

DALHOUSIE GAZETTE.

ORA ET LABORA.

Vol. IV.

HALIFAX, N. S., APRIL 27, 1872.

No. 10.

CONFUCIUS.

THE first Missionaries who entered China were the Jesuits, who with great perseverance, amid trials and difficulties, succeeded in gaining a settlement, learned the language, and went from kingdom to kingdom, preaching a purer morality than that of Confucius, and telling about the Great Reformer—the Heavenly Master—Jesus Christ. Through them we received our first and almost only knowledge of Chinese history and philosophy. The Latin translation of the works of one Philosopher, by Father Noel, one of these early missionaries, is the only edition of them we have discovered; and such sacred books as the Chon-King appear only in an old French version, by P. Gaubil. Referring the learned readers of the GAZETTE to these repositories of Chinese lore, we will hasten on to give a gleaned sketch of the teaching of Confucius.

The field which he chose for his work was the world of men as he found it. He looked neither to the past nor to the future. About the origin of good and evil he cared little; about a future life—or whether there was any hereafter—he says nothing. When questioned by his disciples on metaphysical difficulties, he answered curtly, telling them to attend to what concerned them, and leave hidden things alone. Thus by a word he shut out all those subtleties which occupied the minds of Greek philosophers and Persian sages, and confined his thoughts to the life and habits of his fellows, and to the laws which should govern them. His whole system, therefore, was Ethical, and had for its object the proper government of the nation, and the amelioration of the race. His views on this subject were very much the same as those of many of our so-called advanced thinkers of the present day—he was a materialist. The Universe was, he thought, a great machine, complete in itself, self-sustaining, and working according to certain fixed and eternal principles. It had no beginning, because like other heathen philosophers he considered that impossible; it went on according to its immutable initial laws, in a continual flood and reflux—ever varying, yet ever the same. When he spoke of God, it was as the grand embodiment of these laws, the harmony of all things, the spirit that breathed everywhere over objects of grandeur or beauty, as well in the thunder of the sky, or in the voice of the tempest, as in those mysterious tones which sway the feelings and guide the mind of man. His god was a *Pantheos* the *anima mundi*, the rule for all things on earth. To live holy lives was thus, just to live according to the true laws of nature—in unison with the Great Spirit of concord. Every man, he declared, was able to do this if he willed so to act. Perfection was just nature; the human system was a complex instrument, which could be timed by the hands of its owner and made to send forth harsh sounds or delightful music; for every note an explanation might be given, and, looking at the end he had in view, he laid down certain maxims, which were to be followed in order to effect the desired result. In his first book, "*Ta Hio*," or "The Grand Science," he gives

the elements of instruction; he shows how principles of virtue and wisdom are to be applied to life, and that self government is the first step upwards. After these practical lessons he goes on in his second book "*Tchong Yong*," or "The Immutable Mean," to show where the chief good is, and what is the standard of action. In marking out this path of virtue he follows very closely the line which Aristotle afterward described for his disciples. Truth he places between two extremes of error; turning neither to the right hand nor to the left, the course of wisdom runs straight forward through the virtues of fortitude, prudence, and filial piety. A wise man, he portrays, as uniting in his own person gravity with frankness, ability with modesty, high spirit with gentleness, and power with justice. The nine requirements mentioned by the ancient sages, he reduced to five, which he called universal charity, strict justice, uprightness of heart, pure sincerity, and obedience to old customs and ceremonies. In illustrating the working of these laws, he took up in detail the passions which rage in the human breast, and showed how they arise from excesses, and the destruction of that perfect mean which, like a thread, runs through the jewels of virtue, forming a noble ornament for the neck of the wise and prudent. Obeying this method of thought and action, Confucius first taught self reform, then elevation and improvement in the family, and finally labour for the good of King and Country. He was instinct with his doctrines; they were living burning truths of vital importance, and he hurled them forth into the midst of careless multitudes, whether they would hear them or not. He gave no reason for his theory but that of an overwhelming conviction of its truth; as if inspired, he told of a morality—the highest, perhaps, that unaided man ever reached; he embodied his words in his actions and showed a purer character and lofty attainments in every excellence. He stood forth above his fellows as a mountain among hills; with great gravity he seemed to live ever in the presence of unseen things; ever watchful, regardless of the pleasures of the world, and, above all, with a gentleness and modesty which we look for in vain among the proud philosophers of Greece and Rome. "Humility," said he, "is not only the virtue of man, but also that of heaven and earth."

The earth gives water from seas and oceans to the heavens, which humbly accepts it, and the earth in turn gladly receives it back in refreshing showers; thus by mutual love between them, all the beauty and blessings which surround us are produced.

The third book of Confucius, "*Yon-lu*," or "The book of Maxims," contains a great number of pithy moral discourses on the duties of men in their several relations. It is divided into twenty articles, which embrace questions and answers, sayings of the master and his disciples, showing what they believed on good works, virtue and government. The closing sections, penned by some of his followers, describe the deportment of the learned teacher himself. Among the beautiful proverbs and sayings with which this book is thickly

strown are many which are equal to any of the utterances of the sages of Greece.

There are five other works which were abridged and edited by him, which, with his own four books, compose the nine Chinese classics. The first of these is *Yih-king*, a cosmological work; the second, *Shu-king*, describes a learned deliberation on the duties of rulers, between the emperors *Yaou* and *Shun*; the third, the *Shi-king*, is a book of sacred songs, containing about three hundred and eleven poems, which all educated Chinamen read, and the best of which they commit carefully to memory; the fourth, *Lu-King*, is a book of rites, and is the foundation of that system of changeless ceremony which China has observed for centuries, and its teaching can still be seen in the worship and manners of the people; the fifth, *Chun-tsien*, is a history by Confucius of his own times.

These were a part of the labors of this great man. He struggled bravely to reach a perfect life and show his countrymen the way to happiness; he believed that by his own efforts he could secure comfort to his soul, and produce harmony in a discordant nature; but when he drew near the close of his career, and friends complimented him on the completeness of his philosophy, he answered, "I greatly fall short of the perfect degree of virtue, I cannot reach it, but far away in Western regions there exists a system far loftier than mine—it is the holy and the true." A Christian reading such a sentence handed down by tradition naturally believes that the old man foresaw, by some strange presentiment or ancient prophecy, the coming of Jesus Christ. So strong an impression did those words make on the nation, that for centuries the learned quoted them and looked for the new doctrine.

About 65 A. D. the emperor Mimiti was so struck by the saying, together with a dream in which he saw a holy person coming from the West, that he fitted out an expedition, ordering it to sail onward towards the setting sun, till the great teacher should be found and to bring back at least his image and writings. The fleet sailed on till they entered strange seas, when fearing to go further, the men landed upon a little island near the Red Sea, where they found a statue of Tohi, a great preacher of India, who had spread his teaching through that region about 1000 B.C. Thinking they had succeeded in their mission, they returned, bearing the idol home and with it the doctrine of metempsychosis and other wild fancies of the philosophers of Hindostan. These new theories were quickly received by the emperor and his court and soon spread over the nation. The followers of Confucius opposed them; they bitterly renounced Mimiti and called upon Heaven and the God of true reason to bear witness with them against all such error, and against all emperors who made use of their high position to subvert the true faith. But their efforts were fruitless, the novelty of the showy doctrines of India and their looser morality, were captivating, and the pure teaching of the first sage went down before the flood of idolatries and superstitions which swept over the land in the train of the system of Tohi. Thus Confucius became the innocent occasion of the destruction of that fair fabric of morals which he had reared so carefully. But the ruin was not complete. The educated men of the country are still largely imbued with his doctrines; his works are wrought into the texture of many a student's mind at this day, schools scattered everywhere over the vast empire still speak of the educational efforts of Confucius, and if, by our feeble effort, any of the eager spirits who throng in growing numbers the halls of "Old Dalhousie" should be led to this field of most ancient history, philosophy, and morals, the labor of Confucius will still bear fruit, and from the garden of the Hesperides rich garlands may be gathered for the brow of the Eastern Sage.

Edinburgh, Feb. 26th 1872.

GILL.

NOTES ON CASTE.

"The rank is but the Guinea's stamp,
The man's the gold for a' that,"

Is a height to which few attain. The many, who observe, are content with lower stand points. Men travel up that they may look down. To rule, seems to be human. The significant "nod," the imperative "come," "go," "do," escape from most tongues without impediment. Some have such a sufficiency of the sympathy of humanity, mingling with the other elements of their being, as to render government by persuasion a satisfaction; but command is in closer harmony with the tone of the majority. A few, though humiliating to confess, are unnatural enough to snap the whip of serfdom; others who ought to know and feel better, seem to be base enough to legislate for the exaltation of the exalted, and the humiliation of the humbled. Add to these inclinations the unequal distribution of nature's gifts; let superstition rise and reign, and class is the result. Where no superhuman influence is exerted in behalf of the right and the good, class petrifies into *caste*, which appears to be a universal concomitant of the unenlightened portions of our race. Scarcely a section of the old world can be mentioned in which, in some form or other, it has not existed. Egypt, Syria, Persia, Greece, Rome, and especially India, in almost every page of their histories give testimony in confirmation of this statement. The early Saxons, too, had their *castes*. Nor was the New World in this respect destitute. The language of Count Carle regarding the Mexicans and Peruvians of an early period, is, "Ses citoyens furent distribues en classes ou tribes."

This stated, the origin of caste presents itself for consideration. Universality in action hints the presence of law. There is no exception in this case. Men soon grew tired of the primitive stage of hunting life. They are naturally inquisitive, therefore inventive. Monotony belongs to a diseased rather than a normal state. All their surroundings suggest action and progress.

The beasts climb, the birds fly upward, and the less animate existences rise in their growth; why then should he, with a brighter life, brighter hopes, and more enduring destiny, be content with any motto less aspiring than "excelsior." He too must rise. He is not satisfied with that mode of life in virtue of which the "is" and the "will be" are not in advance of the experienced "was." Suggestive want lends her promptings. Hopefully he looks forth to the future, and longingly waits for improvement. Anything with the slightest pretensions to change is welcomed and accepted. At length a ripeness for an innovation has been effected by the years that have come and gone; a suggestive, inventive mind introduces a novelty, and thereby gains a position of superiority over his uneasy and superstitious fellows. For verily he has been in company with that unseen and unknown Being, whose nature, at least, whose power merits veneration. Now the discoverer makes a new discovery. He becomes conscious of the source of his strength; and taking advantage of the the superstition which he perceives is passing into awe, with new pretensions he gains new power. More vivid than ever the Great Soul of the world appears to the excited admirers. With him their weals and their woes are associated, as they never were before.

The question arises how are ills from that invisible Force to be averted, and how are His benefits to be secured? Too abstract, they cannot plead with Him; perchance, too pure in His being, they cannot approach Him. But here is one who has been in league with the Divine. He has proved it. They therefore make him their mouth-piece. Now he has all power at his command. The terrors of the Great Unseen manifest themselves at his bidding, and the graces are

subject to his will. He has become a very Mercury. Homage is his due. Such appears to be the origin of the priestly class among the heathens—that class which has power with God; therefore the highest in veneration among men.

Having secured safety from the terrors of the hidden world, the primitives continue to increase in peoples and tongues, in self-love and enmity, learning more and more the distinction between “mine” and “thine.” The chief source of dread is found to be hostile fellow-men. Property and life are to be contested. Attack after attack is made. The more daring distinguish themselves again, thereby gaining a right to a lower sort of veneration, or respect, than that given to the priestly class. Here springs up a new order. The timid consent to toil for the support of their defenders; the latter avail themselves of the offer, lean on their clubs, or set on their pikes, in times of peace, and fight when raids are perpetrated on them or their supporters. They are the military *Caste*. Like the former their origin is fear. The remaining population who have thus unwittingly submitted their necks to a yoke not easily shaken off, in course of time effect a division among themselves. As the GAZETTE would put it, “genius will out.” They who have a taste for mechanics separate, with their tools or machines, from the farming portion, forming an artisan class. When men advance sufficiently far to own estates, a servant-*Caste* grows up to do their menial work, receive of their goods in remunerations, or perhaps do them the yet humbler service of slaves. In this way *Caste* may be accounted for. But why dwell on such tame thoughts, or why trace such an institution to so humble, so human an origin, when the Hindu in his flights has a *Caste* philosophy drawn from the skies; a *Caste* system which is divine. Let us read and be instructed. In the process of the eduction of the universe from his own substance; awakened Brahm gave existence to Brahma, the first person of the Hindoo Triad, whose duration is co-extensive with the universe of his own cycle. Like the Grecian Jove, Brahma is “the Father of gods and men.” Having peopled the several heavens, he completes his creative taste by “storing the earth with its stationary and moveable bodies.” Among these the Divine Legislator is careful to enumerate, “birds of mighty wing, horse-faced sylvans, apes, fish, tame cattle, moths, fleas, and common flies, with every biting gnat.” Last of all, in true Mosaic order, man is formed; not from the cold and unpoetic ground, but from the more ethereal substance of Brahma himself. Since the whole system is innocent of development, the social and religious position of each is definitely determined. The difference is one of kind. By divine origin men are distributed into *castes*. They acquire their relative standings from the part of Brahma whence they come. From his *mouth* emanated the Brahman class—in name and somewhat in nature similar to the creator. From his *arm* came a second *caste*—the Kshattrya—from his *breast* a third—the Vaishya—from his foot a fourth—the Shudra, and the race was complete.

All this admitted it was the easiest thing conceivable to assign each *caste* its position and its duties. The Shastras with that infinitesimal minuteness for which they are characterised are quite equal to the task. The portions of the Creator's body mentioned are indicative of instruction, protection, wealth and service. The Brahman proceeded from the very mouth of Deity—the most honourable and authoritative part, therefore by right of creation he was chief. It was the special aim of Brahma in his formation, that he, and he alone, should communicate with his unseen creator, and do Him service, present Him with clarified oil and cakes of rice. Hence He made him the god and protector of the world, and the messenger from the awful Unseen, the teacher of all knowledge; wherefore he was worthy of the homage and veneration of all the humbler castes. The duty of the Kshattrya was to defend the subjects of the Brahmans—a

duty simple and easily defined; the third caste kept flocks and possessed lands. They represented wealth and accordingly were not beneath the contempt of the Brahmans—but the fourth, what of them. Footmen by birth, servants by nature, their highest privilege was to do the bidding of the higher *castes*. To minister to the latter was an exalted religious duty. What this service is to be, depends wholly upon the tender mercies of the writers of the Shastras. The same authority determines their privileges and punishments. The result is that the upper *castes* can treat the lower just as their evil natures dictate, and there is none to enquire “what doest thou.”

Without stopping to notice the isolation of *caste* from *caste*, or the impossibility of passing from one to another in India where it has had its legitimate development, taking for granted that under all circumstances the son must be his father's successor, it will be enough in this connection to mention some of the more obvious evils attending such a structure of society. These shall be stated on the supposition that man is capable of development, and society of progress, and that “it is not the whole of life to live.” First, *Castes* are not conducive to progress in the arts and sciences because they are not consistent with the adaptation and utilization of tact and talent. They compel a son to follow in the footsteps of his father whether his feet are shorter or longer, whether he has any inclination to walk in that century-trod way, or a decided aversion to it. The disadvantages here are too patent to need comment. They necessitate a misapplication of force; they remove a stimulus to labor in order to excel; and they cramp the intellect by the bonds of rules and laws telling men not only what to do but, as in India, how to do it. The result of all this, is the prevention of new arts and sciences, and of the perfecting of those already existing. Secondly, *Castes* militate against the principles of justice, which man's very instincts claim, and which Christianity demands. This they do by permitting the higher to exact from the lower any service their ill-tending appetites or passions desire, and imposing punishments such as their darkened minds and unfeeling consciences permit.

Again, *Castes* do violence to the nobler, the most god-like components that remain to adorn human nature—even the love of Freedom and the consciousness of Personality. Nor is this all, *Castes* have it in their power to deprive a section of the family of man of instruction concerning their future destiny, and thereby, humanly speaking, to shut them out from the enjoyment of an intelligent Hereafter. In a word *Caste* is antagonistic to the spirit of that religion which Christendom professes to believe—that religion which embraces and honors the simplicity of honest poverty—that religion which scorns the un-earned height of the haughty—that religion which knows no distinction, save that of Faith and Unbelief. Yet shameful to relate,—Robertson and a few extreme Tories, are sufficiently callous to argue in its defence, and attempt to set it off in favorable contrast with more rational systems of society.

To conclude, there is a species of *Caste* tendency in all society, excepting perhaps the despised communists. Nor do we make ungrateful objections. Kings and priests are needed. Artizans and farmers are essential. And these must have their servants. With such a state of things Justice may have no infringement. But let the high not despise the low, nor the low shy at the presence of their golden superiors. Because a man handles a plane, swings a sledge, or follows a plough, is he to be held in disrepute by those who perhaps with smaller hearts, narrower souls, and shallower minds, exist by entailed lands, or transmitted titles? If it be the lot of one to curry and harness horses, of another to strip the fruits of the tropics, why should he bear his brass buttons in trembling silence, or she wear her head dress so near the expression of conscious inferiority?

BULIS.

equally applicable to their priest-ruled counterparts. Their leading general characters are so similar as to be philosophically identical. States of both classes are organised bodies or systems exercising a self-derived authority, and possessing or claiming an independent jurisdiction. All alike seek to accomplish certain social aims, and pass laws whose violation they punish. It is in vain to say that "churches" so-called and States exist for the accomplishment of different respective purposes, and for the performance of different respective services to man. Both act upon one subject, human nature, and to that alone the purposes of both have reference. Too many cooks spoils the broth, and too many organisations of men for the improvement of mankind, will thwart each other's effort and do nothing but mischief. Let them be all fused into one harmonious whole, one all-regulating system, one all-doing state, animated by one will and directed by one authority. What men can do when working in separate bodies, men can do as well when those bodies work in combination. The amount of force put forth would be at least as great, and none of it would be wasted in the struggles of the churches intermilitant. No given quantity would be encountered and rendered powerless by some other given quantity. No two systems would fight, as they must needs fight, for the guiding-hand of the same being. It is absurd to say that the two powers of State and "Church" need not come into conflict with one another, since they act upon separate parts, and take order to different or distinct relations of human nature. There are no separate and distinct parts of human nature. It is an organic whole. Its different phases are not so divided from one another, that action which affects the one will not also affect the other. There is so complex an interdependence between the constituents of the human system, that if it be disturbed at one point it is also disturbed at all others. The influence independently put forth by the Church cannot fail to interfere with the influence and action of the State, since the management of the former will be in the hands of men always likely to be suspicious and jealous of those who wield the powers of the latter. Ecclesiastical preference will be thrown into the scale against state duties, and the influence of religion run counter to civil allegiance. For it is impossible to mark out a separate circle of action for an *imperium in imperio*. But if the two bodies be fused into one, their forces being directed by the same governors, will be mutually auxiliary instead of mutually antagonistic. Their continued separation is an embarrassing anachronism and a mischievous absurdity. The State cannot fulfill its civilizing mission unless it have command of the religious forces. The Church, whose idea and whose constitution are both the ingenious invention of ambitious ecclesiastics, will do more to thwart than to help forward the cultured development of the nation, unless it be utilised as a Department of Religious Instruction controlled by the State, and managed with a sole view to the State's ulterior purposes. Christ himself by expressly denying his connection with human effort for Christian purposes, allows men to regulate that effort according to their own experience and discretion. And when sensible men get rid of the belief that the organised efforts which they call a Church is set on foot in obedience to Christ's command, they must believe that its work may be done when it is combined with the effort of the State.

CONVOCATION.

On Wednesday, April 24th, at 3 P.M., the tenth annual session of Dalhousie College and University was brought to a successful termination. The Governors were fortunate enough to secure the new Argyle Hall for the exercises of the convocation. Though it lacks the esthetic effect, which is the fit and proper accompaniment of such celebrations, it is doubtless an improvement on the places of meeting in former years, and in lieu of a hall in the highest style of architecture, adorned with the productions of painter and sculptor, which every University ought to possess, is the best and most convenient place for our annual Spring gathering. Governors, Professors, Graduates and Undergraduates, assembled in the college building at 2.30 P.M., and walked in procession to the place of meeting. The scarlet and crimson of the hoods of the Professors and graduates, in the higher grades, suggestive of the gayer walks of literature upon which they had entered, and the white of the Bachelors' hoods, indicative of the stainless honor of the University which they had sworn to protect, contrasted well with the sombre black of the gowns and square-tops. The Hall, except a portion reserved for the students, was filled to overflowing with ladies and gentlemen representing the beauty and intellect of Halifax, who thus graced the occasion by their presence. The members of the Faculties and the Governors took their positions on the platform, while the students occupied the centre of the room. His Lordship Sir Wm. Young presided. The Very Rev. Principal, Professor Ross, opened the proceedings with a short prayer, after which he delivered a short address. In his remarks he alluded to the very gratifying and rapid progress made by "Dalhousie" during the past year,—the increasing number of students, the efficiency of their work, the high rank they take abroad, the satisfactory state of finances: all conspiring to make the present session the most prosperous which the institution has yet seen. He stated, moreover, that, by the pecuniary assistance so cheerfully given to "Dalhousie" by its friends when appealed to last winter, it is expected that large additions will be made to the scientific and philosophic apparatus in the succeeding year. He was proud to say, also, that on that day, for the first time in the history of the Maritime Provinces the degree of Doctor of Medicine and Master of Surgery was to be conferred on several gentlemen who had successfully passed the required examinations.

After the address, the Secretary of the Senate read the names of the Undergraduates who passed in *all* the branches of their several years. By this list, which we give below, it appears that in the First Year of the Arts' Course, *twelve* were successful in passing; in the First Year of the Science Course, *one*; Second Year, Arts, *seven*; Third Year, Arts, *seven*; Fourth Year, Arts, *ten*. Certificates of Merit were then given to those who had obtained a sufficient number of marks (see the list below). The giving of the Class Prizes came next in order: those in Classics by Professor Johnson, M.A.; Mathematics and Natural Philosophy, Professor Macdonald, M.A.; Ethics and Political Economy, Professor Ross, D.D.; Logic and Metaphysics, Professor Lyall, LL.D.; Chemistry and Natural Science, Professor Lawson, Ph. D., LL.D.; History and Rhetoric, Professor DeMill, M.A.; Modern Languages, James Liechti, Esq.

After this the "Young," "Grant," and "Laurie" Prizes, and the North British Society's Bursary were awarded, as in the appended lists:

The YOUNG PRIZE of \$20 for the best essay "On the Political and Moral Effects of the Revolution in England, in 1688."

The YOUNG PRIZE of \$20 in elocution, open for competition to all Arts students of the first and second years.

The GRANT PRIZE of \$20 for the best essay on "The Mechanical Theory of Heat."

The COLONEL LAURIE PRIZE of \$20 for the best essay on "Manufactures in Nova Scotia; how co-operation may be best employed for their development."

The North British Society's Bursary of the annual value of \$60, competed for at the sessional examination at the end of the Second Year, and held during the Third and Fourth Years of the Undergraduate course.

The degree of B. A. was then conferred with the usual ceremony on Messrs. W. P. Archibald, Ephraim Scott, J. M. Carmichael, D. C. Fraser, Hugh McKenzie, A. I. Trueman, A. W. Pollok, Adam Gunn, Wm Cruikshanks, and Wm. Bruce. D. C. Fraser delivered the valedictory address. Although suffering from the effect of severe illness, his eloquence drew round after round of applause from the attentive audience. We would especially commend his advice on "opposing 'humbug' in every place and form" and "keeping up to the spirit of the times" to all who pretend to engage in literature, philosophy, science or any other department of knowledge or art.

The degree of Master of Arts was then conferred on the following, who graduated as B. A.'s. three years ago, and had written *Theses* which were approved of by the Senatus: Joseph Annand, subject of Thesis,—*"Hebrew Poetry."* H. A. Bayne,—*"Philosophy of Mythology."* James Forrest,—*"Chemistry—its History and Applications."* J. J. McKenzie,—*"Forces, and their relation to each other."* H. A. Bayne spoke in behalf of his fellow-graduates. Instead of *"vale, vale,"* it was more appropriate in their position to say, *"ave, ave, Mater mea."* He alluded to their relation to their *"Alma Mater"* and their probable relations to the world in future. "On to Berlin" was the watchword of two of their number, while Commercial life and the Mission field were the destinations of the other two. Mr. Bayne spoke very deliberately; he showed himself to be a man of thought rather than words.

The Degree of Doctor of Medicine and Master of Surgery was conferred, with the usual Latin Oath, and ceremonies, on Messrs. Roderick Sutherland, G. H. H. DeWolf, C. D. W. Hiltz, Finlay McMillan and William McRae, after which they were addressed by the President on their duties to themselves, their *Alma Mater*, the Profession of Medicine, and to their Patients. It must be gratifying to the friends of Dalhousie to learn that a year's study in the Medical Department of this University is recognized as equal to that in the principal Medical Colleges in Scotland, Canada and the United States. We some time previously announced that the B. A. degree of Dalhousie was virtually put on a par with the M. A. of Edinburgh University, by a decision of its Senate.

At this stage of the proceedings his lordship Sir William Young invited any present who desired to address the Assembly to take the platform. Rev. Mr. Sedgewick, thereupon came forward, and with his usual eloquence drew down the plaudits of the audience. He made some very felicitous allusions to the rapid progress and acknowledged efficiency of Dalhousie, and very humorously complimented some of the deserving students. The Rev. Mr. Bayne of Pictou followed with a counter compliment. He made some remarks on the probable future of the institution, and expressed his satisfaction to know that its affiliation with the London University was being thought of. The Chief Justice gave the concluding address, to which it is impossible that we could give justice in this very brief outline.

He rapidly sketched the History of the college, and announced its present satisfactory condition in a financial point of view. The Governors challenged scrutiny. There is no sham about it. In concluding he enlarged in a statesman-like manner on the elements of prosperity which we possess, and noted

the signs of the times, indicating the commencement of their development.

The meeting closed at 5 A. M., after the Secretary of the Senate had announced the subjects of examination for the "Waverly Prize" and the time of the competition. (These we give below, for the benefit of competitors, as advertised in the College Hall.) Thus ended the most successful Session of Dalhousie College.

PASS LIST—ARTS FACULTY.

Arts Course, 4th year.—W. P. Archibald, Wm. T. Bruce, Wm. Cruikshank, D. C. Fraser, Hugh McKenzie, J. M. Carmichael, A. W. Pollok, Adam Gunn, Ephraim Scott, A. I. Trueman.

3rd year.—C. D. McDonald, A. H. McKay, Wm. Cameron, James A. McKean, D. F. Creelman, Melville Logan, John Hunter.

2nd year.—J. C. Herdman, D. S. Fraser, R. G. Sinclair, Daniel McGregor, Donald McLeod, J. McD. Oxley, W. C. Herdman.

1st year.—Robert McLellan, George McMillan, Alex. McLeod, W. A. Mills, Edward Francis, J. W. Smith, Andrew Grey, Arch. Gunn, W. Brownrigg, Isaac McDowall, James Coffin, Alexander McLean.

Science Course, 1st year.—Francis H. Bell.

MEDICAL FACULTY.

Final Examination for degree of M. D.—Roderic Sutherland, Geo. H. H. DeWolf, Wm. McRae, Finlay McMillan and C. D. W. Hiltz.

Primary Examination.—A. W. H. Lindsay, B. A.

CERTIFICATES OF MERIT.

1st Class.—W. P. Archibald, D. F. Creelman, C. D. McDonald, A. H. McKay, D. S. Fraser, J. C. Herdman, Robert McLellan.

2nd Class.—Ephraim Scott, George McMillan, William Brownrigg, W. A. Mills.

PRIZE LIST—FACULTY OF ARTS.

Fourth Year—Classics—W. P. Archibald; Ethics, Ephraim Scott; History—W. P. Archibald; Modern Languages—W. P. Archibald.

Third Year—Classics—C. D. McDonald; Metaphysics—C. D. McDonald; Natural Philosophy (Mathematical and Experimental Physics)—A. H. McKay; Chemistry—A. H. McKay; Botany and Zoology—A. H. McKay; Modern Languages—C. D. McDonald.

Second Year—Classics—J. C. Herdman; Mathematics (St. Andrew's Prize)—J. C. Herdman; (Governors' Prize)—D. S. Fraser; Chemistry—J. C. Herdman; Logic and Psychology—J. C. Herdman. The competition for the prizes in Mathematics in this year was very close. The St. Andrew's prize was awarded to Herdman who gained it by one point over Fraser the Governors' Prizeman.

First Year—Classics—1st. Prize, George McMillan; 2nd Prize, Robert McLellan; Mathematics—Robert McLellan; Rhetoric—Robert McLellan.

(An additional prize was given in Classics in the first year on account of the close competition, there being only .75 between the two prizemen. The second prize is therefore about equal in merit to the first.)

FACULTY OF MEDICINE.

Anatomy, Senior Class—D. A. Campbell, Truro.

Anatomy, Junior Class—P. M. Ryan, Halifax.

Honorary Certificates—A. W. H. Lindsay and W. S. Muir. Prize for best anatomical preparation—D. A. Campbell, Truro.

Clinical Medicine—F. McMillan, Wm. McRae.

" Surgery—R. Sutherland.

Obstetrics—G. H. H. DeWolf, C. D. W. Hiltz.

Forensic Medicine—G. H. H. DeWolf.

For best primary examination for degree—A. W. H. Lindsay.

Best final examination for degree—Roderic Sutherland.

Extra Prizes.—"Sir Wm. Young" Essay Prize of \$20,—Ephraim Scott; "Grant" Essay Prize of \$20,—Alex. H. McKay; "Col. Laurie" Essay Prize of \$20,—D. C. Fraser; "Sir Wm. Young" Elocution Prize of \$20,—W. A. Mills; The North British Society's Bursary,—J. C. Herdman.

The competition for the "Waverley Prize" will take place at the beginning of the session of 1872-73, and will be open to students entering the fourth year of their undergraduate course. The subjects in which competitors will be examined are as follows:—

I. MATHEMATICS.—(a) The subjects of the first two years of the curriculum and the Mixed Mathematics of the Third Year; (b) Analytical Trigonometry, as laid down in the honor course in the calendar for 1871-72; (c) Analytical Geometry as far as the Equation of the Straight Line; (d) Parkinson's Elementary Mechanics; Statics—Chaps. II. IV. V. VI. Dynamics—Chapters II. III. IV. and V. from Art. 94. Attention is directed to the problems.

II. CLASSICS.—(a) Latin,—Cicero, Tusculan Questions Book II., Plautus, Trinummus; (b) Greek—Thucydides—Book II.; Aristophanes—The Clouds; Composition,—Latin Prose.

Special stress laid upon accuracy in Grammar and Composition.

III. ENGLISH.—(a) Marsh's English Language (Smith's Edition); (b) Spalding's or Shaw's English Literature.

THE COL. LAURIE PRIZE.—The subject of the essay for the "Col. Laurie" Prize for 1872-73, is: "Immigration; how may it be best developed and encouraged in Nova Scotia."

ALUMNI ASSOCIATION.

The Alumni Association of Dalhousie College and University held their second meeting in Class-room No. 2, at half-past seven o'clock, on the evening of the 24th April, 1872. The proceedings were not of a very interesting character; consisting chiefly of discussions on the Constitution and Bye-Laws, prepared by the committee appointed at the previous meeting for that purpose. The Report of the committee having been adopted, the society proceeded to the election of officers. The result was as follows:

President—REV. J. H. CHASE, M. A.

Vice-President—J. J. MCKENZIE, M. A.

Secretary—JAMES M. CARMICHAEL, B. A.

Treasurer—A. W. H. LINDSAY, B. A.

Who, with the following five members, form the Executive Committee:—

HERBERT A. BAYNE, M. A.

JAMES FORREST, M. A.

D. C. FRASER, B. A.

W. T. BRUCE, B. A.

W. P. ARCHIBALD, B. A.

The several officers having assumed their respective duties, it was resolved that a prize of \$20 be given for the highest

average in the sessional examinations of the first year; 1872-73, after which the meeting adjourned.

The whole proceedings of the Association were conducted with the utmost harmony, and evinced a laudable desire on the part of the members for the advancement of the Society, as well as the prosperity of the College.

JAMES M. CARMICHAEL,
Secretary.

The delay of the present number of the GAZETTE, the last of Vol. IV., has been unavoidable and perhaps necessary. The hurry and bustle of preparation for examinations, compelled us to give up our editorial work altogether for a time. Moreover, we were desirous that the last number should contain an account of the Convocation, and the results of examinations; and as we did not wish to issue an extra, it became necessary as well as convenient to delay the publication of the last number until the present.

"HOW TO WIN; OR, THE DIGNITY OF LABOR,"—Is the title of a little book placed in our hands by the publishers,— "The Nova Scotia Printing Company." It contains three lectures, which are addressed to the young men of Nova Scotia, with a view to direct their attention and their labor, to the agricultural and industrial pursuits of our province. True, the subject is almost threadbare, but like a good story, it will bear repetition, and especially at the present time. We think that the publication of these lectures is very timely, and we hope the book will obtain a wide circulation. Young men are crowding into the professions, not so much from their love for them, or the desire to fill honorable positions in them, as to escape what they consider the menial work of the farm, the bench or the factory, and live in pampered ease and pleasure. A vigorous crusade should be preached against these ease-loving shams, and the author of this little book deserves the gratitude of all for the voice of reform that he has raised. Our young men would do well to take the author, who is a farmer, we believe, as a model, and endeavor to attain to some degree of literary culture, which would sweeten and lighten their daily toil.

The following is a complete list of our exchanges:—*College Review, Cornell Era, McKendree Repository, Oxford Undergraduates Journal, Harvard Advocate, Yale Courant, College Courant, William's Vidette, Virginia University Magazine, Brunonian, Lafayette Monthly, The Tripod, The Chronicle, Madisonensis, College Mercury, College World, Collegian, College Argus, Qui Vive, Simpsonian, Collegiate Monthly, Denison Collegian, Beloit College Monthly, College Courier, Hedding College Register, Bowdoin Scientific Review, Irving Union, Blackburn Gazette, Torchlight, Leaflets of Thought, The Owl, Index Niagarnsis, Cap and Gown, College Herald, Trinity Tablet, Acorn, Alumnus, Iowa Classic, University Press, University Review, Cadet, and Kentucky Military Institute Magazine.*

GENTLEMEN'S FURNISHING STORE.

GEO. Y. YOUNG & CO.,

No. 106 Granville Street,

IMPORTERS OF

SHIRTS, GLOVES, BRACES, TIES, HOSIERY,
READY-MADE CLOTHING,
 Umbrellas, Portmanteaus, Valises, &c. &c.

Shirts Made to Order.

DISCOUNT ALLOWED TO STUDENTS.

NEW BOOKS.

PROVINCIAL BOOKSTORE,

No. 68 GRANVILLE STREET,

UPPER FRONT OF PROVINCE BUILDING.

Pujol's French Class Book, Adler's German Reader, Ahn's German Grammar, Angus' Handbook of the English Tongue, Latham's Handbook of the English Language, Principia Latina, Initia Graeca, Potts' Euclid, Colenso's Arithmetic, Algebra and Trigonometry, Todhunter's Conic Sections, Plane Trigonometry and Algebra, Ganot's Physics, Livy, Herodotus, Homer, Sophocles, and all other Classics, Weale and other Publishers, Fowne's Chemistry, Inorganic Chemistry, with all the other books in use in Dalhousie College and other Educational institutions.

Subscriptions received for all English and American Periodicals.

A. P. KATZMANN.

Z. S. HALL,

ARMY AND NAVY

BOOKSELLER & STATIONER,

ALSO DEALER IN

ENGLISH AND AMERICAN PERIODICALS,

Newspapers, Music, &c., &c.

BOOK-BINDING and PRINTING in all their Branches.

165 AND 167 HOLLIS STREET,

HALIFAX, N. S.

A. & W. MACKINLAY,

PUBLISHERS,

BOOKSELLERS & STATIONERS,

GRANVILLE STREET,

HALIFAX, N. S.

WILLIAM GOSSIP,

UNITED SERVICE

BOOK & STATIONERY WAREHOUSE,

No. 87 GRANVILLE STREET, HALIFAX.

Imports and deals in all kinds of

COLLEGE AND SCHOOL BOOKS.

Wholesale and Retail Dealer in Books and Stationery, Paper Hangings Borderings, Plain and Figured Paper Window Blinds.

Mathematical Instruments, Surveyors' Chains and Tapes always on hand.

Special attention given to the Importation and Sale of ARTISTS' MATERIALS, from the best Houses in the World.

PRINTING and BOOKBINDING done to order, and with despatch.

BOOKS, &c. imported to order, from Great Britain and the United States, with the greatest punctuality.

Enquire particularly for

WILLIAM GOSSIP,
87 Granville Street.

CONNOLLY & KELLY,

WHOLESALE AND RETAIL

BOOKSELLERS & STATIONERS,

34 and 36 George Street,

HALIFAX.

COLLEGE STATIONERY of all kinds, including CLASS NOTE BOOKS, of various sizes and bindings; together with all the articles in our line required by Students.

A full assortment of the Medical Works recognized and used by the Medical Faculty of Dalhousie College, always on hand.

STEPHEN T. HALL,

BOOKSELLER, STATIONER, AND DEALER IN
FANCY GOODS,

100 UPPER WATER ST.,

Opposite Tobin's Wharf,

HALIFAX, N. S.

Stationery Stamped with Die or Monogram,
 VARIOUS COLOURS.

Book-binding, Copper Plate and Letter Press Printing,
 neatly and promptly executed.

THE

"DALHOUSIE GAZETTE"

Is issued every alternate Saturday, during the session, by the

Students of Dalhousie College and University.

TERMS.

One Collegiate Year (in advance).....\$0.50
 Single copies. 05

To be had at the Bookstores of Messrs. Connolly & Kelly and S. T. Hall.

The "Gazette" is forwarded to all subscribers until an explicit order is received for its discontinuance, and until all arrears are paid.

Payments to be made to A. I. Trueman, and all communications addressed to Editors "DALHOUSIE GAZETTE," Halifax, Nova Scotia.

Printed by the "NOVA SCOTIA PRINTING COMPANY," corner Granville
 and Sackville Streets, Halifax, N. S.