

— THE —
Dalhousie Gazette.

Ora et Labora.



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*** The Dalhousie Gazette. ***

"ORA ET LABORA."

VOL. XXII.

HALIFAX, N. S., JANUARY 30, 1890.

No. 6.

TWO SUMMER EVES.

Two Summer eves I watched the sun to rest,
Two eves fragrant with beauty. On the first,
As o'er e hill we wound, sudden there burst
On our rapt gaze a Vision of the Blest.
Rich masses, fairy tinted piled the West;
In skyey seas, by quiet shores uncurst,
Gleamed Happy Isles,—a vision to be nursed
By Artist souls, against hours with gloom depressed.

But the Sun we saw not, yet he seemed to smile,
Back of the crimson, that such awe should rise
At sight of his unfolded robes. Next eve,
He showed himself cloud-wrapt, he waited while
The day wore by, then leaped into our eyes.
White heated gold past wondering to conceive!

T. A. LEPAGE,

MARK. 14: 26th.

And knew thy harmony, or was't a strain
Of simple music which, that solemn eve,
Rose from full hearts mere words could ne'er relieve!

So it were song, what matter! For the pain
Of bitterest parting turns to joy again
At touch of music; nor unblest they grieve,
Tho' distance-doomed, who first have found reprieve
In throbbing tones whose raptures still remain.

"When they had sung an hymn"! There is in song
Can lift the heavy burden off the life,
And make the spirit restless for the strife
That waits it on the morrow; so that strong
And full of cheer, it marches to its doom,
The light song-kindled chasing back the gloom.

T. A. LEPAGE, 1886.

CLASSICS AND CULTURE.

Debating societies which periodically battle over the classics, and editors of newspapers and magazines, who make this theme their happy hunting-ground for leading or often misleading articles, have worn the subject so threadbare that a word of apology is necessary from one who would thrust it anew on the readers of even a college journal. I should not, therefore, have ventured into this field had it not been by request, and in complying, my aim will be, not to appear in the lists as the latest defender of the classics as opposed to other branches of study, but rather to direct attention to them as being among the most refining influences in a liberal education, when they are studied in the right spirit.

Lovers of Classical Literature must observe with feelings akin to sorrow, that the tendency of modern educational schemes is hostile to the study of the Greek and Latin languages. It is a matter for regret that a narrow utilitarian spirit has so far infused itself even into the university system, that those studies which cannot be turned to direct account in the ordinary work of life are being slighted. Men ask: will this course of study yield any immediate return? Such a question is too often the expression of a mind which takes no far-reaching consideration of a man's life as a whole, thus sacrificing the future development of that life to present interests which loom up disproportionately.

This spirit is at work in the aspirant to the ministry, who confines his attention solely to those subjects from which he may gather material for his pulpit preparation; or in the medical student who will away with anything unserviceable for

the diagnosing of a case; or again, in the prospective lawyer who asks at every turn, will this bear directly on my future practice at the bar?

In the hurry of our modern life men plunge at once into the midst of their professional studies, giving little heed to any previous training in general culture. One occasionally indeed meets a medical gentleman, whose refined tastes remind one of that class of men fast passing away, who combined great medical knowledge and dexterity with an extensive culture. There are still lawyers whose learning shows that they are kindred in spirit to that circle from which the *Edinburgh Review* sprang into existence; and it is a pleasure to find here and there, clergymen who are not buried in commentaries, books of outline-sermons, and works of divines ancient and modern.

But in general, students are eager to push through their course in the quickest way possible; they keep their minds closely centred upon some narrow special course, instead of allowing them to roam under judicious restraint over fields of Literature, Art, and Philosophy, through whose influences they will expand, and be more fitted to grapple with the problems of life in whatsoever career they may be presented.

What I plead for is a more widespread desire for general culture, and a greater carefulness on the part of students in selecting their course of study—in order to secure this result. No course of study contributes more, in my opinion, to the refinement of the taste and the expansion of the mental powers than the classics, provided always that they be treated in a broad and sympathetic spirit. Just at this point, however, comes in a beneficial effect from the recent revolt against the classics. Attention has been directed to the methods by which the study of the Greek and Latin languages has been conducted, and reforms will be introduced thereby. The fault of much of the adverse criticism passed on this branch of learning may be laid at the doors of those who have undertaken to teach it. Many instructors in the classics seem to imagine that their work is efficiently done, when they have enabled their students to render a piece of English prose into faultless Attic Greek, or have by keen

competition induced them to master thoroughly the latest researches of the newest German School in Comparative Philology. After years devoted to hard work of this kind one might very naturally put the question, wherefore all this waste? If this is all that is to be learnt from the study of Latin and Greek, one would with but little regret see them relegated to the limbo of superannuated learning. For with our modern progress we can surely devise something for strengthening the memory better than Sanskrit roots, and some method of training the mind equal, I cannot say superior, to that of retranslating English into Greek, which accomplishment, if it be our sole acquisition from the classics, we can readily surrender however valuable it may be.

But this is a distorted view of classical study. The classics are to be treated in the same way as English, though they require more care and afford better mental drill. The classics are to be dealt with as literature, as the immortal productions of two of the most gifted races that the world has ever seen. There is this difference between the study of ancient and modern literatures. We are thoroughly acquainted with the spirit of the age in which modern works have originated, living as we do and moving and having our being amid the influences which have given birth to recent masterpieces.

This is to a great extent true even with the languages and literatures foreign to us. The same *Zeitgeist* throbs through modern nations, and we require but little preparation in order to understand these modern ideas, and to be put in touch with an author of our own times. This fact may be seen even by retranslation from English into modern languages, which admits of a much more literal rendering than into Greek or Latin, there not being the same necessity for inverting sentences, and translating abstract words into more concrete, and frequently merely analogous ideas.

The case is different when we approach the Classical Literatures. Careful preparation and much thought are required as a preliminary to an appreciative study of them. An acquaintance with the course of Ancient History, in order to

gather the social and political views of the age, some knowledge of the religions of Greece and Rome, and, especially as regards the former, a general idea of the principles of her Art and Sculpture are required to place the student thoroughly *en rapport* with a Greek or Latin author. But when a certain attainment in this direction has been made, he can commence his studies of the Classics as Literature, and this is the goal surely to which all training in Greek and Latin should lead. Classical study becomes then not a mere drudgery, which it will always be unless this ulterior aim be kept in view and the author's spirit quicken the dry bones of grammatical accuracy and textual criticism.

When a student has once mastered the languages sufficiently to translate with a fair amount of ease, he has lying ready for his enjoyment a rich abundance of good things, however his tastes may incline him. The votary of pure literature can revel in the epics of Homer or the lyrics of Sappho and Pindar. The artist can behold in the plays of Sophocles, the statues of Phidias instinct with life. The philosopher, the historian, the orator, can each take his fill of Plato, Thucydides or Demosthenes. The theologian can marvel at the purity of religion to which the choicest spirits of the Greek drama and philosophy attained unaided by Revelation. It is needless however to enlarge on a subject so commonplace, especially as my object is not to present the classics as affording many opportunities for specializing, but rather as a means of general culture. And this end will be best secured, in my opinion, by one who does not confine his attention to any single branch of the classics, but endeavours to appropriate the best in whatever department it may be found. This may not seem to be a thorough method of study, but yet I see no reason why it should be superficial. There is nothing to prevent a man's enjoying the classics as literary productions, and at the same time understanding the philosophy and history therein taught. From Plato he will surely learn not a whit less philosophy because of the perfect literary style in which his system of thought is enunciated; and thence he can at his fancy turn to history, marking the growth of Hellenic life and the approach to national unity which are traced with graceful ease in the pages of Herodotus; or again, he may indulge his artistic nature

in the chaste and exquisitely finished work of the Greek drama. Nor need he despise Latin authors, for Lucretius, Virgil, Horace and Tacitus, can each contribute his share to his mental development.

The classics if thus studied must necessarily expand the mind and be an effective hindrance to narrowness, embracing as they do such a varied assortment of learning and culture. An education conducted in this spirit should have an influence on the man similar to that produced by extensive travel — an education arising from intercourse with nations and peoples whose modes of thought differ from our own. The mind should be cultivated and its powers drawn out by new trains of thought, suggested by ideas undeveloped in our own literature and by our own nation.

Nor can the objection be brought with any measure of truth against such a study of the classics, that we are devoting our energies to languages in which we can never be thoroughly at home, to the neglect of our own literature which affords us equally great advantages with Latin and Greek. As a matter of fact, those who appreciate most highly the latter are those who also delight most in English Literature, for it is the same spirit that will reap enjoyment from both. The study of the one reacts upon the study of the other, and a proper training in the classics should engender a taste for English, at the same time adding thereto thoroughness and appreciation.

If the Greek and Latin languages were taught as literature, as living works instead of dead letters, we should hear little of opposition to classical studies, and a spirit of refinement and culture would spread, a spirit fostered to a like degree by no other course of training.

R. A. FALCONER.

Pine Hill College.

CHARLES LAMB.

At the centre of his being, lodged
A soul by resignation sanctified.

O, he was good, if e'er a good man lived.

—Wordsworth.

In the lives of most literary men there is a dual interest. We find ourselves at times as much concerned in a man's doings as in his sayings, in his life as in his works. And these interests depend upon each other. There are not many authors whose creations are independent of the limitations of their lives. Milton we take to be one. Would not his works be practically

the same, whatever the course of his life? His "adventurous song," rose "with no middle flight" above the accidents of his position. But the ordinary writer does not isolate himself in that way. His writings are influenced by his prosperity or misfortune. We concern ourselves here with that special class in whom the personal element predominates, with those whose works are directly concerned with themselves.

Leigh Hunt and Hazlitt belong to this set, but Charles Lamb is perhaps its best representative. Charles Lamb we call him, for he liked the addition of his first name. "So Christians," he said, "should call one another." Born in the Inner Temple, in February of the year 1775, educated in Christ's Hospital, afterwards a clerk in the East India House, we will let him speak for himself of other particulars. "Pensioned off from the service in 1825 after 33 year's service; is now a gentleman at large; can remember few specialities in his life worth nothing, except that he once caught a swallow flying (*teste sua manu*); below the middle statue; cast of face slightly Jewish, with no Judaic tinge in his complexional religion; stammers abominably, and is therefore more apt to discharge his occasional conversation in a quaint aphorism or a poor quibble, than in set and edifying speeches; has consequently been libelled as a person always aiming at wit, which, as he told a dull fellow, that charged him with it, is at least as good as aiming at dulness." Coleridge was a school companion at Christ's. His company at the office was not so congenial. "Scarce one has heard of Burns, few but laugh at me for reading my Testament." At home there were struggles and sorrows multiplied, for a taint of mania was in the family. Charles himself felt this weakness. In a letter to Coleridge early in 1796, he says, "My life has been somewhat diversified of late. The six weeks that finished last year and begun this year, your humble servant spent very agreeably in a mad house at Hoxton. I am somewhat rational now, and don't bite anyone. But mad I was." His sister too suffered, and and more sadly, for in a fit of insanity she caused the death of their mother. This was the family inheritance, and brother and sister faced the anarchy together to the end of their days. There is a tinge of sadness and a pathos about all Charles Lamb has written, that is accounted for when one understands the circumstances of his home life.

As to his works, they have a new interest when one has read the life. To read his life is worth while for its own sake, as it is rich in moral instruction because of the example it affords of

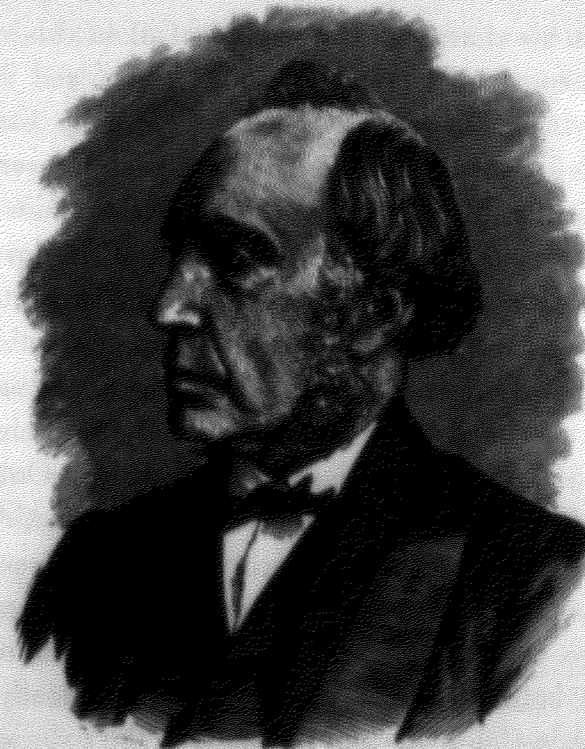
a conflict carried on in good cheer to the end, with the chaos and disorder of an inherited weakness. To enjoy his works we must know his surroundings. There is that in them which becomes a coefficient to the final result. In the making up of this result there is the objective in the thought and the subjective in the thinker, and to appreciate the product we must get the value of both factors. Herein is the peculiarity of this class of essayists.

Charles Lamb may be called an egoist of the egoists. His essays are begun, continued, and ended in himself. But the self is an agreeable one. It is without a touch of vanity, and it does not seem assertive. Then there is a quaintness and flavour of age about his style that makes it interesting. If he does speak of himself, it is as if a man of a past century were with you, and you tolerate his age, you respect his opinions. His paragraphs are rich in a suggestiveness, and a reflectiveness that is unequalled. There is an eloquence in them, not to be found in Hazlitt or Hunt, who have more brilliancy but not the same continuity. This want of continuity is noticeable also in Lamb, and may be said to be one of the privileges of essayists. His humour is of a delicate, fanciful nature, peculiar to himself. It cannot be analyzed, and is not to be imitated.

But a special feature of his style is his use of quotations. He brings them in with a grace and happiness that is admirable. There is no embarrassment when they are being introduced. They seem to know their place well, and fit in exactly, and even themselves at times gain a fresh interest from their new connection. To be apt in quotation is an uncommon virtue. Hazlitt has too many quotations, and some come in out of place. When a writer gives his opinions in his own words, and supplements or supports them by a timely reference, we are pleased. A different thing it is to express one's own thought in the words of another. That thought which can be easily accommodated to the expression of another writer is too flexible to be vigorous. There is a weakness about such writing, and Hazlitt shows indications of this fault in some passages.

The essays of Charles Lamb are in form and in material, models. The writer glances lightly from topic to topic without being thoughtless, and suggests lessons of wisdom without being tedious. He does not complete nor exhaust a subject, but in that fragmentary and allusive way in which he delights, he explains all he intends and does not fail to impress all he maintains.

L. L.



DR. LYALL.

TO-DAY it is our melancholy duty to record the death of our late, much esteemed teacher and friend, Dr. Lyall, Professor of Logic and Psychology in this University. The event took us by surprise for though his age approximated the good round term of eighty years, and from his bodily feebleness a much longer term of life was not to be expected for him, yet the transition from ordinary health to death has been so sudden as to have come upon us with a kind of shock.

The marked incidents in the life of a close student are in general not many: and Dr. Lyall was emphatically a student, though not a recluse. Born at Paisley, Scotland, in 1811, educated partly at Glasgow University and afterwards for some time at Edinburgh University, he thereafter entered the Presbyterian Ministry: and when the controversies of preceding years led in 1843, to the disruption of the Church of Scotland, Rev. William Lyall sided with the Free Church party, and obtained a charge near Linlithgow. In 1848 he came to Ontario, as tutor in Knox College, and in 1850 removed to Halifax, Nova Scotia, to fill the chair of Professor of Classics and Mental Philosophy in the Free Church College of this city.

In 1860, when the Free Church and the U. P. in the Maritime Provinces, combined and set up a

Collegiate Institution at Truro, Professor Lyall was transferred, with the appointment which he then held, to Truro. Three years later when Dalhousie College, which had been up till this point in its history, an equivocal seat of learning, was reorganized and placed on its present broad foundation, he was appointed to the Chair of Logic and Psychology in this University. This position he has held ever since.

As an author, Professor Lyall is not unknown to the Metaphysical world. His volume on "The Intellect, the Emotions, and the Moral Nature," drew the attention of critics, and received a fair share of their commendation. It procured for him in 1864, the degree of LL. D. from McGill University: and for a long time this work evidently the result of pains-taking and subtle thought on some of the most important matters that can occupy our attention has been used in his classes as one of his text books, as well as in some other colleges. Dr. Lyall is also the author of various literary and critical articles in magazines and reviews, theological, scientific and popular. A contribution to the proceedings of the Royal Society of Canada a few years ago procured for him the honor of appending F. R. S. C. to his name, symbols that are rightly supposed to have some significance.

Had Dr. Lyall been more widely known than he was, it is probably as a *litterateur* that he would have been most esteemed. His extensive knowledge of English Classics, both prose and poetry, made a conversation with him on a literary subject a real intellectual pleasure. And it constantly appeared that Dr. Lyall had read and studied our great poets and essayists, not in order to be able to speak about them, but because he enjoyed them, and entered with willing imagination into their thoughts, and revelled in the minute graces and shadings of their style. It was pleasant to hear him descant on the older poets, Byron, Shelley, Coleridge, Wordsworth, Tennyson.

In philosophy, Dr. Lyall inclined to the Scotch school: never left the firm ground of experience to accompany in their wanderings, the Metaphysicians who, with airy tread pursue the *Ding-an-*

sich. Accordingly his Philosophy was not *Vocabular* Philosophy: but an intelligible view of man in his relation to the Universe—and this, even if you didn't agree to his postulates. If he may have had somewhat of prejudice against some modern types of Philosophy (Spencer and Darwin) probably this was a "failing that leaned to virtue's side." Hundreds of his old students will be ready to confess the philosophical impulse which his lectures gave them, and the caution and moderation with which he taught them to form and to express their opinions; for he taught as if Philosophy were the one thing needful for the life that now is and for that which is to come: and they will be willing to-day to join us in our silent sorrow over the loss of our simple-hearted, venerable, cultured friend and teacher—William Lyall.

REV. DR. ARCHIBALD.

Born in Truro, August, 1854, and dying in the month of November, 1889, Providence assigned to Fred. W. Archibald 35 years for the accomplishment of his work. He was the son of a good family of Scotch descent, his father John E. Archibald belonging to one of the most widely known and highly honored families of Nova Scotia. Frederick was an only child, and was always of a thoughtful and studious turn of mind. He entered Picou Academy in the Autumn of 1871. A year later, at the age of 18 we find him in Dalhousie College, from which he graduated in 1877 after a successful course. In September of 1877 he began his theological studies in Princeton, New Jersey, and at the same time took a post graduate course in Princeton College. He received the degree of M. A. in 1879, and in that year was licensed by the Presbytery of Baltimore. The following winter was spent in Edinburgh, where he attended the lectures of Drs. Flint, Smeaton, Davidson and others, and at the close of the session took rank as an honor man in theology.

Returning to Nova Scotia, he was settled in Amherst, in January, 1881. Here he laboured with zeal and success, until he was compelled to

demit his charge on the ground of ill health. He then spent some time in quiet study, and in recuperating his health. In June, 1883, he received the degree of B. D. from Mount Allison University, Sackville, N. B., and in 1885, after examination, he received the degree of Doctor of Philosophy from Boston University. During the winter of 1883-84 he supplied the pulpit of St. Andrew's Church, Ottawa, in the absence of the pastor Mr. Herridge, and there won the esteem of all classes. In 1885 he was settled in St. Thomas, Ontario, and in the large and important congregation of Knox Church he met with conspicuous success. But again his health failed, and he was obliged to resign this charge in Nov., 1887. Much of the time between his resignation and his death was spent in California and Colorado in the vain search for health. Dr. Archibald was married to a daughter of the late Wm. Jordan of this city, and sister of the pastor of Erskine Church, Montreal.

As a preacher Dr. Archibald was clear and logical. His sermons showed the wisdom of a scholar, and the fervour of a devout Christian. As a pastor he was especially beloved because of his sympathy and patience. Though in frail health for many years, he bore up, and continued his work with a persistence as admirable as it was exceptional. He was taken away in the midst of his days, but his good influence lives on. He is at rest, and his work is well done. We remember him as a graduate of Dalhousie, and as one who has ever been a credit to his Alma Mater.

Correspondence.

COMPULSORY CLASSICS.

To the Editors of the Gazette:—

Of late years there has been much feeling evinced among the students of our college against the favour which has been shown to the study of the ancient classics in retaining them in the dignity of a compulsory subject. Nor is this sentiment felt in one seat of learning alone. College papers echo with the cry of less classics, more practical work. If other subjects in the curriculum had an equal

share of honor in being thus made compulsory, there might not be so much ground in complaining against this one, but when we see the most important on the list, English, practically dropped at the end of the second year, and other subjects such as Metaphysics and Political Economy made merely optional we have indeed cause to lament that this one the least interesting of them all except perhaps Mathematics should be crammed down unwilling throats from the first of the course to the last. There are some obstinate minds which would have this subject forever abolished from all the years, seeing in it nothing but a mere idle committal to memory of declensions, conjugations, rules, exceptions, etc. With these however we do not agree. We should be very sorry to see Latin and Greek make a final exit from the stage of college study. A certain knowledge of them is needful as well as convenient in our journey through life. But to the great majority of students after leaving the second year they are a dead language in more senses than one. No life is seen in this apparently senseless corpse, and it is not the desire of many to endow it with any intellectual vigor. With a favourite *Kelly* in one hand and the text in the other, they grind out word after word in a half-hearted fashion, losing what beauty the original may contain, and missing the general thread of the narrative, thereby rendering the whole thing a mockery of study and a waste of time.

In such a state of things as this surely there is need of change. With them as compulsory in the first half of the course and optional in the second, we would have a better system since, those having no love for them may be rid of them when they wish to go into more advanced and satisfactory work; and those desiring to continue their studies in them have still an opportunity of doing so.

But now the question arises, what shall we substitute instead of these. If it is necessary at all we would suggest French or German. Of all the optional subjects these are chosen most generally, while for every day life they are more needful than any other. To a person who wishes to continue post graduate work in any department, French, and especially German are absolutely

necessary; in fact a graduate who has merely a knowledge of the ancient languages will find himself floating in less secure craft than he who journeys in a ship supplied with the good sails of living tongues. Moreover an ampler opportunity is given in one session by the modern languages for an adequate knowledge and appreciation of the beauties of its literature than is afforded by the whole four years course in classics. This is also no mean literature. Though there may be no achievements of these languages equal to the famous tragedies of the Greek poets, yet the works of our own time which show so much merit should certainly have a preference over the productions of the dead of many centuries.

The university is to suit itself to the wants and purposes of life. By filling a person's brain with Latin and Greek and enclosing him in an atmosphere of classical mythology, while the more important subjects of practical use are more or less neglected, there is a misdirection in college labor and a loss of time which is truly deplorable. If all studied classics with a zeal inspired by a love of the literature, and so saw and appreciated the beauties therein contained, an influence would be exercised towards true culture in which the more popular branches are perhaps lacking. But experience proves the contrary. It is a drudge from first to last. The elegance and grandeur which to more cultured minds renders the otherwise barren desert "a thing of beauty, and a joy forever" is covered to the ordinary student with the heavy fog of a distasteful and unprofitable task. Since then this subject fails in its most important particular, like the fruitless fig tree, let it be hewn down and cast into the fire. At least this is the opinion of

THE AVERY.

To the Editors of the Gazette:

What about the Avery? Surely a class in which there are more taking the ordinary course than in any of its predecessors, will not be deprived of the privilege of competing for a prize which had come to be an established thing in the college.

Verb. ad sap.

Yours, &c.,

JUNIOR.

The Dalhousie Gazette.

Halifax, N. S., Jan. 30th, 1890.

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It will be decidedly to the advantage of the GAZETTE for Students to patronise our advertisers.

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IN the October number of this journal, we took occasion to compare, in a general way, the merits of American Universities as places of resort, for such of our own students as contemplate a post-graduate course. Our readers must have seen that the object of that article was to direct the attention of our students to the many advantages offered by Harvard, while we mentioned Johns Hopkins and Cornell merely because several of our graduates have gone to both these seats of learning, to further prosecute their

studies. We lamented the fact that so few of our students had gone to Harvard in the past, and aimed to induce those at present in the college to avail themselves of what we contend to be its superior advantages. We considered the question one of importance, and it is pleasing not to say flattering, that a member of the senate—we mean the *senatus academicus* not the *senatus superior*—has deemed it worthy of consideration. Had not Dr. MacMechan expressly told us that one of the objects of his communication was to further the discussion rather than arbitrarily to conclude it, we should have had some hesitation in answering him with opposing views; but as he emphasizes the importance of a careful scrutiny we are disposed to venture a more particular examination of certain phases of the question.

In our former editorial we pointed out the importance of spending two or at least one year of a post-graduate course abroad. This proposition we have never heard disputed, and hence will take it for granted as accepted by all. Assuming this, then, how can Johns Hopkins be adapted to the needs of our students? Dr. MacMechan has told us that "the university exists for the post-graduates," and this is strictly the case—so much so indeed that for that very reason it is unsuited to the requirements of our students. It aims to give the complete post-graduate course; but our graduates should not take a complete post-graduate course at Hopkins, at Yale, at Cornell, nor even at Harvard. Two years at either is abundant. Dr. MacMechan has appealed to its financial aids and this, as we intimated in our last issue, is a powerful argument with Dalhousians, but yet his appeal has left us unconvinced. Hopkins has ten fellowships, of the annual value of \$375 besides free tuition. It also has ten scholarships worth \$200 a year awarded on the results of competition examinations. Such a statement must have had great weight with our readers; and yet any rising enthusiasm it may have stirred within us for Hopkins, was suddenly dispelled on reference to the Harvard catalogue. There we find that the graduates of other colleges are particularly

directed to nine fellowships in all, six worth \$500 each, and three \$450 each per annum. Besides these there are six fellowships of the annual value of \$500 or more each, and to crown all there remain the four Parker fellowships each worth \$700 a year, which may be held for a period not exceeding three years, and the holders of which are allowed to study at Harvard or abroad, as is also the case with several of the others already mentioned. And thus does Harvard aid and encourage foreign study. We must, however, say that circumstances lead us to believe that Canadian graduates who have not studied elsewhere after graduation, are not likely to succeed on application for any of these except the nine mentioned first. But a plan is available by which our men, if of the right mental calibre, can with good chances of success become candidates for any of them—a plan which we should carefully consider if aspiring to the professional chair. It is not too much to say, nor in any the slightest degree derogatory to our attainments on graduation to assert that our graduates should take a four years course of study after leaving here, before settling down in the profession of teaching. Then and then only, unless in exceptional cases, will they rank first-class among their fellows of the same occupation.

Such being the case no reasonable man will hold that it makes any difference if one of these years be passed as an undergraduate elsewhere, provided that time can be spent by the student in his chosen line of work. This then is our plan. Let our students go to Harvard, enter the senior year and devote their time, as they would be allowed to do, in the study of those subjects which have particular attractions for them, and then on graduation there they will be in a position to carry off the best of Harvard's fellowships. This suggestion may seem to involve too great an expenditure for the class of students attending Dalhousie, but such need only be a passing fear, for, on becoming an undergraduate at Harvard, one if in need of funds, may at the close of the college year become a candidate for one, not of its *ten*, but of its *one hundred and twenty-five* scholarships, which range

in value from \$90 to \$300 and average \$250 a year. Then too when Harvard professors have realized the worth of Dalhousie students by a year's experience of them, they will be even more disposed to favour their applications for fellowships for the ensuing year. We have dealt with the financial argument at greater length than was our purpose and though the space devoted to it may be much in excess of that on other points, we do wish our readers to understand that this is the most powerful argument in favor of Harvard. We have given it a careful examination simply because this phase of the question has been presented from the opposite point of view.

As we are all beginning to feel more and more the important part a library plays in the working of any institution, it may be in order briefly to compare the libraries of the institutions in question. Hopkins by latest report has a library of 35,000 volumes while Harvard library contains 360,400. It may be retorted that other libraries are within easy access to Hopkins students, and wishing to be fair in the argument we thought of mentioning this, but it is unnecessary to our purpose for the same can be said of Harvard with reference to the immense libraries of Boston and Cambridge.

Turning to another page of our authorities we find the staff of instruction at Hopkins numbers forty-six; which number the staff at Harvard more than quadruples, consisting as it does of two hundred and seventeen members. Is it any wonder in view of this statement if at Hopkins "the principal instructors do devote their time exclusively to the graduate students?" To us it seems rather the inevitable consequence of the limited number of its teachers as compared with Harvard. But taking the quotation as it stands we are disposed to question the desirableness of the point sought to be proved, for among the members of a staff of forty-six many of whom are assistant or associate professors, the number of "principal instructors" for each of the departments of post graduate, must be comparatively limited. If this conclusion be valid it must mean another point scored for Harvard where they have plenty of men to do the work of the graduate

department and where, as a consequence, our men will not run the risk of being narrowed by contact with so few teachers. The aim of our students should be to have their minds broadened and their views deepened, and we can think of no more effective process than by personal contact with as many of the great minds of the age as possible.

Again the statistics of attendance go to show that Harvard is more attractive to Canadians for there they number *twenty-five* while the number at Hopkins has this year decreased to *six*, a fact which seems to warrant what is year by year becoming more readily admitted, viz:—that Hopkins is simply a graduate University for the *South*.

We had intended to compare the laboratories of these two Institutions, and also take up several other points of importance but space will not allow us in this issue. Other phases of the question may be dealt with in a future number if occasion demands it.

NOTICE TO GRADUATES.

We are making an effort to complete the file of the GAZETTE in the Arts Library, and only *two* numbers are now wanting, viz. nos. 1 and 2 of vol. 16, issued in the session 83-84. Will not the graduates of that year, or any person who has on hand a number of old GAZETTES, look up these missing numbers as soon as possible, and despatch them to Prof. Seth, Librarian, or the Editors of the GAZETTE.

CANADA'S COMIC PAPER

GRIP begins its thirty-fourth volume with the New Year, which means that this brave little journal has celebrated its *seventeenth* birthday. When we say—as we can without hesitation—that its ability both literary and artistic has been kept up to a uniformly high standard throughout this long period, and that to-day it is as bright as ever, we mention a fact exceedingly creditable, not only to the conductors of GRIP, but also to the Canadian people, without whose appreciation and support this phenomenon of journalism would have been impossible. We call it a phenomenon ad-

visedly, for so far as we are aware, there is not another country of Canada's age—certainly no other Colony—that can boast of a sixteen-year old Comic Journal. GRIP has well deserved its success. It is not merely a clever and amusing paper, it is also a recognized power in Canadian public life, and a power which, we are glad to say, is always on the right side where questions of moral principle are concerned. It ought to be a pleasure to every Canadian to contribute to the success of such a journal,—and the most practical way of doing this is by subscribing. The price is only Two Dollars per year.

THE MONTREAL WITNESS is offering great inducements to its subscribers this year, in the way of books and pictures, comprising 198 different offers, including Macaulay's and Hume's Histories of England, Dickens, Walter Scott's Works, George Elliot, Cooper, Thackeray, and Washington Irving's, handsomely bound in sets; also Pansy, and other leading books. The pictures are "The Horse Fair," "The Angelus," "Christ before Pilate," "A Scottish Raid," all celebrated pictures of the day. The WITNESS enters on its forty-fifth year, and continues to be the favorite family newspaper and champion of temperance and moral reform. Its County Historical Story Competition, which every school boy has heard about, and which has created so much interest in the Dominion, is being continued this year, prizes of greater value being offered. The premiums are extended to the subscribers of the DAILY WITNESS and the NORTHERN MESSENGER, so that all will have an opportunity to secure them. The prices of the different publications are:—DAILY WITNESS, \$3.00; WEEKLY WITNESS; \$1.00; NORTHERN MESSENGER, 30 cents.

Y. M. C. A. NOTES.

We are pleased to report that the Y. M. C. A. still flourishes. The meeting last Saturday, Jan. 18th, was one of the largest of the Session. On the previous Saturday the officers for '90-91 were appointed as follows:—

President.—C. Munro.

Vice-President.—E. Annand.

Recording Secretary.—F. W. Thompson.

Corresponding Do.—J. A. Mackintosh.

Treasurer.—E. J. Jordan.

Those who know the ability and fidelity of the above officers need not be assured that, *ceteris paribus*, the Association will flourish next year as never before.

The Y. M. C. A. certainly deserves the support of all who have a healthy interest in the welfare of the College. We are convinced that it has the sympathy, in the highest sense of the word, of the best men morally and intellectually in the College.

It surely is a fitting thing at the close of the week to spend an hour around one common mercy seat, reviewing the week's mercies, and, by the contact of spirit with spirit, developing the spirit of gratitude in each towards Him who giveth all.

The time that seems lost is really gained, and we hope the very encouraging attendance will be kept up.

President Forrest's Class on Christian Evidence on Sunday afternoons has a uniformly high average. We would remind all students of the College, of whatever faculty, that this exceedingly practical and interesting class is open to them. Such an opportunity of hearing discussed, and taking part in the discussion of a subject of the highest importance, should be eagerly embraced by all and truth lovers.

The Y. M. C. A. is greatly indebted to Prof. Seth for the thoughtful "talk" on Agnosticism which he gave under the auspices of the Association on Sabbath, the 10th inst., and which was the second of a course of monthly lectures being delivered during the Session on the relation of Modern Doubt to Christianity. Every one present must have admired the clearness with which Prof. Seth treated the subject, and the absence of that controversial spirit which is so apt to appear in such discussions.

After defining the religious positions of Spencer and Frederic Harrison, the lecturer passed to Huxley as the representative of Agnosticism, and dwelt in some detail on the Huxley-Wace controversy which was conducted in several numbers of last years "Nineteenth Century." The main part of the lecture was devoted to such of the internal evidences for Christianity, as are more suitable to

to an audience unacquainted with the intricacies of biblical criticism. It was shown that Huxley confines himself to proving the incredibility of certain incidents in the gospel narrative, while he neglects the spirit of Christianity. It is the spirit, however, which is the root of the whole matter, and it abides even though inaccuracies be detected in the setting. The adaptability of Christianity to the needs of man was also well brought out by the lecturer. In other religions the spiritual ideal is so low that the human mind is easily detected therein, but no one has ever excelled the ideal that Christ gave to the world. It is grand enough to satisfy the demands of all who wish to develop their religious nature; and the spiritual experience of christians is the strongest evidence for the truth of the gospel and ought not to be neglected, especially by such a philosopher as Huxley, who accepts experience as his sole guide to knowledge.

It is to be regretted that more students did not take advantage of this lecture. Such addresses should not be neglected by the college at large, for they concern all who desire to keep in touch with the intellectual world of the day.

Exchanges.

The *University Gazette* which is now published weekly, comes regularly to our table and under its present management is one of the best of our contemporaries. Its articles are well to the point. We note one on University Athletics in the issue of January 20th, which we would advise our students to read. The same number contains the result of the midsessional examinations. We trust that another year the DALHOUSIE GAZETTE may have the pleasure of publishing a similar list.

The *Presbyterian College Journal*, also of Montreal, is in its January number up to the best of our exchanges. All of our students who have theology in view read it of course, and many others would find it worth more than a mere careless glance. As a rule we think all of our college exchanges

which appear on the reading room table are well perused by our students and we think it wise to do so, as it makes, as it were, a sort of communication between the different bodies of students.

The King's College Record is fast winning itself a more than local name by its articles on Canadian poets. We are pleased to see all our college papers becoming more and more national. True it is not good form to be always speaking of one's own possessions; but to promote in every way a feeling of pride in our own land and its development is the duty of all.

The Columbia Spectator appears regularly and is appreciated. Spec's wit is spreading and it will soon be able to pose as a mild form of *Puck*. On some points we condole with our brethren of Columbia,—we have a Board of Governors too.

The Vanderbilt Observer for January is before us. Its editorials are very well written and its *Exchange Review* is about the best we have noticed in any of our contemporaries, but the general reading matter is not above the average.

The Pennsylvanian is one of our most regular exchanges and is generally well filled. We do not think however that there is any need of a college paper being published weekly, but think that a bi-weekly or monthly of a larger size is better for all concerned. Only a few colleges are able to sustain a weekly, but Pennsylvania University is one of them.

The University Beacon contains some excellent reading in its January number.

Many of our exchanges do not appear to be getting over Xmas festivities very readily and are slow to appear on our table. We trust none of them have met with sudden dissolution.

We note on hand *Acadia Athenæum*, *Educational Review*, *Sydney Record* and *Owl*.

Personals.

Bryden, Rev. W. C., B. A., '73, who was during the last four years, in charge of a congregation in Selkirk, Manitoba, is at present minister at Battleford, Saskatchewan Territory.

Bruce Lawson, an old student of Dalhousie, is also located in Battleford. He is running a large general establishment for a firm in Winnipeg.

Rev. Geo. Laird, B. A., '77, is at present located in Crow Stand on the Assinaboine, where there is a Indian Mission.

Davidson, J. F., B. A., '82, is out in Pinos Altos, New Mexico. He is in business on his own account. We understand that he does a large and lucrative supply trade.

The December Wide Awake contains a very realistic tale of Acadian old folk-lore from the facile pen of a young Canadian author who is rapidly coming into prominence in the leading monthly magazines of the neighboring republic. We refer to Miss Grace Dean McLeod, of Berwick, who will be remembered as a very clever Dalhousie student of four or five years ago, and whose contributions to the DALHOUSIE GAZETTE at that time received marked attention. The young lady has not disappointed those who then predicted for her a brilliant future. The mine of Acadian folk-lore is practically inexhaustible, and the bright little gems which Miss McLeod is bringing forth, merit the appreciation of the reading public. We venture to hope that she will more frequently be heard from in the future.

We had the pleasure of a visit lately from John W. Mackintosh, (general student '76 & '77,) of Spokane Falls, Washington Terr., in which city he is a considerable land owner. But this could not satisfy him. Feeling that it is not good for man to be alone he has taken a trip East. Success to you John!

Dallusienasia.

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.

Hallo old feller!

We understand that our brave friend *Regulus* on arriving in his native country last Xmas, took immediate and effective means to ensure that "No laggard, &c."

La Grippe had he, La Grippe had she,
It is contagious, all agree.

Written across a Freshman's exercise was the following note in this order:—

Both constructions are allowable in Greek though not in Latin.

He reading the last line only was highly elated over the compliment.

The little dark-eyed Senior from Cape Breton is a firm believer in protection. He argues from the success of the New Glasgow Iron Works in the past, and is so carried away with it that he would favour a high protection duty on rice—if of the same vicinity.

A bold joke for a Freshie criticizing a certain Junior's use of -"er" in speaking:—"But I suppose it is *hu(gh)* man to -"er."

The rosy-cheeked Junior seems to be taking a great interest in the family of McGinty.

A certain Island Junior must have been deeply affected on parting with his fair one, for while on his way back to the city he was frequently heard to pour forth strains such as the following:—

"My Bonnie lies over the sea, &c."
"Oh who will squeeze her snow-white hand? &c."
—*Poor Mac*.

A Freshie's definition of a loose sentence—"A loose sentence is one not banded together by any rules of grammar."

W. T. Kennedy, a Dalhousie student for three of the '70's, was one of the successful candidates at the "A" struggle last summer and is now on the teaching staff of the Halifax Academy.

Alex. Robinson, B. A., '86, has given up the principalship of the Campbellton schools and gone to British Columbia.

Alex. Ross, B. A., '67, has been appointed principal of the Grammar School at Dalhousie, N. B.

Aulay Morrison, L. L. B., '88, has been caught in the flood of Western Emigration, and obtained a lucrative position in New Westminster. He will be an acquisition to some foot-ball club.

Among the Colleges.

The annual Yale catalogue contains a complete list of the students in the various departments. The total number in the university is 1503, of whom 1202 are in the department of Philosophy and the Arts. They are divided thus:—Graduate courses, 81; Yale College, 736; Sheffield Scientific School, 343; Divinity School, 136; Law School, 111; Medical School, 54; Art School, 42.

ALL the leading American Colleges sent large delegations to Mr. Moody's Northfield Conference last July. The largest number was from Princeton which sent 36 men. Most of the Canadian Universities also sent representatives; 9 in all went from Canada. Great Britain sent 15.

"LILY AND LEANDER; or The Secret of Success in Service," A Poem of Life, and other Poems and Hymns. By the Rev. Samuel MacNaughton, M. A. Pp. 196 is before us. The author is remembered as a graduate of Dalhousie, and as having offered for some sessions a prize for the best poem in the GAZETTE. This is not his first effort, for he is mentioned as author of not less than eight publications. The first poem, "Lily and Leander" is long, and contains arguments, which are ingenious, but not expressed in the most attractive manner. A glance over the hymns shows that the author is fond of singing on many occasions. Some of them show evidences of thought, and have a unity running throughout, while others are merely comments on the texts which are the sources of their inspiration. But one who has written so much may well be contented, if but a part survives. We are indebted to the author for a copy of his poems.

A FRESHMAN'S RECOMMENDATION.

To whom it may concern:—

This hereby certifies that I have known—
—of this town for a number of years, since indeed his early boyhood and bear testimony to the excellency of his character. He attended the public schools during a portion of the period I myself taught and he was a faithful boy in his work, kind and considerate in all things, of excellent deportment and quick in acquiring knowledge. He is now a young man of fine moral character and is withal a student, whose heart enters in his work, whatever the subject he gives his attention to, may be. I am persuaded from my knowledge of Mr. — that whatever he undertakes will not be lightly given up until success shall crown his efforts,—the result of industrious application, keenness of mind and heartiness of disposition in pushing his studies with assiduity. He possesses a sound mind *in corpore sano*.

Dated at ——— the 30th, Aug. 1889.

——— Town Clerk.

Football has been introduced into the Fiji Islands by Rata Lala, the Roke or sub-governor of Cakan-drove, who was educated in Sydney. A game was recently played at Sorns Somo, the capital, with rather disastrous results. In less than half an hour, one umpire was killed outright and the other escaped after a hard struggle by getting into a canoe and crossing to another island.

The "Nicht wi' Burns" attracted a large number of students; and considering Robert's liking for the "lassies" this was not at all surprising. There was only one law student there however. But a Senior whose name is neither Brown nor Jones was gallant enough for a crowd.

RETALIATION.

Do you take our illustrated paper,

"Dalhousie Gazette" by name?

Well, what do you think of our artists

Who there aspire to fame?

Surely such wonderful genius
And talent displayed we find,
In their now far-famed chef d'œuvre
As speak the master mind.

Is it after some old master,
—A long way after—you ask.
Well, no; we have found the source
Though it proved a serious task.

An event decidedly modern
The attempt is made to portray,
But ignorance of the real facts
Has, alas! led our artists astray.

Their deplorable lack of success
In getting the truth of the case,
To any want of diligence
We beg you not to trace.

For an unsuspecting Freshie
Into their service they pressed,
And our artistic Junior
Himself to the task addressed,

Of obtaining whatever points
He possibly could from this source,
And the Freshie a few facts betrayed
(In strict confidence of course).

But our artist students soon found
Their information too slight
To afford an illustration,
Turn it around as they might.

So a lively imagination
Supplied the facts for the case,
And the plain result of his fancy,
In the illustration we trace.

But though to imagination
We find this great work is due,
Its success may prove as great
As though to life it were true.

And we add to congratulation,
For artistic merit shown,
Yet more for a brilliant fancy,
To flights of grandeur flown.

ELLISE.

BEHIND THE SCENES.

BY DAN MCGINTY.

"Oh! girls. Here's the GAZETTE! I wonder what's the fun this time! Hope there is something to break the monotony, it's been so awfully tame lately. *Reading*): 'To Stanley,' 'Robert Browning,' and there's something about the Xmas Racket, but all that's old. Let's turn to —"

"O—o—oh! Goodness gracious! What's this? What under the sun—five, six, seven girls,—but what in the world are they doing?"

"Ah—ha! What innocence! Oh, of course you don't understand it. Oh, no!"

"Of course we don't."

"Come, come! girls."

"Come, come! yourself. You seem to know so much about it, you had better enlighten us."

"Enlighten! Good word, enlighten. Well, let's read it.

"'Tis night and late at night * * * * *"

Now is it any clearer to you? What short memories!"

"What long imaginations!"

"Now, innocents, enough of this. Own up. Perhaps you think we, who were not in the—a—the—disturbance, are altogether in the dark, but really, you are mistaken. And besides, if so many of the other students know, surely you will tell us the particulars yourselves."

"Well (*sighing*), I suppose it is no use—but we wouldn't for anything. Oh! If I had my fingers on that GAZETTE man or his *ghost*."

"Now, girls! promise you will never tell."

"NEVER! we promise."

"Swear next that you will say: 'You never heard anything about it, and don't even know what it means.'"

"We swear it." (*Prolonged whispering.*)

"Well, girls! I must say it was an awful thing to do; but we must set our wits together and do something desperate."

"What would you suggest?"

"I hardly know what to say. You know, you must be awfully innocent about the whole thing."

"Yes, and even curious as to its meaning, too, I suppose?"

"Oh! you can depend on us for that. We'll deceive the wretches."

"Won't we though?"

"Say! how would it do to threaten the GAZETTE with a libel suit?"

"Oh! no; that wouldn't *suit* at all."

"O—oh! what a bad one."

"Let's sit on the *Ghost*!"

"Rather an unsubstantial seat. Ha! ha! Worse even than the bounce——"

"Hush! Don't even mention that horrid word; you are not supposed even to know its meaning."

"But let us make up our minds to something, and that quickly, for it is long past dinner time."

"Yes; but to-morrow will do for that."

"How *can* we pass through the hall through all those staring creatures. Imagine how they are chuckling over that horrid picture!"

"Well! girls, think over it to-night, and if we don't do something that will lay out that *ghost*—but let's go."

And they go.

ACKNOWLEDGMENTS.

Rev. J. D. McGillivray, C. S. Pelton, each \$2.00; J. W. Logan, Rev. J. A. Cairns, D. M. Robinson, G. Arthur, Henry Graham, Geo. E. Ross, Miss S. E. Archibald, Miss E. McNaughton, Miss E. M. Goodwin, Miss I. G. McDonald, M. S. McKay, L. W. Parker, F. W. M. Bakin, F. A. McMillan, J. A. Sutherland, J. A. Chisholm, Reading Room, (Ottawa,) Edward Fulton, Homer Putnam, A. S. Barnstead, Miss M. F. Saunders, J. B. McLean, J. H. Hattie, W. C. Morrison, Miss Agnes Baxter, Miss Harriet Jamieson, J. K. Henry, J. H. Kirk, J. M. Fraser, E. J. Jordan, Dr. W. J. Alexander, Miss M. L. J. Stewart, T. R. Robertson, C. E. Casey, B. S. Smith, S. L. Fairweather, G. M. Docherrill, F. W. Howay, Aulay Morrison, Rev. Dr. Pollock, James McLean, and E. W. Forbes, each \$1.00.

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