

# The Dalhousie Gazette.

ORA ET LABORA.

VOL. XIV.

HALIFAX, N. S., FEBRUARY 24, 1882.

NO. 8.

## A LITERARY SUCCESS.

An honest—therefore poor—young man, just cut adrift from college,  
Was driven to devise a plan for bartering his knowledge,  
He thought and thought a weary while, then off his coat he stript,  
And in one heat reeled off some seventeen pages of manuscript,  
Note size, and written only on one side, from which you'll guess  
That it was meant for nothing less than "copy" for the press.  
Naught mean about this youth: He quoted French, and Greek, and Latin;  
He pressed ancient and modern history into service; and, though he had only a small stock of metaphysics on hand, he didn't hesitate to work *that* in.

Then straightway he concealed the article upon his person,  
And went on publication day (he couldn't have chosen a worse one)

To the office of a weekly, where he somehow found the editor,  
Who eyed him with an ugly glare, as though he were a creditor.  
The editor clutched the manuscript; fumbled it half a minute,  
Looked at the first page, then the last, and knew all that was in it.

He gave it back. "It's very good," he said, "but we can't use it.

We should have to plow up several acres of flowers of rhetoric, translate, boil it down, and put a head on it; and, as there is no news in it, anyhow, though it is a capital article, I fear we must refuse it."

The young man went away, and pondered. "Its quite plain," said he,

"That what I've written is *too good*. What a genius I must be! Ergo, if I could but contrive to write a little badly,  
The editor, undoubtedly, would take my matter gladly."

He set to work again, and all his powers he put a tax on,  
Until he had produced a piece of rough-hewn Anglo-Saxon.  
He tried to make it seem abrupt, and to have the language terse.

"I've got along without quotations and metaphors," he said, and tethered myself to plain statements, and have only used two or three kinds of epithets; on the whole, I couldn't write much worse."

He went again to the editor, with a kind of sense of shame.

"If you should see fit to publish this," he said, "don't use my name."

The editor turned the pages o'er with evident interest.

"It's better than the last," he said, "though hardly in request."

"I won't give up," the young man said, as he sadly walked away.

"I've got to harness my genius down, if I want to make it pay."

So he tried once more, and, after nights of labor, he succeeded in writing such a shockingly bad thing that he didn't dare look it over. He broke away from every cherished tradition; crammed whole paragraphs into a short sentence; hunted up slang and spattered it about; and put the whole together in such an uncouth way that his old teachers would have said a First Reader was what he needed.

He didn't like to go with this. His heart began to fail.

So he borrowed a dozen postage stamps and sent it through the mail.

He waited tremblingly. An answer came that very night,

Which said the editor had found the suicide all right.

He sent a check in payment, and he hinted, at the end,

That he'd take as much of that sort as the young man chose to send.

From that day forth the said young man has prospered more or less,

And he always tells his friends that a careful cultivation of bad taste, total abstinence from college rhetoric, and a tight muzzling of the genius that is in him, are the secrets of his success.

—The Century "Bric-à-Brac."

## THE OBER-AMMERGAU PASSION PLAY.

MORE than eighteen months have elapsed since my friend and I witnessed the representation of the "Passion Play" in the little village of Ober-Ammergau in the Highlands of Bavaria. A few jottings concerning it, may not be devoid of interest to the readers of the GAZETTE. Every tenth year, for the past two hundred years, people have flocked to Bavaria to witness this religious drama. The summer of 1880 was no exception to the rule. As we travelled from Munich to Ober-Ammergau the pilgrims, like

those of old to Mecca, could be counted by the thousands. A two hours' drive by rail brought us to Nurnam. From thence we drove about sixteen miles by stage coach to the beautiful village of Ober-Ammergau. The rain poured in torrents. We passed men, women and children bare-headed and bare-footed, who were evidently weary and foot-sore; many of them had doubtless walked a hundred miles or more in order to be present at a representation of the closing scenes of our Lord's life. A little before we arrived at the village the rain ceased, and we enjoyed one of the most beautiful sunsets we had ever witnessed. The streets of this little village were literally packed with carriages and vehicles of every description; the houses also were crowded to their utmost capacity. Ten thousand people had arrived in this village of thirteen hundred inhabitants; the more fortunate of these obtained shelter in the houses of the village, but many had to take their night's rest in barns or else walk the streets until the morning.

The first question which naturally suggests itself is: what was the origin of this religious drama? to witness which thousands came from almost every land. The following is the tradition concerning it: "In the year 1633 a fearful pestilence broke out in the neighbouring villages, so fearful, indeed, it was it was thought everybody would die. In Kohlgrub, distant three hours journey from Ammergau, so great were the ravages made by the disease, that only two married couples were left in the village. Notwithstanding the strict measures taken by the people of Ammergau to prevent the plague being introduced into their village, a day-labourer named Caspar Schuchler, who had been working at Eschenlohe, where the plague prevailed, succeeded in entering the village, where he wished to visit his wife and children. In a day or two he was a corpse: he had brought with him the germs of the disease, which spread with such fearful rapidity that, within the following thirty-three days, eighty-four persons belonging to the village died. Then the villagers, in their sad trial, assembled, and solemnly vowed that, if God would take away the pestilence, they would

perform the Passion Tragedy in thanksgiving every tenth year. From that time on, although a number of persons were suffering not one more died of the plague. In 1634 the play was first performed." Such is the current tradition. Many, however, refuse to accept it as true, and place the date of the origin of this play as far back as the twelfth century. In support of this latter view it is said: "It is not probable that simple villagers would make a vow to perform a play totally unknown to them, and, even in its rudest form, demanding such capacity and preparatory study. The vow speaks of the Passion Tragedy as something well known; only the period of performing the play every ten years is positively stated." The oldest known text book of this play, which however makes reference to a still older one, bears the date 1632. Since that date a great many changes have been made in the Passion play. Lucifer, the Prince of Hell, who once figured on the Ober-Ammergau stage, has been banished. Up to about 1830 the village churchyard formed the place of representation. The text of the play was revised and much improved by Ottmar Weiss, of Jesewang, ex-conventual of the Benedictine Monastery at Ettal. The former pastor of the village, the Geistlicher-Rath-Daisenberger, has also lent his energies to make the play as perfect as possible. Owing to the geographical position of Ober-Ammergau, the simple villagers have very little communication with the outer world. The lofty mountains which surround their little village present barriers, which prevent intercourse with the busy world outside. The villagers have, therefore, to a large extent escaped contamination, and the result is, that they enter upon the representation of the Passion Play every tenth year as a religious duty. The deepest solemnity pervades the whole performance from the beginning to the end.

Associated with the village of Ober-Ammergau and the Passion Play is the lofty Kofel, which overhangs the village, and on whose summit stands a high cross which glitters in the early morning and also late at night, before the sun's rays reach the valley, or long after the sun has disappeared from the eyes of the villagers. When at one time it was proposed to the people

of Ammergau to take their Passion Play to England, they replied: "Willingly will we do so, but we must take with us the village, and its guardian spirit, the Kofel."

The Ammergau Passion Theatre forms a rectangular parallelogram, and is very unpretending in its appearance. It is built of rough boards and is partly open to the sky. The auditorium is 168 x 118 feet. It will seat about 6000 persons. In the stage itself some affirm that traces of the ancient classic Grecian Theatre are discernable. Others see traces of the theatre of the mystery plays of the middle ages. As one sits facing the stage he sees five distinct places of action: first, the proscenium, for the chorus and for processions; second, the central stage, for the *tableaux vivants* and the dramatic scenes; third, the palace of Pilate; fourth, the palace of Annas; fifth, the streets of Jerusalem. "A vast space is thus placed at the disposal of the manager, not inferior in extent to that in the nine-compartment stage used in the old mystery plays, yet infinitely more artistic in its arrangements. And the most remarkable and beautiful of all the accessories to this really wonderful stage is natural scenery, which delights the eye of the spectator on every side. From the right a well-wooded mountain, and from the left the cross-crowned Kofel gaze down upon the visitors and their artistic entertainers; while the eye, reaching over and beyond the stage, rests upon the charming expanse of flowery meadow belonging to the Ammergau valley, the view extending as far as the white houses of Unter-Ammergau. The grandeur, the freedom, and the sweetness of the landscape impart an air of enchantment to the theatre, enhancing the beauty of the acting, and delightfully filling out all the intervals."

Sabbath is the day selected for the performance, for the simple reason that the actors look on the representation as an act of religious worship. When not performed on the Sabbath the festival days of the Church are chosen for its performance. At seven o'clock on Saturday night the musicians parade the town, and thus announce the approach of the day on which the representation is to take place.

The firing of the village cannon at five o'clock on the Sabbath morning, summons the villagers to attend mass in the church, before going to the theatre. At seven o'clock the musicians again march through the town on their way to the theatre.

My friend and I went at an early hour to the theatre, and obtained a good position to see and to hear.

Precisely at eight o'clock the village cannon, placed under the lofty Kofel, told us that the time for the beginning of the play had arrived. The unseen prelude is: five hundred or more who are to take part in the performance, kneeling along with their pastor engaged in silent prayer to almighty God.

Each of the eighteen acts of which the Passion Play consists, is complete in itself. They, however, are prefaced by *tableaux vivants*. These are scenes from the Old Testament.

The *chorus* also claims a remark. It consists of eighteen *schutzgeister*, along with a leader who is called the *choragus*. The following description is so accurate that I quote it: "They have dresses of various colors, over which a white tunic with a golden fringe, and a colored mantle are worn. Their appearance on the stage is solemn and majestic. They advance from the recesses on either side of the proscenium, and take up their position across the whole extent of the theatre, forming a slightly concave line. After the chorus has assumed its position the *choragus* gives out in a melodramatic manner the opening address, or prologue, which introduces each act: the tone is immediately caught up by the whole chorus, which continues either in solo alternately or in chorus, until the curtain is raised in order to reveal a *tableaux vivant*. At this moment the *choragus* retires a few steps backwards, and forms, with one-half of the band, a division on the left of the stage, while the other half withdraws in like manner to the right. They thus leave the centre of the stage completely free, and the spectators have a full view of the tableau which is thus revealed. A few seconds having been granted for the contemplation of this picture, made more solemn by the musical recitation

of the expounders, the curtain falls again, and the two divisions of the chorus coming forward resume their first position and present a front to the audience, observing the same grace in all their motions as when they parted. The chanting still continues, and points out the connection between the picture which has just vanished and the dramatic scene which is forthwith to succeed. The singers then make their exit. The task of these spirit-singers is resumed in the few following points: they have to prepare the audience for the approaching scenes. While gratifying the ear by delicious harmonies, they explain and interpret the relation which shadow bears to substance, the connection between the type and its fulfilment; and, as their name implies, they must be ever present, as guardian spirits, as heavenly monitors, during the entire performance."

The prologue was as follows:—

*Tableau I.*—The Fall: Adam and Eve expelled from Eden.

*Tableau II.*—The Redemption: The Adoration of the Cross.

These *tableaux*, however, were not revealed to the audience until the *chorus* had appeared on the stage, and the *choragus* had opened the play by giving the audience an exposition of the true object of the whole representation. The *choragus* began as follows:—

"Wirf zum Neiligen Staunen dich neider,  
Von Gottes Fluch gebeugtes Geschlecht!  
Friede dir? aus dion Gnade wieder!  
Nichtewig zürnt Er.  
Der Beleidigte—ist sein Zürnen gleich gerecht.

"Ich will—o spricht der Herr—  
Den Tod des Sünders nicht—vergeben  
Will ich ihm—er soll leben!  
Versöhnen wird ihn selbst meines  
Sohnes Bunt, versöhnen!"  
Preis, anbetung, Freudenthränen,  
Ewiger Dir!"

As soon as the *choragus* had finished, the *chorus* divided and retired to the side of the stage. The curtain rose and the first *tableau* was disclosed. The *choragus* now gave in song its significance, after he had sung one verse the curtain fell. The chorus again took up their position across the entire front of the stage and

the *choragus* proclaimed the message of salvation. The chorus again retired and the second *tableau vivant* was revealed. Before a large cross a number of heavenly genii, (which by the way are little village children clothed in white) knelt in the attitude of worship. The chorus also gazed upon the *tableau* and, falling upon their knees, chanted a hymn of praise and adoration. Thus in the prologue the main object of the whole performance was set before us.

The first act represented Christ's entry into Jerusalem; the second, the meeting of the Jewish Sanhedrim; the third, His departure from Bethany; the fourth, His last journey to Jerusalem; the fifth, the Last Supper; the sixth, Judas before the Sanhedrim, covenanting with them in reference to betraying Jesus; the seventh, the Garden of Gethsemane; the eighth, Christ before Annas; the ninth, His appearance before Caiphas; the tenth, the Despair of Judas; the eleventh, Christ before Pilate; the twelfth, Christ before Herod; the thirteenth, the Scourging; the fourteenth, Christ sentenced to death; the fifteenth, Christ bearing His Cross to Golgotha; the sixteenth, the Crucifixion; the seventeenth, the Resurrection; the eighteenth, the Ascension.

We sat in the theatre for over eight hours, during which the play was in progress. The effect was solemnizing on all who were present, and could at all realize the transcendent importance of the events presented to our view. At times many of the audience were melted to tears. That indescribable look of agony on the face of Mary, as she recognizes Jesus bearing his cross, and fainting under its weight, could not but excite the deepest sympathy. The effect of other parts of the play was thrilling in the extreme. The exciting meeting of the Jewish Sanhedrim indicated the intense desire to put Jesus to death. Judas at once excited deepest feelings of abhorrence. Joseph Mairr, who represented our Saviour, was calm, stately, and dignified in his bearing; yet there was something so inexpressibly gentle and endearing, that one would have thought he would have won all hearts. It would be difficult to have represented the contrast between Jesus and Barnabas better than

was done, when Joseph Mairr and Johann Allinger stood side by side.

The whole rendering of the Passion Tragedy gave a *reality* to the Scripture narrative, which could never have been gained by a quiet perusal of the Sacred History by one who possessed even a vivid imagination. I would not wish to see this religious drama placed on the same level with ordinary theatrical performances, or rendered in an American or British theatre. Associated, however, as it is with religion, and represented by those who believe that in doing so they are discharging a religious duty, it seems quite different. It is a relic of the distant past. It presents us with the perfection of the religious drama. From witnessing it one can better understand the mystery plays of the middle ages, and thus read history more correctly. The impression produced on my mind, by witnessing this Passion Play, in a quiet little village in the Highlands of Bavaria, is indelible.

F. W. ARCHIBALD.

Amherst, February 20th, 1882.

#### OUR EXCHANGES.

Of the QUEEN'S COLLEGE JOURNAL, the issues for January and February put in a simultaneous appearance. The first number we read through conscientiously, but the amount of matter we discovered of the slightest interest outside of Kingston was wonderfully little. The majority of students, we think, would as soon its dry *resumé* of the university sermon as any other part of the paper. The February number is somewhat better; its editorials have a more general application, dealing with matters which may be regarded as standing subjects for college editors, viz.: The Gymnasium, Debating Club and College Songs. It observes that a new College Song Book is in process of compilation by Mr. Orville Brewer, of Chicago, to contain the richest gems of fifty of the leading colleges of the United States and Canada, the music to be of a more artistic class than usually employed.

THE BEACON (Boston University) is one of the brightest and best of our Exchanges that come from across the line. In the issue before us the articles on "Unknown Quantities" and

"Kitchen Middens" are well worthy perusal. The editorials are written in a ready and pleasing style. One of the editors has ventured into poetry and may be justly said to have scored a success. "The Temptation" merits a respectable place among the cursory poems of the day. As a rule college poetry is unworthy the name it bears, only occasionally does a good thing in that line turn up. The reason of this we take to be, not that there are no poetic minds among students, but that these are too diffident to risk their productions to the censorious and unjust criticisms that amateur poetry almost universally receives. That this is so is, we think, a fact to be regretted, as on its account many a "true, good thought," embodied in graceful numbers, which might have cheered and encouraged the vast body of students, has been allowed to perish. We congratulate our *confrères* upon the good fortune which has befallen them during the past month, of which mention is made in another column.

The KNOX STUDENT from Galesburg, Ill., has some very good practical editorials. It considers that the mission of college journals is to serve as a collecting link between widely severed colleges, and thus to save them from the dangers of isolation. "Similarity of aims, purposes, plans and modes of life forms the students of our colleges into a community. The interests of this community are subserved by the college press." In fact, according to this view, it strives to meet one of the subordinate ends of Consolidation. Most of the remaining editorials are of a local (?) interest only, urging the importance of attending the gymnasium and singing the college songs, &c. In common with a large number of our American exchanges The KNOX STUDENT has more than a *plenum* of such items as—"The following ladies received calls New Year's day: Mrs. Whiting, Misses Sullivan, Sensiba Gammon, and Hague." Such petty remarks are altogether *infra dignitatem*.

The best thing in The COLLEGE CABINET (Beaver Falls, Pa.) is an article on "The Beautiful."

Received *The Varsity*, *The Institute Index*, *Howard College Index and Chronicle*.

# The Dalhousie Gazette.

HALIFAX, N. S., FEBRUARY 24, 1882.

EDITORS.

GEO. PATTERSON, '82. H. MELLISH, '82.  
W. P. TAYLOR, '83. W. CROWE.

MISS L. B. CALKIN, '85.

G. M. CAMPBELL, '82, 107 Gottingen St., Financial Secretary.

CONTENTS.

A Literary Success.....	85
The Ober-Ammergau Passion Play.....	85
Our Exchanges.....	89
Editorial.....	90, 91
Correspondence.....	91
Lost, Strayed or Stolen.....	94
College News.....	95
Dalusiensia.....	95
Personals.....	95
Acknowledgments.....	96

WE are sorry to observe that Consolidation is not making the progress that it should. We are not at all in doubts as to the results of the agitation. We feel sure that sooner or later Consolidation will be effected. Of late this question has assumed new phases. Not content with opposing Consolidation in the abstract—for no definite plan has been proposed for the uniting of all the Nova Scotian colleges—we find some of the advocates of the existing state of things violently attacking Dalhousie. Their plan is to take from Dalhousie funds granted years ago, and amounting now to thousands of dollars; the money thus taken, they wish to see given to the sectarian colleges, or devoted to a Technical School. We are not at all alarmed at their proposals. Several years ago this very question was brought up in the House of Assembly and we believe forever set at rest. The advocates of this proposal at that time covered themselves with shame and contempt. We do hope that the spirit displayed by the latest proposer of this plan is not shared by the opponents of Consolidation, throughout this Province. We have nothing but respect for the man who does not wish to see his college, the one in which perchance he was educated, and around which many happy memories cling, blotted out of existence. But for the individual who, not content with upholding his own college,

wishes to destroy all others, we entertain no such feelings. Sad would be the day for this Province if this class of bigots got the upper-hand. To the advocates of Consolidation—and we are with them heart and soul—we would say,—“renew your efforts, use all laudable means to effect your purposes, and success will crown your labors.”

THERE is one other phase of this Consolidation question to which we intend to refer, and that is the thoughtless conduct of some of the Consolidationists. Seeing, as we have said, that no decided plan for the union of the colleges has yet been proposed by the Consolidation Society, and in fact, cannot be proposed till the people are thoroughly with them, their policy so far has been a negative one. They in effect say,—“Let the Legislature give no more grants to sectarian colleges.” This position is an admirable one, one too that can easily be defended. Now when the Legislature carries out this policy—no thanks though to the Lower House—a great deal is gained. The Legislative grant having been withdrawn, the sectarian colleges find it hard to make both ends meet; hence a tendency to Consolidation or failing that, the necessity of endowment. We are sorry, we have said, to see so little progress towards Consolidation; but we do not think the chances of Consolidation ultimately, are lessened by the further endowment of the sectarian colleges. Well, the colleges commence to canvass for funds. And here the thoughtless conduct comes in. Some of the Consolidationists advise the people, through the press, to pay no money toward any such purpose. Does not this class of Consolidationists (let us be thankful that it is small) see that it is helping to defeat the Consolidation policy? Do these persons not see that if the people take their advice the sectarian colleges must apply to Government for aid? Can they not see that if the colleges do so, the Local Government—judging from the Assembly's action in the past, and remembering that the complexion of the Council is rapidly changing—would not have courage to refuse the demands which these colleges, backed by the denominations they represent, might make?

SOME few days ago we were gratified by receiving the January number of the *Acadia Athenæum*. We say gratified, because to us it is most amusing to read the remarks the *Athenæum*, issue after issue, makes on the different phases of the College question. And in the number now before us there is a reply—we should rather say an attempt at a reply—to a short editorial we published some time last year. It will be remembered, that in our issue of Nov. 25th, 1881, we inserted the resolutions adopted by the Free Baptist Conference during the past summer, together with some editorial comments upon them. As we made particular reference to Acadia in our remarks, we expected the *Athenæum* would answer. We were not doomed to disappointment, for after two months and some days of hard labor, the men who have so little respect for themselves, as to take charge of the *Athenæum*, succeeded in “grinding out” an abortive reply; which, had we space—in order to furnish amusement for our readers—we should take the liberty of reproducing. As it is we must content ourselves with some few sentences from the wonderful production. The *Athenæum* says:—

“If the Methodists should adopt resolutions commending Mount Allison, or the Episcopalians praising Kings, or the Presbyterians lauding Dalhousie, we should not feel afflicted: then why should we lament because the Free Baptists have recommended Dalhousie to their young men? Are the *Gazette* men so profoundly ignorant as to suppose that the Free Baptists form any part of the denomination that established Acadia College?”

Our contemporary should “lament” that “the Free Baptists have recommended Dalhousie to their young men” because it has time and again asserted that Presbyterians were the only denomination that favored Dalhousie. It asseverated so often, that the students at Dalhousie were all Presbyterians, that it almost came to regard as true, this, and other similar mendacious statements. And had it any sense of propriety it would either “lament” that another body was found, who would cordially support Dalhousie, or frankly confess that its former words were false, and ever after cease to say “Dalhousie is a Presbyterian College.” The latter and more respectable course of action it was not honorable enough to adopt; so it

endeavored to evade the resolutions and the only inferences that can be drawn from them, by asking the inane questions we have quoted.

WE have to thank the Alumni of this College and the Governors for so generously furnishing us with a Gymnasium. For years one was talked of. At last the Alumni took the matter in hand, and in a very short time we have as a result of their efforts, an admirably equipped Gymnasium. We hope the students will avail themselves of the advantages offered them. We know that all are aware of the benefits of thorough, systematic exercise. Let every student then use the Gymnasium, where, under the tuition of an instructor, the best results can be secured. Let no excuse be made for not attending, for all can make it convenient to use the Gymnasium at least half an hour a day. And even that amount of exercise resolutely followed up will result in incalculable benefit.

IN our notice of the death of C. W. Hiltz in our last issue, we unwittingly blundered in saying that Mr. McMillan, who graduated in the same year, was dead. The latter is in good health, and we most cordially wish him continued strength. He is now practising medicine at Sheet Harbor. We may say our error was caused by the Calendar, on which we had relied for correct information, and in which he was said to be dead.

CORRESPONDENCE.

PRINCESTOWN, TRINIDAD,  
December, 1881.

DEAR GAZETTE:

Your familiar face recalls college days, and a sense of probable duty. If a sketch of tropical scenes and life will interest your readers, this duty may be performed. It is almost too late to write of first impressions, although not a year has passed since they were made,—so soon does a person become accustomed to new races, climate

and modes of life. But what first impresses is what is really new and different, and therefore capable of interesting. Steaming through the mists of the Gulf Stream, and by rocky Sombrero with its invaluable beacon, we arrive in January at Antigua. You do not steam up to a wharf, for the harbor is only a shallow bay, but cast anchor three miles from the shore. It was Sabbath morning, but that did not prevent the "lighters" from bearing down upon us to discharge cargo. These lighters receive cargo and sail within a mile from the shore, where they in turn discharge into smaller boats. But although the Sabbath was not revered by the swarthy boatmen it was by our captain, and they instead of packages carried our passengers to the various churches. A row of three miles by an old fort crumbling and with rusty cannon, by a lunatic asylum occupying a headland, brought us to the wharves. The water seemed green, blue and gray, from the varied depth and the coral limestone. The wharves are lined with old tumble-down buildings, the gray banks are covered with green scrub. Beyond, green and waving, are fields of sugar cane, while here and there rises the chimney-stack of the "works," where the sweet expressed juice becomes sugar. The palm, the invariable sign of the tropics, appears here and there in its varieties. You are rowed to shore by blacks. Blacks swarm around you after you get there, reverent and mendicant. They stare, question, and proffer their costly services. It was Sabbath, and however much immorality reigns, the shops were legally closed and the churches graciously open. Followed by a troop of black gazers, accompanied by the Harbor-Master as guide, we wended our way to a Methodist church. We pass a sign-board. It reads thus: "Juan Marcano, licensed to sell spirituous liquors by retail," and so *mutatis mutandis* read all the signs of saleable alcohol. On the left is an Episcopal cathedral, once overthrown by an earthquake but now rebuilt, doubly, of wood and stone, so that if the stone should fall the wooden inner house shall remain. On the left we pass by a Moravian house of worship. Beyond is a now unoccupied Presbyterian church. We reach the church, which is of stone,

square, and all doors and windows; and these are all open. We are early and choose a comfortable pew, commanding a view of the entering audience. The clergyman is English, the congregation with one or two exceptions black and colored. The men dress fashionably; perhaps the women do too, but their fashions are very odd. Loose dresses with what appears an immense pocket horizontally enclosing the waist; yellow or white kerchiefs, surmounted perchance by a large man's hat, cover their heads. They listen well, and sing or shout loudly, if not heartily. They invariably drop a courtsey, or bow, or say "Morning," when you meet them. Next day we saw a few official whites. The mechanics, porters and general laborers are blacks. The shopkeepers are European or "colored," which in the West Indies means a combination of white and black blood. "Creole" means (1) one born in the West Indies; (2) any black or colored person.

Next day we did the small town of St. John's. We went to the bank to change a sovereign, and receive the formerly familiar shilling, penny and half-penny. You enter the market, where you see the tropical and northern products. Here you can get bananas, oranges, cocoanuts, codfish, yams, sweet-meats, &c. The telegraph station affords public glimpses of synoptical cablegrams. Instead of iced water on shipboard, you try to quench your thirst with nauseous warm water. But the latter also you soon get accustomed to drink and to call "cold water." Instead of English you hear on all sides jargon French, Spanish or Portuguese. Hot and tired we were glad to escape on board our steamer, to try to fish sharks and watch the hungry blacks skilfully manage and load their lighters.

Next you revel in the green and towering beauties of Dominica. It is a succession of peaks, one rising above another till lost in cloud. Luxuriant vegetation covers every inch of rock. You enter the town of Rosseau. The houses are either large and built of stone, or dingy old cottages. There are no sidewalks. The streets are paved, with one gutter in the middle. Dominica is the place for tropical fruits; guavas, shaddock, figs, cocoanuts, &c., being very profuse. J. W. McLeod

DEAR GAZETTE:

We have it on good authority that "a fellow feeling makes us wondrous kind." If the saying be true, perhaps some of your readers would like to hear something of the early history of Princeton College, together with some information about its founders. Princeton College has had its troubles and difficulties just like Dalhousie, and has passed through them triumphantly, as our own college has done. It was founded in 1746, and was established to meet the religious wants of that age. It sprung from the ashes of the Log College founded by Rev. William Tennent, Sr., at Neshaminy, Pennsylvania, a village about twenty miles north of Philadelphia. The Log College was established in 1726. It was built entirely out of logs, probably cut from the very spot upon which the College was erected. It may perhaps be interesting to read the dimensions of this edifice, and therefore I will quote the paragraph in which Rev. George Whitfield, the celebrated evangelist, describes it:—

"The place wherein the young men study now is in contempt called 'The College.' It is a log house of twenty feet long and as many broad; and to me it seemed to resemble the school of the old prophets, for their habitations were mean; and that they sought not great things for themselves, is plain from those passages of Scripture wherein we are told that each of them took a beam to build them a house. \* \* \* \* \* All we can say of most of our universities is, they are glorious without. From this despised place, seven or eight worthy ministers of Jesus have lately been sent forth; more are almost ready to be sent, and the foundation is now laying for many more."

The Log College has long since disappeared, but the site is still known to many in the vicinity. The founder, Rev. William Tennent, Sr., was a native of Ireland. At what college or university he was educated is not known, but Trinity College, Dublin, is the one generally believed to be his *alma mater*. From a small memorandum book of his, we learn that he was married to a daughter of the Rev. William Kennedy, an Irish Presbyterian minister, in May, 1702. Very little is known about his life till he came to America. In a memoir of his son William Tennent, it is said that his father came to America in the year 1718, but in a sketch of the life of Gilbert Tennent (another of his sons) the year 1716 is given as the time of his arrival.

The latter date is generally believed to be the more accurate. A few years after his arrival he received a call to Neshaminy, and soon after his settlement there he established a school for the education of young men for the ministry, which as we have seen, was in contempt called "*The College*." Before this, young men either went to New England or Europe to be educated. Mr. Tennent is described as a "man of great piety and a distinguished classical scholar." He died in the year 1746 at the ripe age of 73. Till the infirmity of age was upon him, he continued to send forth young men, who afterwards became the leaders of the Presbyterian Church and the supporters of Princeton. The decline of this College, and the pressing need for ministers led to the establishment of Princeton.

The first charter was obtained with great difficulty in 1746, and the Rev. James Dickinson, then of Elizabethtown, its first President opened the college in that place. He, however, died in the autumn of the following year, and on his death the college, numbering some say eight, some say twenty students, was removed to Newark, and on the 9th of November in the same year, the degree of B. A. was conferred on six young men.

At that time without adequate funds, and destitute of public buildings, and in danger of sinking into an academy, they resolved to apply to Britain for assistance. Accordingly in 1753, the Rev. Samuel Davies, afterwards President, and the Rev. Gilbert Tennent, one of the earliest and most devoted friends of the College, eldest son of the Rev. William Tennent, founder of the Log College, were appointed by the trustees to visit Europe. Sailing in the autumn of that year, they visited all parts of Great Britain and Ireland, and after fifteen months of labor, returned home more successful than expected.

Since that time the college has steadily increased, and during the past few years the enormous sum of \$1,350,000 has been given by its friends. I will not therefore bother you with an account of it during that period, but will conclude by giving you its "record," if I may so speak. Princeton has furnished the United States with one President, four Vice do., one Chief Justice of the

Supreme Court, four Associate Justices, four Secretaries of State, four do. of Treasury, three do. of War, four do. of Navy, five Attorney Generals, one Postmaster General, seventeen Foreign Ambassadors, and one hundred and fifty members of Congress. Twelve colleges have been founded by its graduates, and forty-two Presidents of Colleges, took their degree at Princeton. Would that Dalhousie were like it!

Yours truly, G. G. P.

#### THE GYMNASIUM.

##### MESSRS. EDITORS:

For the information of your subscribers, particularly of those who are members of the Alumni Association, who have contributed money to the equipment of the Gymnasium, a word of description is necessary. The Gym. is situated in the basement of the College, and was formed by removing the floor between two rooms, thus making a high and airy apartment. The room was given for the purpose by the Governors. Then the Alumni have fitted the room with all appliances necessary for the development of muscle. Here you find dumb-bells, clubs, wands, fencing gear, ladders, trapeze-bars, &c. The Senate have given the management of the Gym. to a committee of students, who have full control for this winter. Next year the Senate itself will conduct the Gym., and the fee for attendance will be compulsory. This year payment is optional, but, since the committee are responsible for all expenses incurred, and as these promise to be considerable, it is to be hoped that every student will pay the small fee imposed. Could not the committee in charge offer a prize for excellence in gymnastics, to be competed for in the spring? I offer this to the committee for consideration. I hope the Gym. will be a success, that much good may come of it, and, on behalf of the students, I thank the Alumni for doing so much for us.

A WELL-WISHER TO THE GYM.

##### TO THE EDITORS DALHOUSIE GAZETTE:

The class for Hebrew was instituted, and the arrangements made by the Senate, whereby it has a place in the Curriculum of Arts, at the solicitation of the Principal and Professors of the

Presbyterian College, Pine Hill. Dr. Honeyman was solicited to form the class, in order that the students intending to study Theology at Pine Hill, might have an opportunity of acquiring a proper knowledge of Hebrew, before entering on the study of Theology. Those who are engaged in the study, will find that the work of preparation for the examination to which they will be subjected, is as hard as that of students of Greek in the fourth year. The Calendar of next year will inform one of your correspondents, who evidently knows nothing about the study of Hebrew, what is required to be done in the first class in a Hebrew examination.

#### HEBREW.

#### LOST, STRAYED OR STOLEN.

COURTING is like dying, cannot be trusted to another fellow.

SENIOR FRENCH—(class translating Shakespeare.) Prof. "Mr. B., translate the speech commencing 'Hail Macbeth.'" Mr. B. "*Comment vous portez—vous Macbeth.*" Commotion.

It is said that the first time the expression "Eureka" was used, was when Socrates sat down on a tack for which he had been looking, and that on that occasion Xantippe eagerly inquired who Eureka was.

CURIOUS stories are told of the blunders made by Oxford undergraduates in the scripture examination, which, as a matter of form, they have to pass before taking their degree. One of them being asked to relate the story of the death of Jezebel, and feeling sure of his ground, prefaced his account by the remark that it was important to adhere as closely as possible to scripture language, and proceeded:—"And when Jehu reached the gate of the city, behold he saw the woman, and he said, who is on my side? Who? And suddenly there appeared unto him a eunuch, and he said throw her down, and he threw her down, and he said do it a second time, and he did it a second time, and he said do it yet again a third time, and he did it the third time. This he did also even unto seventy times seven; and last of all the woman died also, and they gathered up of the fragments that remained twelve baskets full that nothing might be lost."

#### COLLEGE NEWS.

BY bequest from the late W. P. West, of Halifax, Tuft's College receives \$20,000.

MRS. A. T. STEWART, as provided in her husband's will, is building a new college in New York to cost \$4,000,000.

\$4,000,000, is said to be the value of the real estate belonging to the University of Leyden in Holland, the richest University in the world.

AT a late meeting of the Corporation of McGill College, Associate Professor Moyses was raised to the Chair of English Literature, *vice* Dr. Leach, superannuated.

THE students and others associated with the University of Toronto intend producing the *Antigone* of Sophocles in the original Greek, during the month of March next. The University Glee Club will sing the choruses, arranged to the music of Mendelssohn.

ON the 13th of January last, Boston University came into possession of \$800,000, bequeathed by the late Hon. Isaac Rich, one of those princely benefactors to the cause of higher education, of which the United States can boast not a few. Of this endowment \$120,000 has been devoted to the founding of 64 scholarships for the College of Liberal Arts, to be known as the *Isaac Rich Scholarships*.

#### DALLUSIENSIA.

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

THE Exams. are approaching.

JANITOR keeps his hens in the Laboratory.

DON'T leave your gown in College over Sunday. Longfellow has a class on Saturday.

STUDENT translates *viridi serpentes* "verdant snakes." No pony about that.

NEIL bought twenty copies of the *Carmina Dalhousiana* and received seventeen valentines.

THE student's group would look just too awfully positively stunning, only they forgot to wash their feet. So says Malakoff.

A BRAVE Senior calls his girl "danger" because he courts her.

DIRE mutterings may now be heard within the walls of old Dalhousie: "Blood and thunder! Blood and thunder!! Blood and turf, etc., etc."

Prof.—"Is the infinitive used more generally in Greek or in Latin?" Student—(not intending to be logical)—"Yes, Sir."

McFARLANE! McFarlane!! McFarlane!!!  
Chorus—Hector! Rorey!! Neil!!! So sings the daily caterwaul.

THE Junior who translated *Di bene vortant* as "may the gods turn it out well," thought he had translated almost *too* literally, when he heard the applause.

GEOLOGICAL student (endeavoring to explain some of the mysteries of Geology to unlearned Freshman) says: "Now, you see, that is heterogeneous carboniferous formation." Freshman, (very much shocked): "Oh! don't swear so."

HE counted his feet in the Virgil class, and found he had one too many. He attended the lecture and found he was accompanied by one too many—her maiden sister. O, *come from me: come from me.*

ADMITTING the Nebular theory to be true, required the solid content of an ellipsoid of hydrogen rotating about its minor axis that would cast off a ring, which when solidified would make a body equal in mass to McK—.

#### PERSONALS.

W. A. MASON, B. A., '77, hath taken unto himself a better half. *Vivant!*

J. MILLEN ROBINSON, B. A., '73, and HERBERT SPENCER, B. A., '81, are at Princeton, N. J.

JOHN H. CAMERON, B. A., '78, A. B. MCLEOD and DUNCAN CAMERON, are at Auburn Seminary, New York.

C. D. McLAREN, very General for three years, is at Union Theological Seminary, N. Y., and has volunteered for the Foreign Mission Field. His destination is likely to be Siam.

ANDERSON ROGERS, B. A., '78, JAMES A. FORBES and EDWARD P. THORPE, are pursuing their Theological studies in Edinburgh.

J. A. CAIRNS, B. A., '78, who obtained his M. A. degree from Princeton last year, has received a call to the congregation of Upper Musquodoboit, Halifax Co., and will be inducted in a short time.

H. McD. SCOTT, B. A., '70, whose appointment, while in Germany, to a Professorship in the Theological Seminary, Chicago, we chronicled last year, has returned from his studies in Germany and has commenced his Professorial duties. We wish him continued success.

JAMES MCLEAN, winner of the Waverly Bursary in '75, is now Professor of Mathematics in Ballarat College, Ballarat, Australia. We wish him every success in his labors in our Antipodes.

DALHOUSIANS IN TRURO.—F. A. LAWRENCE, of the firm of Lawrence & Layton, Barristers, etc., Truro, was a student here some years ago, but never completed his course. H. MCKENZIE, M. A., '75, is a flourishing lawyer in the Town of Truro. At one time, if we mistake not, he was Warden of the County. A. PATTERSON, winner of the

Professors' Scholarship in '70, is now a full-fledged barrister and practices his profession in partnership with his uncle, G. Campbell, Esq. W. S. MUIR, M. D., '75, heals, to the best of his ability, the thousand ills to which the inhabitants of the same town are heir.

D. H. SMITH, M. A., '71, is Inspector of Schools for the district, including the Counties of Pictou and Colchester.

Any person knowing the whereabouts and occupations of any of our old students, would confer a favor by informing the editors.

ACKNOWLEDGMENTS.

E. L. NEWCOMBE, B. A., \$2.50; J. S. Morton, B. A., \$2; Prin. Ross, A. P. Logan, J. P. McLeod, J. McD. Scott, B. A., Rev. A. W. McLeod, M. A., D. H. Flemming, Rev. James Gray, James W. McKenzie, Rev. E. Scott, M. A., Rev. J. D. McGillivray, Willard McDonald, F. J. Davidson, W. M. Fraser, B.Sc., A. E. Thomson, B.A., \$1 each.

DALHOUSIE COLLEGE & UNIVERSITY.

MUNRO

Exhibitions & Bursaries.

Through the liberality of GEORGE MUNRO, Esq., of New York, the following Exhibitions and Bursaries will be offered for competition at the commencement of the Winter's Session of this College, 1882, 1883, and 1884.

In 1882 **Five Junior Exhibitions** of the annual value of \$200, tenable for two years, and **Ten Junior Bursaries** of the annual value of \$150, tenable for two years.

**Seven Senior Bursaries** of the annual value of \$200, tenable for two years.

In 1883 **Five Senior Exhibitions** of the annual value of \$200, tenable for two years.

**Ten Senior Bursaries** of the annual value of \$150, tenable for two years.

In 1884 **Five Senior Exhibitions** of the annual value of \$200, tenable for two years.

**Ten Senior Bursaries** of the annual value of \$150, tenable for two years.

The Exhibitions are open to all candidates; the Bursaries are open to candidates from the Maritime Provinces. The Junior Exhibitions and Bursaries are open to candidates for Matriculation in Arts; the Senior Exhibitions and Bursaries to undergraduates of any University who have completed two, and only two, years of their Arts course, and who intend to enter the third year of the Arts course in this University.

The subjects of examination for the Junior Exhibitions and Bursaries of 1882 will be the same as those for the Junior Exhibitions and Bursaries of 1881, with the following modifications:

The Classical books to be professed will be, in LATIN—*Cæsar*, Gallic War, Book VI., and *Ovid*, Metamorphoses, Book I.; and in GREEK, *Xenophon*, Anabasis, Books III. and IV. In MATHEMATICS, the Third Book of Euclid is added to the Geometry required, and the Theory of Indices to the Algebra required.

A statement of conditions, dates and subjects of examinations, &c., may be obtained on application to the Principal, Dalhousie College, Halifax, N. S.

NOTMAN

Has issued tickets to students which entitle them to be photographed at his Studio,

39 GEORGE STREET.

at the following rates:—

**Cabinet--Best Finish, . . . \$5.00 per doz**  
**Card-Cameo " . . . 3.00 "**

SATISFACTION GUARANTEED.

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

TWELVE numbers of the GAZETTE are issued every Winter Session by the STUDENTS of Dalhousie College and University.

TERMS:

One collegiate year (*in advance*) .....\$1.00  
 Single copies..... 0.10

Payments to be made to G. M. Campbell, Financial Secretary, 107 Gottingen St., Halifax, N. S., and all communications to be addressed to Editors "Dalhousie Gazette," Halifax, N. S. Anonymous communications can receive no attention.

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