have been evangelized in the sense used regarding foreign missions. But if the task is to Christianize, then there are immense tasks at home. Write it in capitals. In no other way can we *Christianize* the world than by beginning at home. Our example and our practice are determinative here. We must evolve Christian institutions before we can transplant them. And an awakened world demands and will be satisfied with nothing less than this—Christian institutions as the expression of the Christian spirit.

4. "Criticism from the Side-Lines." Certain sections demanded resolutions regarding American participation in the League of Nations. Others wanted pronouncements on the Industrial problem. Still others would have welcomed resolutions regarding Japan's exploitation of Korea, America's attitude to Mexico, the Negro Problem, America's responsibility for a mandate in Persia or America. But paper resolutions were discounted and the Conference held to the one problem—Foreign Missions. One wonders how far the criticism was sincere or intelligent—how far an excuse. It sounded strangely like the Campus. "The United States ought to assume her political (responsibility on the League of Nations." But are we students prepared to give five minutes of study, five cents of money, five ounces of energy to fulfil our moral responsibility to give Europe a real solution of her overwhelming problems? "The Industrial problem must be solved." But are we students ready to voluntarily limit our demands on society, our expenditure of its resources, and to produce, ideas, convictions, ideals of personal conduct and true national greatness, while others produce food and clothes and the other necessities of life?

"The United States ought to accept a mandate for Armenia." But are we as a college prepared to accept a missionary mandate for one village of India? These are always the real answers to "side-line" criticism. "Get off the side lines of criticism and get into the game."

5. The great question of the Convention—will this generation measure up to its responsibilities?

(a) There was a certain pessimism on the platform regarding the lack of evident response on the part of the delegates.

(b) There was also a feeling in the hall that this generation must develop its own

leadership and frame its own policy. The last generation having done its work in its own way must give this generation a free hand to do its own work in its own way.

(c) There was a noticeable impotence of will and paralysis of action among the student delegates, as an inevitable reaction after the abnormal expenditures of will power, physical energy and moral force in the war.

(d) There was a felt need for time to think things through. It is a case of new tasks for old in evangelization today, viz., industry, society, international relations.

(e) The New Challenge. The Christianization of the World! This was never uttered clearly and strongly in the whole Convention. But it is the greatest of all possible challenges to the greatest of all possible tasks. And this generation will rise to the occasion when the challenge is thrown down boldly and when students realize just what it means.

6. Some questions were answered once and for all.

(a) Do we really believe in Missions? Well, Foreign Students and statesmen do—Christians and non-Christians—and say so most emphatically.

(b) Are the non-Christians religions good enough for their own people? Foreign witnesses say no! They are inadequate, useless! They are failures.

(c) Is Christianity adequate?

1. We criticize Christianity at home. That is still considered rather good form in some quarters—rather clever. But we do not go abroad to do it. But Chinese and Japanese dare to denounce their old religions publicly—before other peoples.

2. We cite the evils of Christian civilization as faults of Christianity. We blame Christianity for not removing them. That is a compliment of Christianity. For not other religions denounces such evils as Christianity does. In other lands these evils are inherent in, or the product of the old religions—Dr. McKenzie of Hartford Theological Seminary.

3. Christianity, unlike all other religions, not only denounces evils but has principles which provide a solution for all problems. This is unique.

4. Foreign students and leaders say that Christianity is adequate and their only hope.

5. And Foreign Students and leaders want Christianity—that is a revolution in Missions. Formerly Missions were promoted by Foreign Christians; now Missions are appealed for by native students and leaders. Formerly Missions were imposed by Foreign Christians; now Missions are imposed by native students and leaders.

7. The Appeal—for friendliness, understanding, helpfulness, e.g. Mexico, India, Japan and China.

8. The Challenge—A Christian International is the only alternative for recurrent wars or widespread Bolshevism.

9. The Opportunity—If China is evangelized she will become the Israel of the Orient, the religious teacher of the East. For what other purposes was her civilization preserved so long. To what other end her great area, huge population, vast resources? —Mr. Yen.

10. The Responsibility—The World is needy, expectant, wistful. We have what the world needs. What will we do to meet the need?

L. S. A.

THE SPECTATOR AT DALHOUSIE.

"Pleasures, or wrong or rightly understood Our greatest evil, or our greatest good." Pope.

The subject which I have been asked to mention in my weekly paper is that of dancing, and I feel sure that my few remarks will tend to remove any good opinions that a certain body of students might have ever had of me. However I shall take that risk and endeavour to carry out what has been requested of me.

First, to relieve the minds of some, I am not opposed to dancing. I dance myself and like to see others dance. I am not giving my private views on the subject, but I might say in a few words that there is too much dancing at Dalhousie. Now, I have said it, and I suppose I have brought down a load of ridicule upon my shoulders, especially from that particular body which I mentioned in my first paragraph. Let me go further and explain.

As we all know, College life everywhere has been considerably slowed down by the war; and this year marks a turning point in social events. All over Canada the Colleges and Universities are having more dances, so Dalhousie is not alone. But I ask the question, have we not had enough for a while? Should we not turn our social amusements to other channels for a change?

There are some students who care for nothing but dancing and indeed it is removed that some even attend a College only for the dances. Might I point out to these people that the majority of College students are here for a far more serious purpose than spending both their time and money on dances. Then again I am told that there

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are a number of students at Dalhousie who cannot dance and are therefore debarred from attending any social events and thus mixing with their fellow-students outside of the class-room. Is it fair to these students that there should be so many dances? The manner in which dances are being held calls for considerable comment. It seems to be the general custom to arrange the most expensive entertainment that can possibly be held. On this account many students are called upon to pay far more than they can afford in order to enjoy the social events to which they are entitled to go. Can not something be done on their account?

Without doubt the reader of this has now formed the opinion that the Spectator is a person whose remarks on dancing have been called forth by some personal reason. Let me state that the dancing at Dalhousie has caused me no personal annoyance. I have attended almost every dance that has been held and I am none the worse for it. Personally, my pocket has not been strained, nor has my College work suffered in consequence. I merely write this for the good of Dalhousie and would ask the students to think it over. By all means have your dances; but try to arrange them so that those who cannot dance may enjoy them and have the price suitable for those who cannot afford to pay too much.

While amusing myself around the College I have noticed the appearance of a new pin. This piece of ornamentation has no doubt appeared as a label for identification of the verdant children, in case they should get mixed up with the Sophomore class. I have kept my ears open for some remarks from the Sophs about this pin but so far I have heard none. After all, why should I. When the Sophomores take no notice of such things as short trousers, spats, and school-bags, how could one expect them to notice a tiny pin. I can remember the excitement caused on the arrival of my own class pin, and how the Sophomores made fun of it. Indeed it was hardly safe to appear with it on. Very soon, however the number of available Freshman class pins will diminish as the little children give them away to their girls. I remember I lost one that way once (but it was a pleasant loss.) But, never mind, Freshmen, your pin is not so bad, even if it has not got much colour to it. Be proud of it and don't let the Spohs (or the girls) get it.

THE WANDERINGS OF A SHADE.

These days are in a sense sad, sad ones for the co-eds. Just to think that all the festive automobiles, (we beg your pardon, "motors"), are now reposing in their respective garages till next spring! How many broken hearts are there over this calamity?

The Gazette before last contained some interesting notes and comments, and among others was noticed one inquiring "Who is the Shade?" If the writer had been better informed he would have asked "Who are the Shade?" because while not exactly good grammar, it fits the case better than for him to infer that there is only one of us.

Things were so slow during the Christmas holidays that we could find nothing to do whatsoever, but as soon as college re-opened we had considerable amusement observing the expressions registered by students in the various classes on learning their results. A moving picture director cannot compare with a professor for making people register emotions!

And after the classes came out one might hear things like this:

"Well, how did you get on-----, I got through."

"Oh keep still."

"What's the matter, did they "pluck" you?"

And then the characteristic reply if that individual had been plucked was:

"a---- !!!! %%%&&----!!!!!!!!!!!!!!" etc., ad infinitum.

Oh it was an awful time for some. Of course I don't mean you to infer that the girls replies were delivered in the above strain. Their replies were more like this: "Did you get through,-----."

"No, my dear. I think Prof. ---- is just horrid. He might have let me through; I'm sure I handed in a better paper than---- But you see he likes her best, so that probably accounts for it."

And now the college is going on the same as usual. Just as a sign of the times we saw an old sock on the notice board, with the name of an aspiring Freshman tacked to it. It almost looked like old times. Some of us can remember that dreadful year 1913, when the professional staff were startled by seeing their gowns decorating various telephone poles along Carleton Street, and can remember that the gown of one genial Prof. bore the captain: "The Pirate's Flag" and was nicely decorated with a skull and cross-bones. Alas those happy days are o'er!

Before ending this epistle there is one thing we would like to do and that is to quote a reply prepared for us by a friend to a piece of verse appearing in the last pre-Christmas Gazette:

"You are young, fickle youth," the old shade said,

And your ideas are rather inclined
To wander a bit or to be just at times
The thoughts of a frivolous mind;
The baisser-d'amour may be all very well
When a young man has nothing to do,
But the way it's described in the technical terms,

And the dance too, if you'd care to look for the same,

Is: 'A means for the spreading of germs;
So that's why we rail at the baisser-d'amour,
And the sad foolish ways of today;
And that's why we rail at the swift giddy dance,

At the youths who do naught at their college but prance,

Is it not a good reason I pray?" Addressed to Lumen with our compliments.

THE SHADE.

GEOLOGY OF FORMER DAYS.

Dear Mr. Editor:

While reading a book the other day I came across the following poem in it descriptive of the way they settled geological arguments in "ye olden times" and I have taken the following from it. This is not the complete poem but those interested can find it by referring to Bret Harte's works:

..... And I'll tell in simple language what I know about the row,

That broke up our Society upon the Stanislow.

But first I would remark that it is not a proper plan

For any scientific gent to whale his fellow-man,

And if a member don't agree with his peculiar whim,

To lay for that same member for "to put a head on him."

Now nothing could be finer, nor more beautiful to see

Than the first six months proceedings in that same society,

Till Brown of Caliveras brought a lot of fossil bones

That he found within a tunnel near the tenement of Jones.

Then Brown he read a paper, and he reconstructed there,

From those same bones, an animal that was extremely rare;

And Jones then asked the Chair for a suspension of the rules,

Till he could prove that those same bones was one of his lost mules.

Then Brown he smiled a bitter smile, and said he was at fault,

It seemed that he'd been trespassing on Jones's family vault;

He was a most sarcastic man, this quiet Mr. Brown;

And on several occasions he had cleaned out the town.

Now I hold it is not decent for a scientific gent

To say another is an ass—at least to all intent,

Nor should the individual who happens to be meant

Reply by heaving rocks at him to any great extent.

Then Abner Dean of Angel's raised a point of order, when

A chunk of old red sandstone took him in the abdomen;

And he smiled a kind of sickly smile and curled up on the floor

And the subsequent proceedings interested him no more.

For in less time than I write it every member did engage

In a warfare with the remnants of a Palaeozoic Age;

And the way they heaved those fossils in their anger was a sin,

Till the skull of an old mammoth, caved the head of Thompson in.

.... And I've told in simple language what I know about the row

That broke up our Society upon the Stanislow.

Of course, Mr. Editor I do not mean that the students here should settle their disputes in this manner, but sent the verse to you thinking that it might amuse some readers of the Gazette.

"X".

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