

The Dalhousie Gazette.

ORA ET LABORA.

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SONG.

Between the range of boy and man,
While life's hard strife is scarce begun,
When careful thought is taking plan
Of what to love and what to shun ;
Then, like no other sunny time
Alight with cheerful, happy rays,
The roving bard is lured to rhyme,
In college days.

Then hours are swift and friends are true ;
Advantage seems of common gain ;
The prized possessions of the few
Are shared by all the favored train.
Among a young, unshackled band
Is free exchange of blame and praise :
Frank is the voice and prompt the hand,
In college days.

Though years may larger fortunes bring,
May widen each expanding sphere,
Still hope and pleasure may not spring
In every breast, as now and here.
With wealth or fame or honor crowned,
Adorned with victory's greenest bays,
We yet shall turn to joys once found
In college days.
—Exchange.

EVOLUTION.

A horse-shoe crab went to the sea,
And what do you think he saw ?
A trilobite as high as's knee,
A-walking with a craw.

A shark was basking in the bay,
A lobster on the strand ;
And yonder, round a monstrous ray,
Had gathered quite a band.

But though they seemed without an end,
Yet were they not all there ;
The protoplasmic globule
Had gone upon a "tear."

For him was sent an animal
Much like our common eel,
And with him a primordial cell
To see he did not steal.

But when they reached his domicile
(To this they each took oath),
The protoplasmic globule
Was a tripod sloth.

—Exchange.

OUR FIRST SETTLERS AND THEIR SETTLEMENT.

Every one who has read Nova Scotian history has been told that the first settlement in Nova Scotia of Europeans was made by the French at Port Royal in 1604-5. The writer of this article had occasion, about a year ago, to make enquiries as to the truth of these statements, and discovered strong probability at least for doubting them. In what follows he wishes to show his reasons for so doing.

About the year 1500, only eight years after the discovery of America, two voyages were made by Portuguese navigators around which some mystery hangs. Gaspar Cortoreal was sent out from Portugal in that year in search of a passage to India, in northern latitudes. He made no settlement, but explored the coast (either on that or on a second voyage made next year) as far north as the 50th parallel, where his further progress was stopped by ice. The country he called *Terra de Labrador*, "land of laborers"—though that name was afterwards transferred to a region farther north.* An examination of a map will show that the 50th parallel passes to the south of Labrador, and there can therefore be no doubt that Cape Breton is the original "Terra de Labrador," and that it was that beautiful isle the cruel Portuguese desecrated with their "traffic in blood." Thence he carried off some fifty-seven natives as

* Bryant Pop. Hist. of U. S., Vol. 1, p. 140.

slaves, pronouncing them admirably calculated for labor. The Portuguese thus became familiar with Cape Breton and with its capabilities, and very shortly after another expedition, in command of Michael Cortoreal, brother of Gaspar, was sent out, but never returned. There are two traditions about its fate—one that the vessels were wrecked on the headland, Cape Breton; the other that the natives surrounded and murdered leader and men. Disheartened by this disaster, no further expedition was sent from Portugal until about the middle of the 16th century, when they again made efforts to found some colonies, more to the north than any of their previous ones had been. "Some sixty years before," says Champlain, under date 1604, "they left some cattle on Sable Island." It was probably about the same time that they spent a winter on Cape Breton, to which Champlain makes reference. I quote his words;—"In this place (C. B.) there are several harbors and passages where they catch fish, viz., English harbor (Louisbourg), distant from Cape Breton about two or three leagues, and the other Niganis, eighteen or twenty leagues to the north. The Portuguese at one time wished to inhabit this island, and spent one winter there, but the severity of the season and the cold made them abandon their settlement."† If Champlain can be relied on,—and he undoubtedly can, for there is much other evidence to corroborate his statements—the first Europeans to make a settlement in Nova Scotia were the Portuguese. Their place of sojourn for the "one winter" we believe to have been Niganis, now Ingonish, in Victoria County, C. B. To such a conclusion I have been led for two reasons:—*First*, the name Niganis is said to be of Portuguese origin. Mr. R. G. Haliburton, who has devoted much time and great ability to researches of this nature, claims it as such. *Second*, a Spanish authority‡ of a very early date, describes the Portuguese as making a settlement at Placentia, in Newfoundland, which they were compelled to abandon because of the severity of the climate. In doing so they coasted along the southern shore of that

island as far as Cape Ray. Here they turned and sailed south to the first island, where, having lost their ships, they were obliged to remain." "We have had no news of them," says he "except through the Biscayans, who are in the habit of going to that coast, and procuring and exporting many things that are to be found there. They requested that we should be informed how they were situated, and they wanted priests to be sent thither; that the natives were well disposed, and the land productive and good, as we know, and is stated by every one sailing thither." Now a glance at the map shows that, sailing south from Cape Ray, the first point where they would strike land would be Cape Breton, if not exactly at Ingonish at least very near it. But we have evidence still more satisfactory. De Laet§ tells us that the Portuguese place Port Niganis from 18 to 20 leagues to the north-west of Cape Breton, and that there they once had a settlement, which they have since abandoned. That they remained some little time, though perhaps only one winter, we think can be easily shown. In Haklugt's "Collection" is a letter from Anthony Parkhurst, a merchant of Bristol, and a navigator of some repute, dated Nov. 13th, 1578, in which the writer says that "the vile Portugals, descending of the Jews and Judas kind," had deceived him in order to prevent him from exploring all the coast of Cape Breton.

It is impossible for me to fix upon the exact date of the coming or going of these Portuguese settlers, but that they came, saw, and settled, I think, there can be no doubt. As certainly the place at which their little colony was seated was Ingonish.

GEO. PATTERSON, JR.

§ Joan De Laet *Novus Orbis Leyden* 1633.

PROBABLY the largest literary prize ever offered is that of \$1,000,000 to be given in 1925 by the Russian Academy for the best work on the life and reign of Alexander I. In 1825, shortly after the death of Alexander I., the sum of 50,000 roubles was offered by one of his favourite ministers, to be given as a prize a century after his death, and this at compound interest will amount to \$1,000,000.

THE AGE AND ITS TENDENCIES.

READ BEFORE THE LITERARY SOCIETY BY
J. E. CREIGHTON.

It is not my purpose in this paper to enter into an exhaustive discussion of any topic which this many-sided subject suggests; but merely to outline some of the most important tendencies of this age.

We who form this Society have, as yet, only begun to become acquainted with the thoughts and impulses of the age. We have but launched our bark on the Ocean of Life, and though we see a current in one direction, and a counter-current in another, we have yet scarcely found out in what direction the whole mass is drifting; yet we know the course is ever onward. Born in this age, we, to a large extent, may be considered its products. From our earliest years we have been unconsciously imbibing its spirit, so that its onward flow is not recognized by us. The best way for us to find the tendency of the present, is to look back and compare it with by-gone ages. The Satire and Scepticism of our modern society, the unquestionable right of free discussion, as shown by press and platform, would shock and perplex the Crusader. Nor would many of our thoughts and feelings, as well as our modern appliances, be less wonderful to a thinker or inventor of the last century.

From glancing but a moment at the previous ages we find that we have been moving. How could it be otherwise? "How could the Son of time stand still?" But is the age growing better, are "the thoughts of men being widened with the process of the suns?"

There are some who, as Carlyle says, "looking not into the golden orient, but all around into a dim copper firmament, pregnant with earthquake and tornado," tell us that we live in an age of retrogression; that the carping spirit of criticism and scepticism has taken possession of us. Faith, that one thing needful for man's well-being, they say is dying out, and the morals of the age are becoming fast and loose.

To the charge of the abandonment of our faith we would ask, what is this but the tendency

to enquire into the why and wherefore of things? What is it but "the young heart, hot and restless," striving by the aid of Reason to work its way through the entanglement of doubts and unbelief. And when Reason is unable to solve the problem, and at last we are compelled to turn to Faith for a solution, by its help we emerge, to use the expression of Carlyle, from the Everlasting No, to the Everlasting Yea.

But we must hasten on to the charge of our age being fast and loose. One cause of this charge is probably the tendency of the men of this generation to refuse to conform to any code of rules. Every man claims the right to judge concerning the morality of his own actions. We do not believe that there is, at the present time, a tendency to moral indifference; and if many are declaiming their unwillingness to conform to the precepts of other ages, it is only expressing their dissent from the interpretations of morality, which were made by men with no better right to be considered law-makers for us, than we for them.

In all the appliances of life we, however, might be called a "fast age," as we have been making gigantic strides onward. Our facilities for travelling, the rapidity with which news is carried from one quarter of the globe to another, and the despatch with which work is carried on would seem "fast" to any one that belonged to a previous time. Science, too, is advancing, and we have a science which takes cognizance of "nearly everything in the earth beneath and the waters under the earth." In this respect "we are the heirs of all the ages," and have added largely to the legacy.

In education the age demands not that the mind should be stored with a miscellaneous collection of facts, but a broad and many-sided culture. But we have had this subject presented to us in the "GAZETTE" in an able article on "The New Education," so that it will be unnecessary for me to discuss it.

There also appears to me to be a tendency among all men to take part in the government of their country. True, this movement has not begun in our time. In the early history of every people, the many are governed by the few.

† Champlain, Vol. II., Chap. xvii., p. 132.
" Vol. IV., " vii., p. 107.

‡ Dr. Suza writing in 1570.

Slowly, as civilization advances, and oftentimes not without bloodshed, do the people gain the right of self-government. When we look at the bill passed last year in the British Parliament giving the franchise, for the first time, to a large class; when we look at the agitation in Ireland for Home Rule, and the Socialistic movements in Germany, Russia and elsewhere, we must conclude that the demands of our age are for a fuller and freer government by the people.

In close connection with this we approach what is the delicate subject of the age, viz., "Women's Rights." To the best of my knowledge it belongs to our day. The earlier politicians were not troubled by it. When Aristotle said that man was a political animal he undoubtedly referred only to the "lords of creation." But in our day there arose a cry from the ladies of our land, (which I am happy to think is dying out) that they, too, had a right to express their sentiments at the polls; that women had a right to exercise an influence on the institutions of their country. We are not sure that it would be for the good of the state that they should be *actual voters*, but as for influencing the destinies of their country, have they not always had a voice in that? Both indirectly and directly they have always had a most important influence—oftentimes on the minds that ruled the state. Did not the mother of Coriolanus gain over her son to spare the city when neither the prayers nor the tears of the Fathers could move him? Did not Jenny Geddes abolish Prelacy in Scotland by throwing a stool at the bishop's head? So in all times woman has had an important influence in the affairs of the state. These are the undoubted rights of women, as well as those mentioned by Burns in his poem "The Rights of Women," viz., Protection, Decorum, and (who would dispute it?) *dear dear* Admiration.

In conclusion we would say that the outlook of our age is hopeful. When we look at the earnest enquiries after knowledge, and the success that has already crowned the investigations in quest of truth; when we see the telegraph and railway bringing men into closer connection than ever before, and promoting the

feelings of the universal brotherhood of man, we may say,

"The world's great age begins anew;
The golden years return."

LEGAL DECISIONS AS TO THE VALIDITY
OF TESTAMENTARY PROVISIONS
FOR PRAYERS, MASSES, &c.

ACCORDING to English Common Law a testator cannot devote part of his estate to procuring religious services for his *post mortem* benefit. Bequests made for such purposes were, in 1532, expressly declared invalid by statute as tending to ensure the application of money to superstitious uses. This is now being discussed in some of the leading journals of the American Republic. Most of them question the wisdom of invalidating any portion of the last will and testament of any sane man.

Some judicial decisions in point may be mentioned. Judge Cullen, of Brooklyn, N. Y., less than three weeks ago decided that a bequest for any sort of religious services ought to be considered valid, provided only the testator were sane. He said that in his opinion, a provision for prayers or masses is exactly akin to a provision for his funeral or monument. "One testator may direct his whole estate to be expended in the pomp of a funeral pageant; a second, in a monument to commemorate his name; a third, in religious services for the benefit of his soul. It is largely a matter of taste and of religious faith."

Another decision of a similar import was given in the spring of 1883 by Hon. Murray F. Fuley, of Chicago. Its soundness has not since then been questioned in the State of Illinois at least. The whole text of the decision appeared in the *Chicago Legal News*, in May, 1883, with favorable comments. The *News* at the time directed attention to the fact that, many years before, Judge Bradwell, who came to be regarded as one of the finest jurists on the continent, held, in a case brought before him, that "where a person died being a member of the Catholic Church, it was quite as proper and legal for the administrator to pay a certain amount for masses or prayers for the repose of the soul of the

deceased as it would be to pay a Methodist clergyman for preaching the funeral sermon of a deceased Methodist. This decision, however, seems to have been overlooked until 1883, when was given the important judgment of M. F. Fuley to which we have referred. The latter is a most elaborate paper. It commences with a learned historical sketch of the origin and intention of the two famous statutes against superstitious uses; 23rd Henry VIII., (1532,) and 1st Edward VI., (in 1547). Then it argues at some length against the English precedent in cases like the one before him, and emphasizes the fact that in America there is no established Church, and that all religious teachings were, in the eye of the law, of equal value and deserving of equal respect. The learned Judge shows that in a country like the United States, were no discrimination is made in law between the professions of any particular creeds, no such thing as superstitious uses can in law be said to exist. Who is to decide whether or not a use as connected with the religious belief of the donor is or is not superstitious? "The right of a person," says Judge Fuley, "to devote his property to any purpose which he believes to be a religious purpose is just as necessary to religious liberty as the right to worship according to the dictates of one's conscience. To discriminate and say what shall be considered a pious use and what a superstitious use would infringe upon our guarantee of the perfect freedom and equality of all religions." Finally, he says that every free man, if *compos-mentis*, has a right to do with his property whatever he pleases.

HOW TO TRAIN THE BOYS.

HIGH MENTAL RANK WORTHLESS WHEN TAKEN AT
THE EXPENSE OF PHYSIQUE.

Dr. Sargent, of Harvard Gymnasium.

Our schools treat a boy as professional trainers treat a man on the field; the only idea is to make the boy win a certain prize. They do not care anything about his health; that is nothing to them. Their reputation is made upon the

success of his entrance into college. Here I have to step in and say to the father: "This boy must not go any farther. His future prospects ought not to be sacrificed in this way. Your son's success in life does not depend on his going through the Latin school. Let him step out and take another year. Do not attempt to crowd him.

The result of this lack of attention to physical training, even looking at it from the intellectual standpoint is fatal. The parents must be educated. The father and mother must be converted to the necessity, the absolute necessity for success in life, of physical culture. There are plenty of men who stand as political and financial leaders who are not highly educated men. A man who has the rudiments of education—reading, writing arithmetic—with a good physique, good health, a well balanced and organized frame, brought into contact with the world, stands a better chance of success than the one who goes through school and takes a high rank at the expense of his physique.

The object of education is to develop the boy, not to put him through so much of arithmetic or so much language. The object is to get out of the boy all there is in him. The first thing, then, is to have the boy examined. If, instead of calling a physician when the children are sick, he was called while they are well, it would be much better. Is he getting round-shouldered? Has he a crook in the back? Is he beginning to stoop? There are many things which can be stopped in a child which can never be changed after the habits are hardened. Too late the parent may find that his child is incapacitated for the highest education, because there is no room for the heart and lungs to play their parts. The boy is limited in his possibilities as a tree planted in unfavorable soil is limited. He is stunted. He will reach a certain limit and no efforts on his part will carry him further. But if he had been taken in hand in time, and these suggestions acted upon, different results might have been produced. These efforts to develop the boy's body will awaken the interest of the boy himself. It does not awaken animalism. Let a man have pride in his body, and his morals will look out for themselves.

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IT is our sad duty this week to record the death of Dr. Ross, our late Principal. Since his retirement he had enjoyed his usual health, until about a week before his death, when he was seized by an attack of paralysis. His constitution, enfeebled by age, could not withstand the shock, and on Monday, March 15th, he peacefully passed away.

Dr. Ross, the son of the late Rev. Duncan Ross, whose long and faithful labours among the early settlers of Pictou County will not soon be forgotten, was born at West River on the 28th July, 1811; and was consequently in his 76th year at the time of his death. He received his education at the old Pictou Academy, and when ordained to the ministry was placed over the congregation at West River. Here, in addition to his ministerial work, he labored in connection

with the institution, teaching from time to time Latin and Greek (two classes in each,) Hebrew, Algebra, Mathematics, Chemistry, Logic, Physics Moral Philosophy. While at work six days teaching, he had to preach twice on every Sabbath. When a religious paper was established he had to take charge of it, and he not only did the work, but ran financial risks in connection with it. He was appointed with Dr. Kerr to take charge of the Divinity Hall. He had thirty pounds salary, but had to buy many books needful for the work. But students were not coming forward. After anxious consideration it was resolved to establish an educational institution. They had no money, no building, no library, no apparatus. Some of the congregations actively opposed the movement—some violently. He undertook this work, but it was a series of sacrifices for him. When he accepted the position he had a very good congregation and a salary of \$820. His salary was then reduced to \$600 a year. The Synod then paid him only \$100. It was some years after before his salary was materially raised. The place where the institution commenced was the upper story of a temperance hall. By and by this was taken away and they took an old house, which was his own. Again he had to buy largely such books as he required, spending in this way \$240. The seminary was then removed to Truro and his farm and house were sacrificed. He had to purchase a house at Truro at heavy cost. The large bequest of Mr. William Matheson to prepare students for the study of Theology was due to his efforts. Even when he removed from Truro to Halifax he had to incur loss, and his labors, ordinary and special, in Dalhousie College from the time of its reorganization with himself as Principal, in 1863, had been unremittingly continued.

To Dr. Ross, not only the denomination to which he belonged, but the whole province in general, owes a debt of gratitude. He possessed abilities of a high order, and always used them to advance the welfare of his native province. His object was not to gain wealth or renown, but to do good, and for this end he sacrificed everything. His Principalship marks a period of continued prosperity to Dalhousie; and to

him she is largely indebted for the high standing which she now occupies. He will long be remembered by the sons of Dalhousie, not only as an able and efficient instructor, but as one who took a keen interest in their personal welfare.

IT is seldom we have read a paper which we so thoroughly enjoyed as the able article on the Spelling Reform by A. H. McKay, B.A., B.Sc. We honestly confess that before reading the article in question we were somewhat prejudiced against this radical reform. We thought that the spelling reform had insurmountable difficulties in its way, that it would call for an immense expenditure in the reprinting of books, &c. We feared for the possibility of agreement on a system of phonography. And we did feel that much of the beauty of our language would be swept away, but when we read Mr. McKay's direct confutation of all such erroneous beliefs we surrendered at discretion and became admirers instead of opponents, and we believe that our apostacy is justifiable. When we considered that seventeen per cent of our printing expenses would be forever saved, when we read the simple rules proposed by the English and American Phil. Association, and when we reflected that truly the fashion of this world passeth away, we saw our objections to the new theory vanish away into airy nothingness. We wish that we could set forward an abridgement of the paper in the GAZETTE, but that is impossible. Mr. McKay's paper is in itself an epitome, an illustration admirable for its clearness, finish, and conciseness. We would earnestly recommend a careful perusal of it to all our readers, specially to those who are not of the household of faith.

The St. John Sun has found fault with Mr. McKay's desire to introduce the reform in Nova Scotia. The editor apparently thinks that were Nova Scotia to adopt the phonetic method it would be placing itself in the anomalous position of being the only part of the British Empire using this method,—practically become a laughing-stock. He seems to imagine that the Nova

Scotians would be seriously embarrassed in their efforts to make use of books printed in the ordinary fashion. We must confess that we are somewhat surprised at a man of the well-known erudition and advanced views of the editor treating this subject after such a fashion. We would recommend to him the study of the testimony of Mr. Burns and Mr. Colbourne given at page 33 of the report. We would also beg to call his attention to the careful calculations made by Mr. McKay as to the time gained under the new system (pp. 31-34.) When we add to these facts the evidence furnished by Dr. Angus as to the waste of labour, and intellectual injuries resulting from the effort to acquire a knowledge of English spelling, we feel that no greater blessing could come to Nova Scotia than the adoption of the phonetic system in her schools.

In reading the paper, we were struck more forcibly than ever before with the ridiculousness of the principle, existing in this Province, by which a competitor for Grade A licence is shut out of his justly won diploma for at least a whole year, if he makes, in his examination papers, a certain small number of orthographical errors. It seems to us that the absurd way in which this principle is now carried out cannot be considered as anything nobler than a relic of barbarism. To take a case in point,—a short time ago one of the candidates for license was an exceptionally able collegian. He secured an average mark of over seventy-five per cent, but alas! he had made more than the stipulated minimum of mistakes in spelling. He had to wait a year before he could obtain the diploma which he had so justly earned. When we state that the aggregate of mistakes was made up by taking into account such slips as the spelling of *gas* with two *s's*, the folly of the system is patent. We hope that e'er long Nova Scotia will have the honour of leading the van in the adoption of the Spelling Reform.

WE congratulate the University of New Brunswick on the decision of its Senate to change its course. The adoption of the four years course will bring the College in unison with the chief colleges of the United States and

Canada, as well as with those Universities of the old world, which are specially characterized by liberal and progressive views. The three years' system died a natural death in Dalhousie. We think that its violent overthrow in the neighbouring province will be attended with no small advantage to the students, the professors, and the University as a whole.

AS the time for examinations is drawing near, the students thoughts are naturally turned to the subjects of honors, prizes, etc. Not to say that all the students uphold the system of prize-competitions now in vogue, or that they have any strong convictions against it. Among the more ambitious ones at the Law School the idea that "certificates of honor" be given those who lead on the different subjects, seems to be the prominent one. Of course as yet it is not known what action the Law Faculty have in view, but that a change from last years system is intended seems to be the opinion now entertained by the students.

Space will not permit of any lengthened discussion as to the merits or demerits of this idea of "certificates of honor;" but the main points, viz., its inexpensiveness, and that it will serve as a voucher for a work done by the entitled holder, must be obvious to all.

WE would again remind our subscribers who have not yet paid their subscriptions that the GAZETTE has no capital to fall back upon. That we may be able to pay *our* bills it is necessary that all amounts due *us* should be forwarded without delay, as the session is drawing to a close and we wish to settle GAZETTE bills.—Eds.

A CANADIAN College is to be established by the Roman Catholics at Rome. It will be opened in two years.

DR. MARK HOPKINS, although eighty-four years old, still retains the professorship of Moral Philosophy in Williams College.

THE Hartford Theological Seminary has been presented with \$10,000, to be called the William Thomson Fellowship Fund.

CORRESPONDENCE.

FOOTBALL MATCH—OLD vs. YOUNG DALHOUSIE.

Dear Gazette,—In reference to the above match I beg leave to report progress. Whenever I saw the letter of "'85" in your last issue, I wrote to a number of old Dalhousians and have since had answers from most of them. Including two from Halifax, from whom I have not yet heard, but who, I feel sure, will join us, we have now *fourteen* good men and true, who have promised faithfully to play, if the match can be arranged. Next issue I hope to publish the names of our team,—not for the purpose of frightening the young Dalhousians, but to let them know whom they may expect to meet in the gentle and joyous sport this spring.

I am glad to see that so much interest is being taken in the game. One graduate wrote me to say that, whether wanted to play on the team or not, he was willing to do all in his power to bring about the match. Just two days before, though he had not received my letter, I had written to him asking him to be one of us. The letter of "'85" showed too that other graduates were ready to take part.

In view of the facts given above, am I overconfident in saying that the prospects for a match at football between Old and Young Dalhousie are bright, and in giving warning to the members of the latter team?

Yours truly,

GEO. PATTERSON.

New Glasgow, March 19th, 1886.

WE consider that institution to be the best educator, which gives the student the fairest view of the practical side of life; which brings him face to face with the various tastes, opinions, temperaments, and characters of the different men whom he has to meet constantly in his journey through life; which teaches him how most readily to grasp and apply himself to the winning side of an emergency; and gives him what every educated man should have, that magic key to success, a thorough knowledge of his fellow men. And he who tries to win success in any calling of life, by depending upon a brilliant academical career, yet ignorant of applying himself to the different phases of circumstances, will be about as successful as the man who sets out to fish, equipped with a patent

rod and a well-filled fly book, yet unable to choose the proper bait to suit the conditions of time and weather. The small boy, with the two-for-a-cent fish-hook and a section of an angle-worm for bait, will hang more trout by the gills on a crotched stick, in an hour, than the other could put in his basket in a day.—*University Monthly*.

THE CHOICE OF PROFESSIONS.

What becomes of the great number of our school graduates? Where are they? What are they doing? These are questions that often occur to me, and puzzle me to answer.

Every year our colleges and universities send out an immense army of lawyers, doctors, masters of arts, bachelors of science, and theological graduates. Not one out of fifty is ever heard of again. To hear the praise lavished upon these graduates by the college officers when the diplomas are distributed, a person wonders how so many geniuses happened to get on board the same century; and he feels that if what is said of them be true, and a college officer ought to be a truthful man, in a year or two a law suit will never be lost, the physicians will not allow a man to die, the study of art will have been exhausted, scientists will have amended and vetoed the laws of nature so as to have everything under control, and immorality will be known to the reader of history only.

This looks rather extravagant; but if the vast host be so endowed and so accomplished, I don't see why they should not work wonders. But the truth of the matter is that so far as doing the world any good is concerned, forty-nine out of fifty of these graduates had just as well be consigned to the tomb; yes, better be, for they hinder others.

Now, why is it so? Is it the fault of the schools? Well, it is to some extent, but that is not the chief reason. Is it the lack of energy? Our boys are too economical in the use of energy, but still that is not the great reason. It is the lack of application to the work for which one is qualified by nature; and this comes of too much haste. Boys are rushed through school, and compelled to select their work of life without ever having time to find out for what they are fitted. It is just like going to the depot and jumping on board the first train you see, without knowing where it will land you. To try to use a man to advantage out of his place is perfectly absurd. John Ploughman says, "A hand saw is

a good thing, but not to shave with." If a man is best suited to administer pills, he will never make a first-class lawyer. Let him find out what he intended for, and then be that very thing, and be it on a large scale. If by self-examination a man is convinced that his chief talent is for digging potatoes, then let him get a hoe and be the best potato-digger in the country. Why, he had better succeed at that than fail at something else. If boys are taught to keep their eyes open while at school, they would know their places in life when the time comes to fill them. I think we are beginning to look at this matter in a better light than ever before; but still there is too little attention given to the choice of professions. We never will, nor never can, do our best work until the right man fills the right place; which, let us hope, is soon to be realized.—*Exchange*.

COLLEGE NEWS.

ON the evening of Monday March 14th, Prof. MacDonald delivered a lecture in the Y. M. C. A. Hall, under the auspices of the Pine Hill Students. He chose as his subject "Weather and Wiggins," and the crowded audience were heartily pleased with his remarks upon that airy subject. To say that the lecture was excellent, would be superfluous, as the abilities of the learned Prof. in that capacity are well known.

ON Thursday evening, March 25th, Dr. Schurman delivered a lecture on "Darwinism and its results," which, undoubtedly was one of the ablest ever listened to by a Halifax audience. After showing that the conception of evolution was as old as reflection itself, he went on to explain how the idea of all organic life being evolved from lower forms, had reappeared in the eighteenth century with Kant and Laplace. Darwin's contribution to the theory was to show the "how" of evolution. After giving briefly Darwin's account of the origin of species, and assuming the theory as true without entering into a discussion as to its validity, he asked, "does evolution imply revolution in our ideas of nature, of man, and of God?" He discussed the bearing of evolution on the arguments for the existence of a God; viz., those from the necessity of a first cause, the argument from design, from conservation, and from the moral nature of man.

He maintained that the theory of evolution does not at all effect the validity of these arguments. Nor would it destroy the authority of conscience; for no matter from what source this has been derived, we must hold that the facts which we receive from it, are as true as those which are furnished by our senses, or our intellect.

The lecture was listened to by the audience, (which was an unusually large one,) with great attention. We must congratulate our young Professor on his talent for conveying information in an especially clear and interesting style. We can only regret that Halifax is soon to lose so popular a lecturer, and Dalhousie so efficient an instructor.

PERSONALS.

NOT often has it fallen to the editors of the GAZETTE to chronicle so many deaths in a single session, as already this year it has been our sad duty to bring before the notice of our readers. We have seen the sickle of death silently cut down an aged friend and benefactor, a Professor full of years and honours, a graduate in the midst of his usefulness and a student just entering upon his University career. And now from the far off prairie city comes the news that another of our old students has joined the silent dead. On the 17th instant SEDLEY BLANCHARD, Q. C., a talented young lawyer, senior Q. C. of the Province of Manitoba, died at Winnipeg. The deceased was one of the most gifted, most popular, and most esteemed members of the Bar of Manitoba. In the city where he resided he occupied a prominent position and was beloved by all who knew him. Mr. Blanchard was a native of Truro. He was one of our earliest students, and after finishing his collegiate course he studied law at Windsor. In 1871 he proceeded to Winnipeg, where he has lived ever since. At the time of his death he was in his 38th year. His place is one that will not be easily filled. To his bereaved wife and children we tender our deepest sympathy.

DURING the summer of 1885 Rev. A. W. McLEOD, M. A., of Vale Colliery, a member of the class of '75, won the degree of Ph. D. from the University of Syracuse, New York. We are informed that Dr. McLeod's studies covered an extended course with examinations of no small severity. We congratulate the learned doctor on his success.

CHARLES M. HAY, who was for the last two years a general student at this University, is at present studying medicine at the University of Pennsylvania, in Philadelphia.

WE notice that our Baltimore exchanges contain references to the valuable observations and calculations made in connection with the Fabry Comet by MR. G. M. CAMPBELL, B. A., '82, and another advanced student of Johns Hopkins University. We are pleased to hear of Mr. Campbell, who was last year our popular and efficient Mathematical tutor.

A. D. GUNN, who was a general here last year, is teaching at his home, East River, St. Mary's, Pictou Co.

AT the annual commencement of Bellevue Hospital Medical College, the following old Dalhousie students won their M. D., C. M. diplomas:—A. J. FULLER, W. G. FULTON, JOHN W. MCKAY and F. S. WADE. We understand that these new-fledged physicians will join the ranks of Nova Scotian doctors. We congratulate these gentlemen on their success. We have not heard in what localities they intend to practice.

J. P. FALCONER, who was last year a member of the Freshman class, is teaching at Sydney Forks, Cape Breton.

WALTER CROWE, whose great success at the late final law examinations we made mention of in a recent number of the GAZETTE, has opened an office in Pearson's building, Inglis Street, Truro. He will be back to take his L.L. B. examinations next month.

DALLUSIENSIA.

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

Tall is one of our Sophs., but not so tall as the lamp-post he leans against on Sunday evenings.

THE Freshmen are beginning to look as if they wanted to go home, having no pony for Deorum Comitia.

A JUNIOR was seen the other night on a certain street with a shovel on his arm. No doubt he wishes to make every improvement in his classical studies.

QUITE a sensation was created among the Freshmen class the other day by the laule(r)s act of one of their number in stripping the class of its only pair of side-lights.

CLIPPINGS.

THOMAS HOOD, driving in the country one day, observed a notice beside the fence, "Beware the dog." There not being any signs of a dog, Hood wrote on the hoard, "Ware be the dog?"

A YOUNG lady on being asked, why women kiss one another, while men never do, replied, "because we haven't anything better to kiss and men have."

"SHE is the flower of my family, sir," said a would-be papa-in-law to a Senior who had been dancing with his daughter. "Pity she comes off so," remarked the Senior, rubbing the powder from his coat sleeve.

SHE had all of her dresses by Worrh, Being wealthy by marriage and borth, But by over-much morth, She extended her gorth, And soon she became the fleshiest woman on orth.—Burdette.

A YOUNG man asked the lady of his affections how she liked his standing collar. "Very nice indeed," she replied, after looking at him and the collar for some time, "It looks like a white-washed fence around a lunatic asylum."

"MA, is it wrong to kiss young men when you are not engaged to them?" "Yes, my dear, very wrong." "That is just what I told them, Ma." "Told whom?" "Why Jim, and Charlie, and Johnnie, and George, and Jacob, and Peter, and Dan, and Alex, &c.—but Ma had fainted."

A FATHER'S COUNSEL.

Shakey, take a father's blessing, Take it, for you hat it cheap; Go in hut for making money, Go in fer to make a heap. Don' you do no things vot's crooked, Don' you do no things vot's mean— Alter rake right in dot hoodle, Quiet, calm and all serene. Don' you lend your gash to no one, Not fer less dan ten per cent, Don' you make no vile expence— Dad's de way de money went, And, I tells you, little Shakey, Put de warning in your ear— Be a man of pious honor— Nefar hat hat been a year!

THE SYSTEM OF THE SYSTEM.

Love us the hallooy, Will not come down to us? Say, what deluge thee? Hast thou a doubt of us, How is the twilight dim, Faintest who prays thee? Blamest thou the evening lesson? Is thy heart ill at ease? Dost thou it improve? Is thy heart cold to us? Voice from the hallooy— Take's—but them's 'prepar'—Prep.

DEAR Soph., don't blush so, when you take your fair one to a lecture. Show a little of that courage next time which your namesake of old exhibited in the lions' den.

"Will you no come back again?" Sighed she, as he rose to go; "Be it," said he, "snow or rain, Soon as all "results" I know."

"When pain and anguish wring the brow, A ministering angel thou!"

softly whispered a Freshie, as he finished the last spoonful of gruel, and sank back on his pillow, with her cool, soft hand on his feverish forehead, "Truly great poet, and Scotia's pride, although thou didst not belong to the Mac clan an',"—rest inaudible to human ears.

PROBLEM for our Mathematical Soph.: If a keg of porter would (with moderate drinking) last a Soph and a Freshie a fortnight, how long would it last if all the Sophs. and Freshies, and a stray Junior were to call, the Soph drinking two and the Freshie three glasses to each visitor?

WHY did all the students go to the fire without neckties? Was it because that they thought that "THE PEOPLE'S STORE" was sure to go for it? We sincerely sympathize with them in their disappointment.

"φαίεται σοι φιλοσοφία ἀνδρῶς ἰσχυρῶς ἐπιτεταμένῳ ἐπὶ τῶν ἀποστολῶν ἡθῶν; Οὐδαμῶς." Thus Plato, our classicist, tells us. Our own philosopher's answer to this question will illustrate the essential difference between Ancient and Modern Philosophy,

It is said that a Junior entered the sanctum of two Freshies the other evening for the purpose of having some fun. We do not know what happened, but heard the enraged Freshmen say as they finished sweeping the floor with him, "You better stay out of our camp and attend dumb-bell exercise until you get up your muscle."

THE College which has the most graduates in Congress is the University of Virginia; Harvard stands second, and Yale third.

THE Faculty of Cornell have voted to adopt the system of elective study as described and recommended by President Adams, practically the same as carried out at Harvard.

A CLERGYMAN who owns a farm found his hired man sitting on the plough, resting his horses. Said the clergyman: "John, wouldn't it be a good plan for you to have a scythe with you and be cutting a few of these bushes along the fence while the horses are resting." "Yes Sir," said John, "And waldn't it be weel for you to hae a tub of taties in the poolput and when the folks were singin' to peel them ready for the pat?"

REV. JOSEPH COOK is superintending his farm near Ticonderoga. The other day a lonely tramp, passing near the Cook "mowin" lot, heard a deep, sonorous voice cry out, like the call of a prophet: "Abandon the direct progression to the straight thitherward, and deviate by inclinatory and aberrant dextro-gyration into a dextral incidence." It was Ultimate America saying "Gee" to his oxen. The tramp fled for his life. The oxen crept under the hay-cart and cried.

THE *Richmond College Messenger* calls upon some of his "fairer sex" exchanges to solve the following:

Arithmetic: (1.) If Susie has a new dress, and Clara has two new dresses, how many more callers will Clara have during the evening?

(2.) If Arabella likes Claude, and Claude likes somebody else, what does Arabella think of somebody else?

Geometry: Problem—(1.) To construct a brownstone building and establishment on the base of a \$900 salary.

(2.) Square a milliner's bill.

Natural History: What bird is most appropriate for a walking hat?

Astronomy: State the reason for the son's declination to take the hint concerning a moon-light drive.

Latin: Translate *Femina mutabile semper*.—*Ex.*

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