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THE EDUCATIONAL STRUGGLE IN ENGLAND.

As in some parts of Canada, so in England an educational contest is raging. On the face of affairs also there is a resemblance in the nature of the *casus belli*. In each country there is apparently a dispute between the advocates of a national secular, and those of a separate sectarian system of elementary instruction, between a party on the one side wishing that schools receiving public aid should be efficient for purposes of instruction alone, and one or more parties on the other side wishing that the public aid should be equally extended to schools existing largely if not chiefly for maintaining and increasing the prevalence of certain religious opinions. The great body of intelligent and liberal-minded Canadians will, therefore, be predisposed to sympathise with the dissenting and secular parties in England now fighting against the pretensions of English churchmen, which in the absence of fuller information may appear to be as unreasonable as those of Roman Catholics in New Brunswick. Englishmen, however, know that the cases are really very different. The party which is aggressive on the western side of the Atlantic can only partially correspond with the party which acts offensively on the eastern. The latter is the position of the "religious" or "denominational" party in England. The first attempt on a large scale to remedy the evils of popular ignorance was the establishment of the National Society in the early part of this century. It was and is connected with the Church of England, and being enthusiastically supported by the clergy, it rapidly multiplied schools throughout the country. So early as 1834 it provided education for 700,000 children. Its success stimulated hostile parties to action. Numerous schools were established by the British Society, an unsectarian body chiefly supported by Baptists and Independents, while even more were separately started by the Wesleyans and Roman Catholics. For a long time all attempts to deal with education as a matter of national interest were frustrated by the obstinate determination of the English clergy, backed by the Conservative party and the aristocratic Whigs, to enforce the teaching of the national religion in all publicly-supported schools. These overweening claims were, of course, strongly resisted by the Dissenting and Radical parties, and as neither party would yield, for many years educational legislation was impossible. At length, however, Mr. Disraeli and Sir John Pakington induced their followers to abandon Utopian pretensions, and cease to act as dogs in the national manger. Churchmen were advised, and wisely, as the event proved, to rely on their own numbers, wealth, and enthusiasm, for getting the advantage in a contest on equal terms with competing sectarian and secular agencies. Thus about 1850, the system of public grants-in-aid was instituted. These were proportioned to the average number of pupils attending in each school regarded as efficient by paid official inspectors. The management of the national educational

funds was entrusted to the Committee of the Privy Council on education. The President of this committee sits in the House of Lords, and his duties are merely nominal. The real director in English public instruction (as well as Scotch and Irish) is the paid Vice-President, who is usually a member of the Lower House. The office however was not held by a member of the Cabinet till Mr. Forster and the subject of education lately fell to the forefront of the political arena. Now, however, it is becoming one of the first importance. In 1862, under the Vice-Presidency of Mr. Lowe, changes were made in the mode of distributing the grants, which added greatly to their utility. The system of "payment by results" was introduced, and the grants were proportioned thereafter, not to the number of children attending, but to the number who showed proficiency in their studies, as tested by the inspectors according to fixed standards. Grants were given as they still are, for new buildings, and for the maintenance of Normal Schools in connection with the various societies. It is calculated that on the average one-third of the cost of each school is defrayed by the Imperial Exchequer, one-third by the children's fees, at the general rate of 2d. a week, and the remainder by subscriptions from the members of the religious or other body, by which the school is controlled. By this system of grants a great impetus was given to the establishment of denominational schools, and they soon became efficient to supply the educational wants of the rural parishes.

In connection with the Church of England, there were about 20,000 schools, attended by more than 1,500,000 of pupils, while those controlled by the Wesleyans, Roman Catholics, British School Society and various smaller bodies were about 5000 in number, attended by 400,000 children. Still however the system of separate agencies was plainly insufficient for the nation and especially for the great towns. It could not give education to those children, whose parents could not afford to pay fees. It could not compel the attendance of those, who were unwilling to come, or whose parents were unwilling to send them. And it could scarcely be expected to raise the additional subscriptions, which would become necessary to provide accommodation for these waifs and strays, if by any means they could be made to attend.

Many attempts were made to remedy the evil by enactments for establishing Local Boards of Education. But all were rendered abortive by the opposition of extreme Churchmen and extreme Radicals. When, however, in 1870 Parliament had leisure to turn from Ireland to England, a determined and successful effort was made to wipe away the national disgrace. The triumphant Radicals were eager for a universal and compulsory system of secular instruction accompanied by complete withdrawal of public aid from all schools not wholly under public management. Most members of the Cabinet were openly or covertly favourable to the same policy. The disheartened Conservatives abandon-

ing their attitude of uncompromising hostility, were anxious only to save existing schools from the hands of the spoiler. Yet though supported by the Roman Catholics and some Wesleyans they were still too weak to do much, without the scarcely expected aid of the Vice-President Mr. W. E. Forster. He, though the son of a Quaker, is an attached member of the Church of England, and offered a resolute opposition to the revolutionary schemes of her enemies. In the bill which he prepared, as well as the speeches, which he delivered, he recognized the hardship of subverting the existing system called into being by a lavish expenditure of toil and money on the part of its zealous upholders. He refused to punish these practical advocates of combined secular and religious instruction by virtually confiscating the result of their generous and beneficent labours. At first the Bill proposed to give power to each local board of giving any kind of religious instruction, which it might prefer, in all schools under its sway. At the same time all increase of aid-receiving denominational schools was to be strictly prohibited. These were the two chief provisions. The first was so obnoxious to many of the Ministry that it was withdrawn, and all use of sectarian formulas or text books in public schools was rigidly forbidden, one reading of the Bible was alone allowed, but not prescribed. To counterbalance this change, however, a concession was made on the other side. A year of grace was given to the friends of religious education, within which they might build new schools, where needed, and apply also for permanent grants in aid of these and others already erected. The Bill thus remodelled had the support both of Treasury Bench and Opposition, and was passed into an Act in spite of Radical protests.

It was in its main characters a supplementary and permissive law, not imperative, universal and revolutionary. Towns and parishes were permitted to have school-boards, on demand of a majority of rate-payers assembled in public meeting, or of any considerable number of petitioners. But the Committee of Privy Council was invested with power to order the election of such a board, in any district, wherein a proved deficiency of school-accommodation occurred. And it in all cases makes regulations for the management of elections and fixes the number of members to be elected. In London this number was fixed at 49, in other districts from 5 to 15. The new system of cumulative suffrage, by which each elector is enabled to give all his votes to one candidate, or distribute them as he pleases, was introduced into England for the first time in the first English Education Act. Elections take place once in 3 years. The Boards have power to compel attendance, if they choose, but few have yet used it. And they are also empowered by the famous 25th clause to apply local rates in payment of fees for those children who could not otherwise pay, whether at the public or denominational schools. The practical results of the bill were these. It was voluntarily adopted by 100 or more districts, chiefly large towns. In these at first the contest was between the purely secular and the religious parties. Everywhere the friends of Bible-reading were triumphant by overwhelming majorities. But very soon the old jealousies broke out, and broke up the seeming unanimity! The Churchmen protested against the building of many new public schools, on the ground that they were unnecessary or that their sites had been chosen with a view to the injury of denominational schools in the neighborhood. These accusations the Dissenters sometimes do not attempt to repel, but in most places strenuously deny.

In London at this very time a fierce debate is going on, and parties are very evenly balanced. If the accusations be true there can be no doubt as to which party is in the wrong. The Act was professedly passed for the purpose of supplying deficiencies, not for replacing schools already existing by schools of a different sort.

The first dispute rages with most violence where Conservative Churchmen are in a minority, but the other great bone of contention is picked where they have the majority. In such places the fees of children too poor to pay are paid for them by the public school-rate, and the children or their parents are allowed to choose the school which they prefer. Thus of course some money is annually paid from the local taxes to schools managed by Churchmen, Roman Catholics, and in a few cases Wesleyans. To such payments the Dissenters and Secular party offer violent opposition, often refusing to pay school-rates at all, because they have a "conscientious disapproval of the purposes, to which some portion of the funds is applied." They become frantic at the thought of paying money for the teaching of religious opinions, which they disbelieve or detest. Their opponents reply that the "violation of the rights of conscience" is wholly in their own thoughts, wholly imaginary. One-third of the expense of each denominational school is borne by voluntary subscribers, and as not nearly so much of the teacher's time is occupied with religious instruction, it may fairly be asserted that the whole of the money received in fees and grants is devoted to secular purposes alone.

Moreover as Mr. Forster ably argued in a recent speech at Bradford, compulsion could scarcely be exercised in England if choice of school were not allowed. Englishmen strongly dislike every kind of interference with personal liberty, and however unreasonable the feeling may be in this case, it is well to diminish the chance of the popular hostility, by abstaining from all needless restrictions. The great end of instruction can be gained without much difficulty at present, but many parents would offer violent resistance, if compelled to send their children to a particular school. They would have the sympathy of their neighbors, and the very name of compulsory education would become odious. Still however the squeamish consciences refuse to be comforted to ease their pains. Parliament last year transferred the duty of paying the obnoxious fees from the school-boards to the guardians of the poor. But in so doing it merely transferred the occasion of bickering from the collection of the school-rate to the collection of the poor-rate. The demand for the repeal of the 25th clause is as loud as ever. This struggle, however, will very soon be ended by the incoming Conservative House of Commons. The payment of fees for poor children attending denominational schools will then be made a duty, not as now, a mere power of school-boards. Outside the school-boards there is a third educational dispute. The agitation for a universal and not merely supplementary system of public instruction is still kept up by the Radicals and Dissenters. They clamour for the compulsory establishment of a school-board in every parish. Only a few places have as yet taken advantage of the Act, though indeed these are the most important districts of the Kingdom. In several others the Committee of Council has lately ordered an election on discovering the insufficiency of school-accommodation. But except in Dissenting Wales, such a thing as a country school-board is unknown. And even in such populous towns as Cambridge, the citizens have refused to entertain any proposal to establish public schools. In many places the people are unwilling to saddle themselves with additional taxes. But in almost all the rural parishes and small towns, boards were not established, because they were really not needed. Even where there was a deficiency before the passing of the Act, there was none shortly after. The Churchmen made enthusiastic efforts during the year of grace, and established more than 3000 additional schools. In this way they rendered school-boards quite unnecessary, and obtained almost exclusive control of education in the rural parishes. This surprising energy and success have had the effects of alarming the

Wesleyans, who hitherto sided largely with the church, and of driving them over to the camp of the hostile Dissenters. They now fear that the church will swamp them, and that since they can no longer compete with it, they must join those who oppose it. The President of the last Wesleyan Conference declared that every man ought to have an opportunity of choosing between a public and a denominational school. Otherwise he would be a victim of political and religious injustice. Which declaration is being interpreted a demand for the suppression of the Churchmen's schools already existing in the rural parishes, since in most of the latter there is room for one school only.

Doubtless this extinction would be very gratifying to the church's enemies. But surely her friends are not to be branded unpatriotic obstructives for resisting this attempt to confiscate the advantages fairly gained by costly and long-continued educational services. And surely it is not without justice that they accuse their opponents of trying to impose a public tax for the gratification of religious or irreligious party-spirit.

LONDON, Feb. 2nd, 1874.

OUR YOUNG MEN.

IN this Province education has hitherto been much neglected. The masses are very limited in knowledge. Ignorance enjoys a wonderful reputation. It forms a great substratum in society which it will not permit to progress. It affects our country and makes rapid improvement an impossibility. We all know that our young men are the hope of Nova Scotia. We believe that their characters will, to a great extent, determine whether as a people we will advance rapidly or not. We admit that just in proportion as our young men are neglected at the present time, so will our country suffer in the future. But how are they neglected? How—can it be that ignorance is the real cause? True, much has been done, for schools have been erected throughout the province, good salaries are paid to competent teachers. Again the young youth finds a wide field before him when he leaves school. You tell us that gold, iron, coal, abound; that miners obtain high wages. Tradesmen and professional men demand good pay. This is not all true; between it, then are hundreds who cannot be either carpenters or professors of theology. Enjoying so many advantages in a country rich in minerals, even unsurpassed in the Dominion of Canada, what can be wanting to the brilliant prospects of our young Nova Scotians? It is true that from Hants, Colchester, Halifax, yes, and from every county in the Province young men are continually going. Into the United States then flows a constant stream of our best men. This has been the case for years. Where are we to look for the cause? We think that it is two-fold and that the first part may be traced to our homes. Many a kind father who thinks perhaps that he has done his duty faithfully, in eagerness to provide for his family or in haste to become rich has entirely overlooked the interests of his boys. James and John have almost grown up; they have worked at home many years; they have often thought about the future, but it seems difficult to make choice of a vocation because on it their happiness or misery will depend. They have longed for a word on the subject from their father, but their longings and hopes have been in vain. Work, work, is all that enters his mind, nor does he forget the best and speediest mode of doing it. At least so the boys think sometimes. Now as they are at the proper age they leave the paternal roof. What is their position? Trade or profession they have not, without interest at home, undecided in mind, they are cast

adrift. Like a ship heavily laden with a most costly cargo cast upon a stormy sea without either rudder or helm, now driven this way and now tossed the other way, and then dashed against the first projecting rock. So are such young men situated; then need we wonder that wrecks and failures are so frequent, that so many try one thing for a time, and afterwards fancying in some other direction a better vocation, decide on that, and lastly abandon it for another? Thus they sometimes go on until undecidedness becomes a disease. They are unfit for anything. Could not all this evil be prevented by a little forethought by the father? Sometimes we think that the Athenian Solon had the true interest of his people at heart when he decreed that no young man would be obliged to support his father in old age if the latter had neglected to teach him some useful vocation.

But where lies the other part of the evil? Men of energy see but little inducement before them. Wages are low, they have no trade to aid them, no profession to cheer their drooping hopes. Years of toil would be required in order to purchase even a small farm. What can such persons do but leave us? Hence we find such numbers leaving our shores. Has our Government done its duty in this matter? Have manufactories been established in every county in which raw material can be obtained? Have our coal, iron and gold mines been properly managed so that our young men, who desire it, can get the preference to foreigners? Have the public monies been expended with a view to the country's good? We fear that that these questions cannot be answered in the affirmative, and that if our young men are leaving the Province, part of the blame falls on our government. Only let manufactories be established throughout the Province, to convert our produce into articles of commerce, and at least one step will be taken to keep our men at home. But what has ignorance to do with this? Are we to charge our politicians with a slender education? Can we affirm that such causes them to have less interest in the welfare of their country? We will see by their acts. Why are not the most highly educated as well as the intellectual men chosen as our representatives? Because the majority know not the value of a trained mind. A "good business man" is all the qualification a man now requires to entitle him to sit in our House of Parliament. Such men are good, and will to the extent of their knowledge, perhaps, do all they can for the general education of their constituents; but to expect a liberal and thorough legislation from such would be a sin.

So much then as to the negligence of parents and politicians. Now a word about our relation to college and country. We feel warmly attached to our venerable Alma Mater; we are sorry to see students coming every year, only half prepared to receive the full benefit of the arts' course. We can do much to aid young men who wish to join our ranks; our graduates in a few years will hold the foremost positions in the Province, and honor the college. Let us as students remember that the future of Dalnoscie rests in our hands, and determine to aid her when such aid may be required. Whether we stand behind the merchant's counter, or in the hall of justice, or in the sacred sanctuary, let us seek to advance the education of our country. In conclusion, if we cannot immediately prevent young men leaving our shores, if we are unable to place within the reach of all a liberal education at the present time, we can do so by continued perseverance. The walls of Dalnoscie to us are dear, but the general welfare of Nova Scotia, in its relation to the Dominion of Canada is dearer. If we prove to be men faithful and true in our relation to each, then Dalnoscie will bless the days that she sent forth such sons into the world, and Nova Scotia will rejoice, that after all she possesses *one college*.

Dalhousie Gazette.

HALIFAX, N. S., MARCH 7, 1874.

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Two issues more of the "Gazette" will complete Vol. VI. No. 9 will appear on March 28th, and No. 10 about the last of April, after College closes. Subscriptions are not coming in as fast as desirable.

In all ages of our world's history we read of wars and rumors of wars. Battles have been fought with weapons, both carnal and spiritual. But now a new epoch has dawned upon our fair earth. A war which we cannot call carnal, nor yet spiritual, rages with no small degree of violence. It is certainly not carnal, nor yet is it spiritual, though it appears, to some extent, to savor of the latter element. Perhaps, for convenience sake, we may call it a *Scholastic war*. Halifax is greatly agitated by it at present. The opposing parties may be fitly termed Liberal and Conservative. The Liberal party is fighting for reform in the School system peculiar to the City of Halifax, while the Conservatives, divided into two parties, wish things to remain as they are, or to have Separate Schools recognized by law. It is not our intention to engage in this contest. We have, however, watched the struggle in its infancy and growth with a great degree of interest. We now refer to this question for the purpose of noticing *four anonymous* letters, three of which will be found in the *Evening Express* of the 24th ult., and the other in the *Morning Chronicle* of the 26th ult.

Before referring particularly to these letters, we wish to make one remark. In the discussion of the question of Religious instruction in our Common schools, we find a very important point overlooked. Morality and Religion, or rather "ism," have been greatly confounded. Morality—including the principles of virtue, the sense of duty to our fellow men, to our superiors and inferiors, and to the Supreme Being—about which there exists no difference of creeds among Christians, can, and should be taught by our teachers, both by precept and example, but especially by example.

This can be done without even reading the Bible in school, or introducing anything offensive to the conscience of the most scrupulous. That "*ism*," should be taught in our public school we never did, and never can believe. And the plea for Separate Schools, is in reality, a plea for the teaching of doctrines and creeds peculiar to the different denominations and quite foreign to a good literary and *sound moral* education. Let the teacher inculcate by precept and example the broad principles of a sound morality, and leave the teaching of the particular "*isms*" to the Sabbath School, the parent, and the Church.

With this passing remark, we proceed to consider the letters to which we have referred. If "Citizen" had not fallen into a grievous mistake we would allow him to go unnoticed. But, "fierce reader," as Mark Twain has it, hear what "Citizen" has the audacity to put into print. In referring to Dalhousie College, he says "It is practically a denominational institution." What does the man mean to imply by the term "practically"? Would that the scales might fall from thine eyes, O "Citizen"! Would that thou mightst see clearly, and no longer in thy delusion embrace a phantom! *Dalhousie College* "practically a denominational institution!" Poor deluded "Citizen," to put such a plain contradiction of positive truth into print, on the 24th day of February, in the year 1874! We advise "Citizen" to consult some late numbers of the GAZETTE, and other reliable authorities in regard to this point, and we hope that after doing so, he may be induced to appropriate to himself the language of Sir John Falstaff:

"I do begin to preceive that I am made an ass."

We now turn for a few moments to "Churchman," whom we notice because he has *attempted* to lay violent hands upon the cause of education. "Churchman" is no doubt a cunning man; he has covered up his logical fallacies, of which his letter contains not a few, with the fresh green leaves and blooming flowers of rhetoric. On such an important question as education, rhetoric alone won't do. It may please the uneducated, but it can never convince the intelligent. "Churchman" thinks, "We have now too large a portion of our people striving to live by their wits." We presume he fears too many will be able to see through the gloss of his rhetoric, and discover the rottenness of his logic that he has so skillfully tried to conceal. He is far behind the age. It is a great pity he did not live some centuries ago, when his ideas on education might have had some force. We are glad he was born too late to injure the world *very much* by his *sophistry*—we had almost erroneously said—*genius*.

"In Halifax we have another specimen of clerical or literary novices. . . . They come in considerable numbers from the east, and are to be seen any day in peculiar costume on the streets." Delicate allusion! We presume "Churchman" refers to the students of Dalhousie. If so, we thank him for the compliment, for by reference to the Gospel of St. Mathew, Chapter II, verse 1, we find that at the birth of Christ, "there came wise men from the east to Jerusalem." It is quite evident "Churchman" did not

come from the "east," unless indeed he be descended from the Ancient Sophists, who *Lewis* says "were dazzling, rhetorical, and not profound." "Churchman" tries to prove that education unfits a man for anything but a profession. To prove that the student is a man who can take his place and endure toils and hardships, even in war, with a spirit unsurpassed by men of any other class, we have but to examine the records of the war in Germany, where the Universities turned out men who fought gallantly, and died heroically, declaring emphatically to the world that the student as a soldier, and as a warrior, is not surpassed, if even equalled by men of any other calling. In the Dominion of Canada we have a lasting memorial of their patriotism and heroic daring. What mean the statues in the University of Toronto? If University education serves to make men persevering, brave, and even heroic, can it be logically concluded that the education which prepares them to enter the university has a deteriorating effect upon human nature? On the contrary, our country would be far more prosperous, if every man and woman had, what is generally called, a liberal education. On some long winter evening, visit a family where all are illiterate, and how do you find them pass their time? Does a feeling of sadness not steal over your soul when you think of the great source of enjoyment of which that family is deprived? What attractions there to keep the roving son at home, or to improve the fair daughter's mind?

The scene is changed. Enter, on the following evening, a family where the children have been carefully educated. There you find industry and happiness; you can sometimes see the fingers busily plying the knitting-needles while the contents of a book are being stored in the mind. Then the quietness is interrupted by a pleasant, and intelligent, and instructive conversation; no need there to "overhaul" the character of every person in the neighborhood to get something about which to talk. Again quietness enters the circle; the sound of the pen is heard as it comes rapidly over the paper, and for a time the writer enjoys the company of absent friends—but we must unwillingly leave this happy scene. If "Churchman" will make the experiment, he cannot fail to be convinced of the folly of his antiquated theory; but even then he may not admit the truth of our statement, for sad as it really is

"A man convinced against his will
Is of the same opinion still."

He may as well hide his diminished head in shame, for it is useless in the present age, to argue against the benefits of education, and waste his energies in trying to prove that "ignorance is bliss."

O ignorance, where are the charms
That "Churchman" has seen in thy face?

The other two letters were written by "Grade B." and a "Schoolmaster:" we merely allude to the former as a *literary curiosity*. The Rhetoric bears a striking contrast to that of "Churchman," and his Logic, if indeed there is any, which is doubtful, has no covering to hide its defects. He is abusive, impudent, and a "blatant absurdity." We are indebted to the Revd. G. M. Grant for this last fitting

epithet. If "Grade B.'s" scholarly attainments are to be judged by that letter, we would strongly recommend that his license be cancelled, instead of allowing him to try for Grade A., *so easily obtained*. Self-conceited "Grade B"!

"Schoolmaster" is another "blatant absurdity." Though we do not pretend to defend Rev. Mr. Grant,—for he is fully able to do that for himself—we cannot refrain from noticing the very ungentlemanly conduct of "Schoolmaster" in writing such a personal and impudent letter without giving his name, especially after Mr. Grant refused to notice any anonymous communications. He was evidently ashamed of it, and no wonder! But "Grade B." and "Schoolmaster" do not deserve any further notice, and as we do not often condescend to men of low estate, we turn from their company with a sigh of relief, and with a hope and belief that they do not represent the teachers of this city. If they do, the sooner reform comes the better.

GOWNS.

THE present session of Dalhousie College has been conspicuous for the tendencies displayed by its students, to lay violent hands upon customs and observances, hallowed by time, and mouldy with academic mildew. The Debating Club has decided that all religious teaching should be abolished from our Public Schools, and *mirabile dictu!* that ladies should be admitted into our Universities. Universal suffrage is now upon the tapis. Judging from appearances, this too will be decided in accordance with the views of the Radical School. Taking advantage then, of the present disposition, to do away with regulations that have nothing to recommend them, save that they have been blindly followed for a century or two, we wish to call the attention of the students to one of the most ridiculous of the whole collection of fossilized absurdities.

It would be a curious problem for some student of Mediaeval Antiquities to discover why, whence, and when the custom of wearing Gowns originated. For our own part, we confess that it is entirely beyond our depth. Though our Gowns be *lustre* itself, yet they shed no *light* upon the subject. We can, therefore, only hazard sundry conjectures upon the origin of the mysterious pall with which we are compelled to drape our corporeal systems. The mediaeval philosopher, scholar, or man of science, was a person of dread and awful powers. To him were assigned the secrets of Destiny, the keys of accumulated stores of learning, or the mysteries of the Philosophers Stone and the Elixir Vitæ. Could such a person be supposed to live, move, and have his being even as other men? Could arms, and legs, and that part of the body now vulgarly called "corporation," fitted to receive the ordinary food, which every-day mortals were necessitated to consume, in order to preserve their grovelling existence, be attributed to a being surrounded by such inscrutable mystery? Such vulgar attributes would have disenchanting him forever in the eyes of the *ignobile vulgus*. They must be kept out of view, and for this purpose, what fitter than the Gown? Without shape or comeliness, it covered all vulgar members from the gaze of impertinent curiosity—out of sight out of mind, and the *savant* moved among his fellow mortals, dark, mysterious, and unearthly, shrouded in an impenetrable envelope of black fustian.

Or, again, we may make a fresh effort at the solution of the problem. The days of scholastic darkness and semi-barbarism were not the days when physical education went hand in hand with the culture of the mental faculties. No,

the division of labor was then in perfection. The mail-clad knight had the brawn and muscle, the clerks and scholars the intellect and the knowledge. What men of learning of that day were, any one can see in the pictures that have come down to us labelled Monk, Philosopher, &c. Very Calibans the most of them—in body at least. But unfortunately they were unable to divest themselves of all the ills that flesh is heir to. Then, as now,—

All thoughts, all passions, all delights
Whatever stirs this mortal frame,
Were but the ministers of love
And fed his sacred flame.

Petrarch, though a scholar and the author of long and insufferably tedious Latin poems, had the misfortune to fall over head and ears in love with Laura. Well, Petrarch himself was tolerably good-looking, but most of his fellow scholars were equally exposed to the attacks of the Little God, and were unfortunately destitute of his merits in point of looks. But no more then than now, was a "head chock full of larnin'," a sufficient passport to the smiles of the fair. Something had evidently to be done to remedy this state of affairs, and here again the Gown acted the part of the Good Samaritan. Under its kindly protection the philosopher might pay his addresses, conscious that his shipwrecked knees, attenuated spindle shanks, and splay feet were safely hid from his charmer's eyes. Thus might he boldly push his suit, free from the disagreeable consciousness that the conquests won by the eloquence of his voice, were lost by the deformity of his nether extremities. He was indeed *vox et præterea nihil*. Like Charity, the Gown covered a multitude of sins, and we are afraid, like the tailor, a multitude of sinners.

One more conjecture, and we desist from these profound historical speculations. The clerk—then a synonym for a man of letters—was a privileged individual. Over his sacred person the Civil Courts had no power. To ecclesiastical jurisdiction alone was he responsible. To mark him as one of this privileged caste some insignia were obviously necessary. For this purpose also, what better fitted than the Gown? It was a moral touch-me-not, like the fairy garments of old nursery tales; it enabled its happy possessor to mingle with the busy throng of men, to join in their pleasures, and engage in their pursuits, without being liable to any of the pains and penalties of the law to which the rest were subject. Would that it still possessed so blessed a potency! But alas! alas! the virtue hath indeed departed out of it.

Once conjoined, soon the scholar and his Gown became inseparable. It was too convenient an acquisition to be readily laid aside. Still was that chemist and astrologer clad in mystery and black fustian. Still did the mis-shapen student storm the citadel of the fair one's heart under cover of masked batteries. Still did the guilty clerk escape the penalty of his misdeeds under the protection of his sacred robe. To expect that men would lay aside a garment endowed with such valuable privileges, would have been to expect a degree of magnanimity too seldom alas! to be found on this sublunary sphere. The gown and the scholar became as good an example of the principle of Inseparable Association, as Mill, Hartley, or Comte could have desired in combating the philosophers of the Intentional School. Each was looked upon as the complement of the other; and therefore, of course, the *sign* of the Gown was regarded as the *cosign* of the scholar.

How much does a connection with the Halls of Learning do for a man! Our janitor was discovered lately poring intently over an old grammar. His children too, seem quite familiar with the Students and even the Professors.

A NOTE ON GROWTH.

THE growth of the body has received much attention from small men. Each year adds one or more to the number of those who, taking thought and medicine, have increased their stature and now advertise to short persons: "Remarks on a method of increasing the height and improving the figure, with authenticated testimonials and reports of results." It is needless to say that every advertiser of this class, after a few seemingly prosperous years, retires into private life with empty purse. And yet most of them must have a good foundation for the pretensions advanced in their advertisements, although very few were benefited by them. While those facts teach us that small people may hope of further growth, we should not neglect the lesson that growth of body is not under the control of rules and drugs, and that the odds are very high against any man becoming tall by artifice.

But far more important to us, and far more within our control, is the growth of the mind. I say, *more important*, because "The mind is the measure of the man"—and more beneath our control, for we can, without doubt enlarge our mental capacities and rise from high to higher attainments. Upon these two points we need not dwell, for most men accept them.

The great question before us now is: Seeing that improvement is possible, how is it to be attained? Education is one very limited means. It is not during school days nor even college days that our mind makes the greatest advances. There are two states, one of which, at least, is excluded from those days, in which the mind must be before it can have much real growth; viz: rest and activity. By rest we do not mean lazy lounging and doing nothing, but separation from all that would hinder the free flow of thought through the mind. Thus rest is not incompatible with activity. Let us draw a comparison; very few trees grow in winter, for then cold winds and biting frosts destroy their rest, and they are merely able to support life; but spring brings milder breezes, warmer influences and quiet undisturbed rest, and then, but not till then, vegetation and growth proceed. So is it with the human mind; it delights in such a state of tranquillity, devoid of harassing cares and all propelling forces. In Holy Writ it is ever brought to our view that in solitude there is an efficacy to purify the soul and strengthen the mind, unknown to men who do not endeavour to shake off the convenient drowsiness thrown upon our higher nature by continual intercourse with worldly men in worldly matters. Next to this great authority stand the poets of the present age; Tennyson and Longfellow especially make the growth of the mind a great part of their study. The former has written a long poem (In Memoriam,) the most noted of all his productions, depicting the growth of his own mind while in such a state of quiet as we have described, lamenting the loss of a beloved friend.

We have no desire to enter into the contest regarding the veracity or falsehood of phrenology, yet we must say that phrenologists, (if they are at all represented by "Phrenological Journals," "Phrenological News" and the other host of periodicals which are professedly edited by them) do most miserably mistake the true character of growth of mind. They measure minds by the hills and dales that may be arranged on the surface of the skull, and then prescribe a greater or less amount of hard study, according to the depression of the cavities, to cover the head all over with "full grown bumps!" There may be a relation between the size of one's head and one's capacity for wisdom, for we know that a horse is wiser than a hen; but of much more consequence is the relation between the mind and the general health of the body, and still more important the connection that subsists between the mind and the soul.

But to return. Liberty of thought is evidently a necessary accompaniment to the rest of mind above mentioned. To bequeath this boon upon their posterity,

"Patriots have died
And in their country's cause bled nobly."

Almost every country in Europe can boast of its noble army of these. But they lived long ago, and their works have followed them; so much that every country in Europe is now in need of such another brave host to protect the rights of enquirers after truth. Schoolmen cry, stupidity and pride, and ecclesiastics cry, heresy and hypocritical cant, when a young man dares to put forward his doubts in the teachings and beliefs of his superiors.

The mind is not in itself a store of food, and hence, will not grow without being fed. Consequently to sustain and strengthen his mental faculties, every real student must lay by him a store of

the richest products of thought. The common school and the college assist him in this, but he must always remember that these are only aids to an end, and not that end itself. Higher thoughts and deeper researches await him in after life if he desires to keep up with "this march of mind" that extends its boundaries as time moves on, and that shall finally lead in that blessed millennial day when "we shall know even as ourselves are known."

GART HEDERÆ.

Dallusiensia.

THE Seniors still deserve the name which their Professor gave them some time ago, "the late class in Moral Philosophy."

FOOTBALL has been discontinued for the present. The Athletic Club, after a brief but brilliant career of two or three days, has been "knocked under," as the students are unable to procure admission into any gymnasium on reasonable terms. The Treasurer of the club when asked what he has done with the money contributed, talks vaguely about "beer" and good authorities say, the day after the contribution was made he was not to be found in College.

A CHEEKY Senior has been thinking of asking the Professors to allow him to correct the proof-sheets of the Examination Questions. We don't know what the Professors would say to the proposal, but it is an indisputable fact that the Questions are often full of typographical errors. Evidently the Professors, doubting the fidelity of the head printers have made a solemn compact with the 'Devil.'

A RUMOR says, a Freshman has been studying so hard, that on getting up the other morning he declared that he had left his head in the cellar the night before. He went down to regain his lost member, and soon returned with a huge turnip in his hands.

ONE of our Seniors has been studying the Power of the Will. Desiring to see the strength of this faculty in himself, he fixed a stern look on a lamp-chimney. It could not resist that gaze, so it cracked. Before he was done, he had it cracked to pieces, and then, all the shops being shut, he could do nothing that evening but bite his nails and swear.

A SENIOR who enjoys the proud distinction of professional punster to the year, has given the following definition of *matchless "misery"*: Having a cigar and nothing wherewith to light it.

WE have to announce a new discovery, viz: that of prismatic colours in the potato, a Junior's attention having been directed to this hitherto unknown phenomenon of nature, by being struck with one in the eye.

THE fourth year have decided upon Notman as the class photographer because, as the professional punster puts it, There is *not man* can do it better.

ON the first Wednesday of every month there is a written examination in Chemistry. Students sometimes forget this and come. Last Wednesday one of them came boldly into the room, and had reached as far as the stove, when his eye fell on the Professor writing down the questions. He became pale, his hair stood up, he turned, and ran for life. Some time after another came in. On seeing the same apparition he hesitated, smiled sadly, and disappeared. They have both been seen since, but look terribly scared. One observant student asserts that their hair is slightly grey, but this point needs confirmation.

(Medical Class Room) Professor—"What is the chief indication in the treatment of inflammation?" Student—(stretched out on the seat) "absolute rest."

THE following dialogue has been handed in to us by a Senior:—

Scene, Barrington Street. Time, on the way home from evening Church. Dramatis Personæ, Most Dignified Senior and Admiring School-Boy.

Admiring School-boy speaks—"And will you be done with College next April?"

Dignified Senior replies—"Yes. I shall graduate then, D. V." (piously supplemented.)

A. S.—What does D. V. mean? *Doctor of Vinity?*

M. D. S.—"No, you little stupid. Doctor Virtutis, Doctor of Virtue, you know."

A. S. (perfectly satisfied)—"Oh, yes!"

A Student of the practical Chemistry Class is said to have such strong Anti-Baptist proclivities that in making a solution of H_2S the gas positively refuses to go under water.

NOVA SCOTIA ABROAD.—Some time ago a paper upon the religious belief of the Ojibois Indians, was contributed by Dr. A. P. Reid, one of the Medical Professors of Dalhousie College, to the Anthropological Society of London. Sir Duncan Gibb to whom the paper had been sent, read it before a large attendance of the members, who ordered its publication in the Reports of the Society and also in pamphlets for distribution. Subsequently Dr. Reid was elected a corresponding Secretary of the Society, and awarded their Diploma of membership. This speaks well for Halifax and Dalhousie College, which is becoming more favorably known abroad as well as at home, through her students and Professors.—*Halifax Morning Chronicle.*

Personals.

WILLIAM BAIRSTO, a Sophomore and prizeman of last year, stood at the head of the list of successful matriculants to the study of Law in Toronto last January.

D. C. FRASER, B. A., and Hugh McKenzie, B. A., were in town the other day, and paid their Alma Mater a visit.

ACKNOWLEDGMENTS.

Robert Sedgwick, B. A., John R. Hogg, A. J. Eaton, Rev. E. D. Miller, B. A., John A. Gray, E. H. Owen, Prof. Currie, — Browne, Rev. A. Falkner, Rev. Allan Simpson, Rev. Alex. Stewart, Rev. J. K. Beairsto, Rev. W. Currie, John McLean, Dr. McSwain, Charles McLean, Dr. McIntosh, Andrew Gray, Dr. Lawson, A. E. Harrington, (two subscriptions,) Principal Ross, John W. Forbes, — McIntosh, Henry Waddell, H. B. Webster, Finlay McMillan, M. D., Dr. Dewolf, (two subs.) J. D. Murray, Rev. G. S. Lawson, for 1872-3, Robert Putman, William Duff, Dr. Calder.

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