

# DALHOUSIE GAZETTE.

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## WOMAN'S RIGHTS.

Of woman in her primeval glory and beauty we can now form only a crude conjecture. Undoubtedly she far transcended our highest ideas in loveliness of form and feature, in attractiveness of mind and manner, in delicacy of sentiment and sensibility,—embodying in the most perfect degree all that was pure in thought, inspiring in love and affection, and enchanting in conversation. She was the finest handiwork of Nature's Architect—the most finished workmanship of God.

But do men say, "Woman is not what she once was?" Grant, as we must, that she has lost, by the fall, much of her original loveliness, and beauty, and glory,—has not man fallen relatively as low? Are they not, therefore, to each other what they were in primeval Eden's blissful bowers? Are her charms less radiant, her converse less enchanting, her influence less ennobling,—are not his rare powers of mind, his fine sense of honor, the inspiring glory of his noble manhood also blasted, and, in a great measure, obliterated? It is his duty now, as ever, to regard her as his equal—his other self. In all circumstances, and at all times it is his to throw his manly arm around her for protection, to exercise the gentlest care for her well-being and comfort, and to manifest due deference to her honor and happiness.

Nature's instincts could not, after the degrading influence of the fall, promulgate the Heaven-born injunction, "Husbands love your wives." The genius of Paganism, if we accept the record inscribed by the impartial pen of history, never generated such a free "birth of intellect." Woman is subordinated, despised, enslaved. Her history, from the earliest dawn of existence to its close is a dark, doleful tragedy.

And what is the result of this disobedience to Heaven's law? Traverse the wide wild wastes of Pagan society and social intercourse and what do we find of affection, and respect, and mutual confidence? Ah! reciprocity of affection and mutual regard are terms unknown in their social vocabulary. Woman is not found leaning with confiding hand upon a strong manly arm. She is not seen with uplifted eye radiant with trustful beams as her lord approaches. Neither is her quick perception nor her ready tact brought into requisition, as an element of power, to strengthen and potentize her ruder half. The matrimonial and family relationships never become *mutual benefit societies*. But we have instead, as the result of disobedience to the eternal law of God,—revealed in man's nature, as well as in the written word,—all that is degrading to intellect, vitiating to social life, corrupting to morals, and antagonistic to the onward and upward march of mankind.

But in christian lands a brighter light has dawned. Nominally, though by no means actually, woman is recognized as the co-equal with man. This equality should be real and actual. It should be recognized in the family, in society, in the walks of literature and scientific culture. Not only

should society enjoy the elevating influence of her pure, noble life; the inspiring stimulus of her patient, persevering industry: the untold benefits of her quick perception and ready tact; and the rich endowments of her heart and soul: but the results of a thoroughly-trained mind—a mind enriched by

"Nature's wealth and learning's spoil  
Won from school and college,"—

is due to society from its fairest ornament.

Among many eastern nations, while schools are provided for the instruction of boys in order to qualify them for the ordinary business of life, all intellectual culture is systematically refused to girls as entirely useless to themselves, and positively injurious to society. Such are the surviving relics of a barbarous age, still to a large extent prevalent in Burmah, China, Hindostan, Persia, &c. Instead of enjoying the light of science and the refining influence of education the female mind is doomed to exist in the faint glimmerings of natural instinct, amounting, in general, to perpetual gloom and darkness; because, forsooth! the dictum of depraved society says that education would make their women refractory so that they could not be kept in subjection. Cogent argumentation, truly!—based upon the preposterous assumption that woman was created to be a slave—to live on ever in servile bondage to her lord. Such is the product of false religion.

But are we, who live under the full blaze of evangelical light, entirely free from the last remains of these barbaric customs?

True we abhor polygamy. We believe that conjugal love cannot exist in a divided state. It may be interrupted—it may be goaded on to phrensy—it may be annihilated; but for it there are no mountains of Bether—it cannot be divided in order to be bestowed upon several objects at the same time. History has told us—and we have accepted the testimony—that although Abraham may marry Hagar, nevertheless his heart is with Sara,—Jacob may provide for Leah, yet he loves Rachel,—Elkanah may treat Peninnah with kindness, but Hannah has his affections. The evil results of a plurality of wives are so abhorrent that we instinctively disclaim it.

The marriage contract is, to a great extent, held sacred, and is nominally optional to the contracting parties:—

"Nor force nor interest joins unwilling hands,  
But love consenting ties the blissful bands."

And while it is well that we recognize the equality and independence of woman in the closest and tenderest affinities of life,—that relationship which is the purest fountain of earthly bliss, the fairest crown, the loveliest image of heaven's sweet fellowship,—it is also well, it is our bounden duty to see that she is not injured, nor ignored, nor defrauded of her legitimate rights in other relationships.

Let us not suppose that the happy thought of the poet,—

"Domestic happiness, the only bliss  
Of Paradise that has survived the fall,"—

would limit woman's sphere, or woman's training, or woman's



felicity, merely to making home bright and sunny with her radiant charms, and her husband happy and contented by her assiduous attention. Such is too low an estimate of the true dignity and potent influence of woman. She must be an actor in life's drama—not merely an episode in a play. She must have an independent part to perform, and be allowed to qualify herself to perform that part with credit to herself. Has she a philosophic mind, does she love to thread her way through the intricate subtleties of mathematical science, or the mazy labyrinths of metaphysical research? Or has she a taste for the beautiful in nature, or in art,—does her æsthetic nature ever lead her onward and upward in all that is elevating and ennobling,—then in the name of common sense, in the name of her pure womanhood, in the name of all that is sacred and holy, how can we exclude her from the means of culture,—the helps placed within the reach of every male aspirant, be he a man of mind or a dunce,—which are so essential to her true success in life?

If the argumentation bears with it the force of logical conclusion—and we cannot see how it can be consistently denied—it follows that our halls of learning, of scientific culture, of classical and mathematical study, should be as free to woman as to man: and also that the honors and emoluments of successful study and painstaking toil should be awarded to her as readily, and to the same pecuniary value, as to her male compeer. How ridiculous, therefore, how unjust that teachers, or those engaged in any public service, should receive but a moiety of remuneration for laborious toil, simply because they don petticoats instead of pantaloons.

S. M. N.

#### EDUCATION IN PRINCE EDWARD ISLAND.

As we have students from all the Lower Provinces, a statement of the educational advantages of each may prove of some interest to our readers. In the past number an article appeared on the state of Education in Nova Scotia. It is to be hoped some one will favor us soon with an account of the school Act lately passed in New Brunswick; in the meantime, a brief outline of the system of Education in Prince Edward Island may not be out of place.

For about twenty years the Island has enjoyed a completely free school system. All the teachers are paid directly from the Treasury of the Colony. At the same time, they are not appointed by the Government, but engaged by the people through their Trustees.

In every district, the people must pay for building, furnishing and repairing the school-house; and the Trustees are bound to see that all the children within their district are kept at school in as regular attendance as possible. A certain average is required by law; and should it fall short, the teacher's salary is diminished in proportion, and the trustees are to see that the parents, or guardians of children, make good for him any deficiency thus caused.

There are three classes of teachers. Those of the first or lowest class, are required to have a knowledge of the ordinary English branches of education; those of the second or higher, in addition to this, are required to know Algebra to Quadratics, Geometry—six books of Euclid, Trigonometry, Mensuration, Land Surveying, Navigation, and Geography, with the use of the globes. The master of a Grammar School, besides these qualifications, is required to have such knowledge of the Latin, Greek and French languages, as may be deemed sufficient by the Board of Education. Candidates for Grammar School License are accordingly examined in the following subjects:—Latin Grammar, two books of Cæsar, one book of Virgil, Greek Grammar, one of the Gospels, two books of Xenophon's Anabasis, French Grammar, Télémaque, or Charles XII.

Every settlement in which there are forty children, between five and sixteen years of age, is entitled to a school. The people never fail to take advantage of this: and the result is that the education of the whole community is provided for. Altogether, there are 381 common schools on the Island, and the total cost of education to the Public Treasury during the past year was £19,379 19s. 2d.

The study of the higher branches, though not so much attended to as is desirable, is not altogether neglected. In any district the people may obtain the services of a higher class teacher by supplementing his salary. The law provides five Grammar schools for Queen's County, and three for each of the others, besides those in Charlottetown, Georgetown, and Summerside; further, in any settlement where two adjoining districts unite to form one, a Grammar School may be established.

The highest educational institution is Prince of Wales' College. It has only two Professors. The course of studies embraces a commercial education, Classics and Mathematics. The character of the teaching is most thorough and efficient. It is altogether free from that cramming which so frequently characterizes larger colleges. Many of its students have distinguished themselves both in the Old Country Universities and in America; and, at present, one of them ranks among the highest, if not the highest, in McGill. The establishing of denominational schools in Charlottetown has, however, detracted very materially from the usefulness of Prince of Wales' College. The convents and nunneries of the Island seem too well known in Nova Scotia to require more than mention, as many young ladies from this Province go to Charlottetown or Tignish to finish their education.

St. Dunstan's College has done, and is still doing, good service. Although a Catholic Institution, it is attended by students of all denominations. It is situated about a mile and a half from the city, and board and tuition go together. While the student is always supposed to be under the direction of the Rector, or of a professor, his religious tenets are not interfered with. These circumstances render it more favourable in the opinions of some parents than Prince of Wales'.

The Wesleyan Academy was established ostensibly for a female school, but in it males and females are educated promiscuously. As it has been in operation for only a short time, what it is likely to effect remains to be seen.

If all these institutions were amalgamated, the energies and money at present expended upon them would be quite sufficient to make one institution worthy of the name of a College, which would be a credit to the Province. But the demon of denominational bickering has made his effectual entrance into the affairs of higher education, and time alone can effect a remedy. The common schools are, so far, free from these sectarian influences: and the present cry for denominational schools will most likely end in only showing that the advocates of such a system are guided by their zeal, or perhaps some motive less worthy, rather than by sound judgment.

#### THE DEBATING SOCIETY.

By no means the least important part of University education is the practice in speaking afforded by the Debating Society. I pity the seminary of learning where no such institution exists; where students commence and maintain their College career, graduating, it may be, with honours, and go forth into the world totally inexperienced in the art of speaking. Such men are learned, but their knowledge passes not the limit of their brain; full of ideas, without words to clothe them; with stored minds, and sealed lips; gifted, but dumb; skilled in "the dead languages, and the languages



of the dead," yet incapable of speaking their mother tongue.

Our debating societies are on the whole admirably adapted for the cultivation of the oratorical powers. Yet though their uses are numerous and important, their abuses are not a few. There is great danger of becoming shallow in argument and speech, and allowing rigid thought and stern logic to yield to babbling loquacity and florid declamation. Students go to the debate with, as a general rule, the next thing to no preparation whatever; yet expect themselves on the strength of the exuberance of feeling, the passing excitement, and momentary enthusiasm affecting their spirits, to give utterance to solid argumentative speeches. When a man gets up on his feet in such a situation, he *has* to go on "spouting" (as the term is), whether he has anything to say or not. Now, every dairy-man knows that the more water he mixes with the milk the weaker he makes it; yet some clever students seem to think that the more they dilute their arguments with fluent verbiage and bad rhetoric, the stronger and more convincing they render them. Generally, all that is said in a quarter of an hour's speech could be expressed in one-fifth of the time; sometimes, indeed, one talks for ten minutes without saying anything. Of course the best, and in fact only, remedy for this, is to prepare beforehand; if possible, twice as much as there will be time to say; then if one point is forgotten, the speaker can fall back upon another, instead of resorting to a circumlocution, while thinking of the next thing to say. To have the principal points jotted down on a slip of paper, is a very good practice. Some object that it weakens the memory, and the habit of using and depending on it is contracted; but though the practised debater may dispense with notes, it is far better for the beginner to employ them, than to acquire the fashion of speaking in a shallow and rambling manner, without force or point in his remarks. The writer would recommend that at all events, notes be kept at hand, so that reference to them may easily be made when necessary.

With regard to other methods of debating, many prefer the Socratic mode, but probably the one followed in our College, as it accustoms the students to that style of discussion adopted by lecturers and public speakers, is of more practical benefit, though not tending to develop keeness of perception, thought and argument so fully as the method of question and answer, of which Socrates was the great originator. Yet, in the writer's opinion, our system might be made to produce greater advantages, if the speakers after discussing that side to which they naturally incline, were occasionally to take up the other one, and see what arguments they could bring forth in its favour. By thus considering the subject from opposite points of view, they would find that "there are two sides to every question," and would perceive on which the truth lay. Such a custom would cure debaters of their usual habit of rushing immediately to whatever side of the topic their feelings naturally incline; after weighing calmly their preconceived notions—prejudices, it may be—they would in many cases see things in a new and more correct light. "Second thoughts are always the best." Such a method was pursued by Channing in his youthful days, when disputing with his companions.

A new office having lately been established in the two debating societies of this College, a few words may be said about it. The *Critic* is an admirable institution. Formerly speakers could soar to as wild imagery, grandiloquent declamation and lofty pedantry as they pleased, but now their wings are clipped a little. The posture, gesticulation, pronunciation, rhetoric, and elocution in general, are taken note of and thoroughly discussed by the *Critic*, who himself takes no part in the evening's debate. The duty of sifting the arguments devolves upon the President (perhaps at this point our Presidents may take a gentle hint) and thus the entire speech of the debater is subjected to friendly and impartial

criticism. By this means, much good has already been effected. The only danger is, of the disputants coming to look upon the *Critic* as a matter of course, and instead of laying his remarks to heart, and having their defects corrected by his witticisms and satirical jokes, merely wincing beneath them as an affliction that must be endured, and from which there is no appeal, or listening to his advice and suggestions, only to forget them as soon as heard.

WE clip the following from the *Vassar Miscellany* to give our readers some idea of the way in which the fair occupants of Vassar look upon students of the male persuasion. One of the alumnae writes thus from Heidelberg:—

"The student! what a mysterious, learned, romantic creature he must be! Let me give you a word of advice. If you wish still to enjoy your pleasant dreams, never visit a German university town. I have seen the student, and consider him stupid, beer-drinking, and unmannerly. The huge dog which always accompanies him is by far the more intelligent looking animal of the two. There are seven hundred specimens of student in Heidelberg, and if any of them are undeserving of the above description, all I have to say is, that I have not had the pleasure of seeing them. The student is a dandy. He wears an embroidered cap, the size of a saucer, over his left ear. He delights in jackboots of fancy style, and other raiment to match. His face is the shape of the full moon, and has much the same expression, minus the luminosity. Some individuality is, however, generally lent it by a gash across the nose or cheek, the natural consequence of duelling. These scars are considered not only marks of distinction, but also of beauty. I do not think them becoming. The student is sublimely self-conceited. The air of perfect self-satisfaction with which he carries himself is admirable to behold. He holds the rest of creation in profound contempt, especially the feminine half. Such a thing as courtesy is foreign to his nature. He and his dog take the whole of the sidewalk, and force you to turn out for them into the middle of the street: and if you evince any unwillingness to do this, by walking straight along, he stops and laughs in your face.

The students live in apartments through the town, and attend lectures at the University. Most of their time is spent in the beer-gardens. There are numerous student-clubs, distinguished by the colour of their caps. The best students I have heard of, do not belong to the clubs, and wear nothing to distinguish them from others. So I am willing to believe that there are some who do not deserve my condemnation and who really study. But the object of the club seems to be, to cultivate the beer-drinking, rather than the intellectual powers."

How glad we should be that we are not Heidelbergers.

IT is said that the epizootic has at last attacked the *ponies* of the students of Harvard.

FACETIOUS SENIOR, recognizing a Freshman among the crowd viewing the football game on Jarvis, attempts the *rôle* to special police with the following result:—

"Will the gentleman please stand back?" No change in the position of the Freshman. "Will the gentleman with a parcel under his arm stand back?" Similar result. Senior, stepping forward, with withering emphasis: "You are a member of the Class of '76 I believe?" Freshman blandly: "Yes; and you are a member of the Class of '75, I should say, by the way you act."—*Harvard Advocate*. Bravo! Freshman.



# Dalhousie Gazette.

HALIFAX, N. S., DECEMBER 28, 1872.

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ONE fault we find with our Nova Scotians as a people is the great lack of patriotic spirit. This we firmly believe has a more depressing influence on the country than is generally believed. It tends to create general dissatisfaction, to promote emigration and check immigration. The sentiment of a nation—be it only a sentiment—is the great moulding principle of its destiny, and patriotism is a sentiment which from the history of mankind is plainly seen to be closely connected with industrial and intellectual prosperity. It is the feeling which attaches us to our native soil, which invites us to develop its resources, and which, as a consequence and reward, gives a country to be proud of and developed resources to enjoy. We are too well aware that the majority of teachers in our public schools, are all but unconscious of the responsibility devolving upon them in this matter. Perhaps in no country in the civilised world is there less training of this sentiment than in our own. We by no means advocate going to extremes, as is often done within the borders of our wily but wise Republic on the other side of the line. Too little attention is given to pointing out the advantages about our homes, the latest deposits of wealth and comfort around us, the charms of native scenery, and the fascinating interest of our own history. Perhaps one reason of this is, the general lack of knowledge on the subject among our teachers. In our geographical and historical text books, all the information given is but a bare skeleton, useful as notes to a teacher and as a general outline to be fixed in the memory of the pupil.

In addition to these outlines we have a good History of Nova Scotia by Haliburton, which however only comes down to a date of half a century ago. Murdoch's History, a faithful and elaborate collection of facts, is but a "Book of Chronicles," valuable yet unreadable. To supply this defect in our literature, a well-known British Historian was requested some time ago, we understand, to write a School History of the Province. The project has not been carried out. We have, also, heard the drawing up of a readable

History from Murdoch proposed more than once. Such compilations, however, were they written would very probably bear the monotonous and artificial impress which usually characterizes such compositions. Under these circumstances, it is with much satisfaction, that we observe in the city papers a notice of just such a work in press, as is needed. Knowing something of the literary ability of the writer and of the advantages he has had for obtaining information, we have high expectations of the work. Having been already an Author, Editor and Newspaper writer, the vivacity and elegance of his style promises a literary treat, while his personal acquaintance with every part of the Province, and his access to statistics and historical papers, predict a fund of information enriched and enlivened by descriptions of scenery and incidents of travel. We hope the time is not far distant, when Students and Teachers can be interested as much in the history of their own country as in those of Greece, Rome, France or Britain, when we can read the story of the land of the Mayflower with profit and pleasure, and when we can look on this sea-clasped peninsula which gave us birth, with affection and honest pride.

"Breathes there a man with soul so dead?"

said the poet, and the sentiment which he uttered found a responsive echo in the breasts of millions of men in every land of freedom and prosperity. We fear, that had he lived among us, he would never have had his own soul awakened from the dead. But, for the present, if we can do no more, let us at least hope that a life of public spirit is dawning. Even hope will promote its development.

## CHRISTMAS.

THIS auspicious day more gladly welcome than any other of the year is numbered with the past. The fond anticipations of a happy Christmas have we trust been realized by all our readers. That it is now past and gone to swell the number of cycles which each revolving year brings about is only illustrative of the old adage, "time flies." The return of the season to the wise and reflecting not unfrequently serves a good purpose. Christmas seems as it were a particular time, more so than any other day of the year, in which we involuntarily halt to take a retrospect of the by-gone, and descry, with the ken of imagination, the approach of the coming future. Hence Christmas is looked upon as an important link in the chain of time to connect the oblivious past with the undisclosed future.

But without further philosophizing we remark that the season is hailed with pleasure by all, especially the student. With him it is anticipated with peculiar satisfaction, inasmuch as it gives a stimulus to the mind, even in its contemplation, when taxed with increasing study, and points to that period of relaxation and repose which the season always gives. In the midst of perplexing difficulties and harrassing cares, it is most cheering to think they can be laid aside, even for a short time, that we can indulge in social converse, and give a loose rein to the tenderest emotions and sympathies of our nature. We desire at such a time to be at peace with all the world,



to be perfectly unselfish, and to drive the spirit of misanthropy from the breast. How much, too, is the feeling of social intercourse augmented, when every one apparently throws off the robe of apathy, of coolness, of indifference or of reserve in which he is wrapped during other seasons of the year and becomes for a time warmly exuberant. Our esteem for fallen humanity is greatly increased, when we see the morose and the most cynical empty their hearts of every feeling of ill-will, envy and malice, and enter into the spirit of enthusiasm and brotherly love. It is indeed pleasant to our feelings—ennobling to our whole nature to think that there is at least one day in the year when we can reflect upon our past actions and see that we have judged our fellow-man wrongly, and thus find that too many of our experienced wrongs were self-inflicted—merely the off-spring of a morbid sensibility. The bustle of daily life in all its departments greatly tends to make men unconcerned, either in the comforts or sorrows of their fellows, to cramp the affections and to obdurate the heart. But although it has a tendency to do this, it cannot succeed, because the Creator has given man a warm sympathetic nature and a feeling heart, and that nature will maintain its right notwithstanding the shackles of habit or custom and the influences of education. When the return of Christmas is looked upon with so much real pleasure, to see the most unmistakable signs of gladness depicted upon every countenance, and to notice a warm esteem and lively interest in those whom we imagined indifferent to everything that pertains to our happiness; it is then that we think that Christmas is the season which evolves us out of self, and by so doing, thus produces the fruits of charity and good will to all mankind. Who has not felt ineffable satisfaction when convinced by the pleasant smile and the warm grasp of the hand, that mistakes and misunderstandings, the disputes and disagreements of the past year have not matured into hatred and malice, but that the Compliments of the Season are the true expressions of the heart. The cares of life so engross our attention that we are apt to be insensible to those claims, which others, who are in less favored circumstances, have upon us. Our compassion and sympathy for the suffering and distressed, the poor and the needy, are not exercised, but allowed to be absorbed in those engrossing cares, which more or less, are the restraints that curb their outflow. Christmas breaks in upon these harassing anxieties and affords man an opportunity to free himself, at least for the time, from the trammels of care, and thus to give him a wider and a freer outlet to those capacities of his higher nature. He can throw "dull care away" that has been festering upon him into the sore of selfishness for the past year, and feel that Christmas was the true panacea for its removal. These are some of the beneficial effects of the season not only upon ourselves, but upon all with whom we come in contact. The social and moral atmosphere of our nature is purified and will help us better to think of Him whose birth the day commemorates. This is, or should be, the grand object in all Christmas observance. An opportunity is afforded us, without being subjected to the taunt of the supercilious, to gratify the feelings of our enlightened humanity in giving to the needy and destitute, and of relieving the sorrowful and desponding.

At other times this might be looked upon as an ostentatious display, and might evoke the sneer of an unsympathizing and unfeeling world. Such should be the legitimate results of the day, but in closing this article, we cannot help adverting to the fact, that frequently it is made the season of unhallowed festivity and sensual indulgence. Judging from observation we would be led to infer that a certain class think they have a license to rush into every dissipation and folly, just because it is Christmas. But in spite of these discordant and unlovely characteristics of the day it has had, and will continue to have the affections of the wise and good as the best festive day of the year.

The compliments of the season we tender to all our readers, and sincerely hope that a happy one in the true and proper acceptance of the term may be their experience.

**THE FOOTBALL MATCH**, played between the Dalhousie and Caledonia Clubs, Nov. 30. Now had the skilled thirty-two players, selected for this formidable football match, assembled on the field of action, from their respective abodes. What mattered it that the jealous deities swept the ground with a hurricane of wind? Collegians and citizens mustered in full force, and defied the unpropitious powers to their very teeth. Nay, Medicals conspicuous in canes and kids, and Reporters, each with a quire of paper, bottle of ink, and bunch of quills, were already on the ground, encouraging the players, and blarneying old Jove with the hope of coaxing him round. At length came the appointed time: the Captains tossed for choice of goals, and the men were told off. Then, the preliminaries settled, and each man placed under the special protection of an officious Medical, the order to "Kick off" was given. As when, impelled by the whistling breeze, leaps the gallant barque thro' the foaming waves, so rushed forward the ball responsive to the leathern force. Then smole the Meds. a ghastly smile, and grinned a grin of expectation. Then did the Reporters dash the goose-quill wildly into the ink, and with their wonted accuracy, take notes of the scene. Jove, after stealing a sly wink at the sight, became an interested spectator; while the lesser deities formed themselves into two corresponding factions. The sun looked down with benign aspect, the clouds stopped short to take a peep, and the envious wind moaned fretfully to see itself outstripped. Together, 'mid clouds of dust, rushed the players, man to man, and a terrific scrimmage resulted. The maddened ball groaned, unwary shins cracked, and the spectators held their breath. What to the agile player profited the ball caught by his hands? down swept a hostile fist, and tore it from his grasp. On both sides the Captains led the attack: sweating profusely, hissing heartily, fiercely breathing, clenched as to their fists, hair on end; a sight, O ye gods and little fishes! worthy of the occasion. Jove nodded approvingly, muttering indistinctly "The combat thickens—On! ye brave!" but no one paid the slightest attention to the superannuated old dotard. As when relentless Fate with irrevocable decree forces nature from her usual course, and shapes mortal destinies; not otherwise did the cow-hide buskins of the Collegians turn aside from its designed direction the astonished



ball; yet nearer and nearer it approaches their goals, and well-grounded hope inspires their opponents. Then groans the earth beneath flying feet, heaven stands aghast, the Collegians tremble in their quaking shoes, and yet onward flies the ball. "To the goals!" "to the goals!" yells the intrepid Captain—"the goals, goals!" re-echo the distant hills. Then spit the students on their hands, roll up their sleeves, blow their noses violently, and manfully scratch their heads. In vain, alas! a shout from the cits of "Io triumphe" proclaims the first game theirs. As when the young pig grunts contentedly and wags his tail in satisfaction over a savoury mess of swill and rotten eggs, so grunted the nimble victors of the field, and swaggered round with pride.

[Our reporter here comes to an abrupt stop—his ink, as he informs us, having run out. We may state, by the way, that the second game was won by the Dalhousie Club—third and final game yet unplayed.—Eds.]

## Dalhousiensia.

THE Ragamuffins on the Parade have not yet begun their snowball battles.

THE essays of the Freshmen this year are said to be distinguished by Hyperbole.

THE football match which was to have been finished on Saturday, December 14th, had to be indefinitely postponed on account of a heavy fall of snow.

THE manner of conducting the Ethics Class is beginning to resemble the Socratic Dialogue, Socrates now being represented by the Seniors, 12 in number.

WE claim to have the largest Sophomore and the smallest Freshman to be found in any college on this continent or any other.

A SENIOR leaving college for home says, that the probabilities of the train not leaving until 50 minutes after 12 are 10 to 1.

THE Note-book war in the chemistry class room so lively during the two last sessions has not as yet broken out. We expect news of it soon however.

THE Medicals are nearly all bearded. Two of them are Patresfamiljarum and are therefore distinguished by the title Mr.

THE Seniors generally miss "la prière" in the French Class. At 11 o'clock they "raise the Jubilee" and "sing it with a chorus that will drive the world along" before entering the History Room.

*Extremes meet.* The Jolly part of our College consists of the Seniors and part of the First Year. By the time these Freshmen get to the top of the Collegiate ladder whence they can "smile o'er the verdant past" they will be truly in the words of our song "a jolly crowd of Seniors."

At 12 A. M. Friday last, we had a jolly song in the hall Seniors as usual taking the lead. Our delight at going home was shown by the refrain "We'll eat plum-pudding and turkey till we're stuffed to the very eyes," to the tune of "We're all jolly good fellows." Omnes Freshmen arrectis auribus et oribus apertis adstant. Auld lang syne followed with *Hip, Hip, Hip, Hip Hurrah!* and *Exeant Omnes.*

A JUNIOR thus renders a passage in Horace's Satires:  
"Mali culices ranaeque palustres  
Avertunt somnos."

"The wicked gnats and the swampy frogs overturn sleep."

IN spite of repeated remonstrances both spoken and written the reading room is still in trouble. Locals as soon as they arrive are carried off to some student's home to be read, and some of our College Exchanges travel the same road, never to return. Those who are too lazy to take papers out of the room rest contented with tearing them in pieces and leaving them on the floor. We would like to keep files of our College Exchanges, but as matters now stand this is not practicable. Now, the local papers such as the *Colonial Standard*, *Sun* and the *Patriot*, are of course the most read by the students, and to say the least it is very unkind and inconsiderate in any one to deprive others of the use of these. The Room is now fitted up with gas and more convenient tables, and if certain individuals obey the eighth Commandment, it will answer all our wants.

## Personals.

R. McLELLAN, a Freshman in session '71-72, is teaching at upper Green Hill, Pictou Co.

E. GORDON, a general of last year, is spending the winter at Montrose, P. E. I.

EDMUND GUNN, a Medical of last year, is in attendance at McGill College, Montreal.

D. MCGREGOR '74, ISAAC ARCHIBALD and THOS. CORBETT both of '70 are *down with* the measles. R. SINCLAIR, '74 is *up from* the same. W. DOULL, '74 is *up from* something else.

A. H. CAMERON who attended Dalhousie for two sessions, '64-'65 and '65-'66, is now a Theologue of the Second year in Queen's College, Kingston, Ont. He came out at the head of the list at the examination for entrance into the second year. JOHN CAMERON, his brother, who was here about the same time is now bookkeeper in the firm of McDonald & Co., Granville St.

## Chips.

WE copy the following ode on the Melodeon from the *Yale Courant*.

O, thou vexatious instrument,  
Thou demon insalubrious,  
By whom the night and day is spent  
In making sounds lugubrious.

Thou product of the decades past  
Of ages pre-Herodian  
Thou Ancient among Moderns cast  
Thou cursed old Melodeon.

Why dost thou whine, and wheeze, and yowl,  
Disturb our rest; inflict on us  
Such noises that they make us howl,  
And deacons e'en are forced to cuss.

Oh! when will some one dexterous  
Dare banish thee from mortal ken?  
Remove this thing pestiferous?  
But echo only answers—when?



WE would caution all light haired young ladies against folding up locks of their hair in little *billet-doux*, tying the whole with a red string, and then handing them to dark eyed young gentlemen on retiring from the recitation room. You may get caught.—*Collegian*.

This kind of work seems to be quite general in mixed Colleges.

THE following Epitaph occurs in an old Cemetery in Newport, R. I.

"Mors, mortes, morte, mortem  
Nisi morte dedisset  
Janua aeternae vitae  
Semper claus a fuisset."

The Rev'd Chas. T. Brooks on reading it, remarked, "That man could decline Death, but Death wouldn't decline him."—*Vassar Miscellany*.

#### EDITOR'S TABLE.

THE *College Journal* gives us something quite original, "The Life of Alcibiades."

THE *Brunonian* appears monthly in pamphlet form.

TAKING into consideration the fact that Vassar "embraces" only young ladies, the miscellany does her credit.

APOLLOS will need to water pretty industriously at the *Acorn* in order to make it the oak that it expects to become.

THE *Index Niagarenis* appears to be more like a religious periodical than a College paper.

#### EXCHANGES.

LIST of our College Exchanges, with the Institutions which they represent:

BRUNONIAN, (?) *Brown University*, Providence, R. I.

THE UNION SEMINARY MAGAZINE.

THE VIRGINIA UNIVERSITY MAGAZINE.

THE TORCH LIGHT, (Monthly), Kalamazoo, Michigan.

QUI VIVE, (Monthly), *Shurtleff College*, Upper Altan, Ill.

LAFAYETTE MONTHLY, *Lafayette College*, Easton, Penn.

MADISONENSIS, (?) *Madison University*, Hamilton, N. Y.

THE CORNELL ERA, (Weekly), *Cornell University*.

COLLEGE COURIER, (Monthly), *Monmouth College*, Illinois.

COLLEGE COURANT, (Weekly), New Haven, Connecticut.

THE COLLEGE REVIEW, (Monthly), New York.

THE ACORN, (Monthly), *Newburgh Institute*, Newburgh, N. Y.

BLACKBURN GAZETTE, (Monthly), *Blackburn University*, Carlville, Ill.

BOWDOIN SCIENTIFIC REVIEW, (Fortnightly), *Bowdoin College*, Brunswick, Maine.

THE OWL, (a Monthly Magazine), *Santa Clara College*, Santa Clara, Cal.

THE VASSAR MISCELLANY, (Quarterly), *Vassar College*, Poughkeepsie, N. Y.

THE WILLIAMS VIDETTE, (Fortnightly), *Williams College*, Williamstown, Mass.

YALE COURANT, (Weekly), *Yale College*, New Haven, Conn.

THE CAP AND GOWN, (Monthly), *Columbia College*, New York.

THE COLLEGIAN, (Monthly), *Cornell College*, Mt. Vernon, Iowa.

THE COLLEGE ARGUS, (Fortnightly), *Wesleyan University*, Middletown Conn.

THE COLLEGE HERALD, (Monthly), *University at Lewisburg*, Pennsylvania.

THE COLLEGE JOURNAL (Monthly), *Western University of Pennsylvania*, Pittsburg, Pa.

COLLEGE MERCURY, (Fortnightly), *Racine College*, Racine, Wis.

THE HARVARD ADVOCATE, (Fortnightly), *Harvard College*, Cambridge, Mass.

INDEX NIAGARENSIS, (?) *Our Lady of Angels Sem. of Suspension Bridge*, N. Y.

IOWA CLASSIC, (Monthly), *Iowa Wesleyan University*, Mount Pleasant, I.

MCKENDREE REPOSITORY, (Fortnightly), *McKendree College*, Lebanon, Illinois.

THE OXFORD UNDERGRADUATE'S JOURNAL, (Weekly), *Oxford University*, G. B.

THE PACKER QUARTERLY, *Packer Collegiate Institute*, Brooklyn, N. Y.

THE SIMPSONIAN, (Bi-weekly), *Simpson Centenary College*, Indianola, Iowa.

THE TRINITY TABLET, (Monthly), *Trinity College*, Hartford, Conn.

THE TRIPOD, (Monthly), *North Western University*, Evanston, Ill.

EXCHANGES NOT BEING COLLEGE PAPERS.—*Abstainer*, Halifax, N. S. *Casket*, *Antigonish*, N. S. *Colonial Standard*, Pictou, N. S. *Eastern Chronicle*, New Glasgow, N. S. *Home and Foreign Record*, Halifax, N. S. *Newspaper Reporter*, New York. *Nova Scotia Journal of Agriculture*, Halifax, N. S. *Patriot*, P. E. I. *Presbyterian Advocate*, St. John, N. B. *Presbyterian Witness*, Halifax, N. S. *Provincial Wesleyan*, Halifax, N. S. *Sun*, Truro, N. S. &c.

WE have received from Mr. Isaac Baird, an old student of Dalhousie, the Catalogue of the "Union Theological Seminary," New York. The "Junior," "Middle" and "Senior" Classes number respectively, thirty-six, forty two and forty-two, making a total of 120. These students come from no fewer than 48 different Colleges and Universities. We notice that two are from Dalhousie: Isaac Baird, Truro, N. S., in the Senior Class; and Thomas Christie, '68, Yarmouth, N. S., in the Middle Class.

WE have received letters from Garvin Sutherland, Albert Simpson, A. G. Bremner, Rev. J. H. Chsse, Avery F. Buckley, Rev. E. A. McCurdy, Geo. P. Powell & Co., Publishers, N. York, J. G. MacGregor and H. McD. Scott, Edin.

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