

Dalhousie Gazette.

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DALHOUSIE GAZETTE.

ORA ET LABORA.

Vol. VII.

HALIFAX, N. S., NOVEMBER 21, 1874.

No. 1.

[FOR THE DALHOUSIE GAZETTE.]

LOVELY STAR.

(From the German of Julius Sturm.)

Lovely star in distant sky,
To the darkened earth an eye,
True love's servant e'er you are,
Do my bidding lovely star.

Send, oh! send your beams so pale
To my distant native vale,
Cast thy clear light from above,
Through the chamber of my love.

If she weeps because I'm far,
Comfort her oh! friendly star,
Tell her that my plighted troth
And my love are changeless both.

Softly kiss with kindly grace,
Tears from off my darling's face,
As the sun's rays kiss the dew
From the lily's snow-white hue.

Lovely star in distant sky
To the darkened earth an eye,
True love's servant e'er you are,
Do my bidding lovely star.

UEBERSETZER.

CONVOCATION.

In accordance with previous announcement, the annual public meeting of the Convocation of Dalhousie College and University for the purpose of opening the Twelfth Session in Arts, was held in Argyle Hall, on Monday, November 2nd, at 3 o'clock, P. M. At a quarter to three, the Senate, Graduates and Students, (all in full academic costume) headed by the Governors, walked in procession from the College Buildings to the place of meeting. The large attendance of ladies and gentlemen manifested the lively interest which is taken in Dalhousie and her students by our citizens generally. The Very Rev. Principal Ross, D.D., presided. Lieutenant Governor Archibald, Chief Justice Sir William Young, Rev. William Lyall, LL.D., and Rev. George W. Hill, M.A., in addition to the Professors of the Art and Medical Faculties, also occupied seats on the platform.

The proceedings were opened by prayer offered up by the Principal, after which in a few well-timed remarks, he referred to the past history, present position, and future prospects of the University, concluding with the very satis-

factory intelligence that we would probably have not less than 120 students this year.

The Secretary here read a letter from a friend of education, who modestly styles himself the "little unknown," offering a prize of \$30, to be awarded, at the end of the session, to the student of any year making the best average.

The Principal then called on the Rev. William Lyall, LL.D., Professor of Logic and Metaphysics, who read the Inaugural Address. As we publish it below—and we trust that all our readers will give it a careful perusal—we will not anticipate by quoting any extracts from it.

The Chief Justice, Sir William Young, being called upon, delivered an eloquent and strongly practical address. He had great pleasure in announcing that the Governor General had offered to present to the University for annual competition, two medals, one gold and the other silver. He next referred to the steps taken by the Governors of Dalhousie during the past summer in reference to the establishment of a Provincial University. All efforts to bring about a conference of a committee of the several boards to discuss the possibility of such an institution, had failed. He pointed to the absurdity of Nova Scotia with a population of some 400,000 souls, having five (we might say six) colleges within her borders. The natural result of this was that none of them were as efficient or as fully equipped as they ought to be. We regret that for want of space we cannot notice this able address as fully as we could wish. He concluded by giving the students some sound advice regarding their studies, earnestly warning them to beware of injuring their health, while striving to distinguish themselves as scholars.

Rev. Professor McKnight then addressed the students in a short but vigorous speech, urging them to aim after a broad and liberal culture, and to avoid the tendency, now too prevalent, of allowing their minds to be "distorted into monstrosities" by giving too much attention to special studies. The meeting was then closed by the Principal pronouncing the Benediction.

PROFESSOR LYALL'S ADDRESS.

After the summer recess, a time "vacare studiis," which does not seem to have been taken account of by Solomon, we are again assembled within—I was about to say these Academic Halls—but I am reminded that this is Argyle Hall, and that our own Academic Halls are still among the Archetypal forms which Plato says are the only reality. Well, at all events, we are here to inaugurate another session of study; and I have only to express the hope that it may be as successful and as pleasant as the previous sessions have

been. It is no arrogance to say that the past sessions of the College have been a success. Whether we regard the numbers that have already gone from our institution, or their qualifications or attainments, we are warranted to say so. Many of our graduates are now filling the different learned professions, and occupying most important situations throughout the land. The culture they have received, the substantial attainments in learning and science they have made, the mental discipline they have undergone, will qualify them the more for their work, and make them abler in their different departments. Is it too much to hope that some may yet fill the highest positions in the land, doing no discredit to their "Alma Mater," whether for learning, ability, or the different qualifications of office? One of our alumni bids fair to occupy a very high place in the foremost ranks of science.

The fleeting years—I repeat the plaint of Horace:

Eheu fugaces * * * * *
Labuntur anni—

have again devolved upon me, it would seem, the duty of addressing you in a few words of inaugural, and in doing so I shall be pardoned if I make some special reference to our circumstances as a college, and to the question which is looming on the horizon, as to the propriety of a General and Provincial University, instead of the system of denominational Colleges, which at present obtains. I do not intend in my observations any exhaustive treatment of the latter question, but only to say so much as may indicate the line of thought that may be followed in dealing with such a question.

Dalhousie has hitherto wrought under considerable disadvantages. We have existed under a kind of protest. A portion of the community has frowned upon us; rival institutions have been jealous of us; denominational colleges have withdrawn those resources which would have been valuable, gathered into a focus. We have exercised the powers of a University, but it has been in somewhat of a composite character, not possessing that unity and homogeneity which are desirable. But who is to blame if our Institution possesses that composite character which it does? Was it well, or not, that a building, with certain endowments, devoted to the purposes of education, should be applied to these purposes, should fulfil their original destination? Might not a wise legislature, taking advantage of existing provisions, and using these as a nucleus for extended operations, have by this time formed a University worthy of the name, and possessing something of a national character? What was to prevent this? And might not all parties have been expected to join in such an enterprise? The denominational argument has long ago been disposed of. Denominational Schools and Colleges may suit very well the purposes of a certain church; and separate schools, I suppose, that Church must have, or it will have nothing else, and it will take good care that no others shall have anything else. It will frustrate every scheme of national education, collegiate or otherwise, if this demand is not conceded. It is altogether suitable to a system which cannot endure that history should be honestly taught, which must have a logic of its own, and a philosophy as well as a theology of its own. We know that a compromise on this very subject well-nigh upset the late Gladstone ministry in England, and was among the elements that ultimately contributed to its overthrow. But that Baptists should be taught in one College, and Methodists in another, and members of the Church of England in another, and Presbyterians in another, and Congregationalists—for they too, at one time, had a College in this province—in another, is altogether inconsistent with the more oecumenical character of learning, and the wider sympathies of the great republic of letters. Learning and

Science have nothing denominational about them,—they should be dissociated as far as possible from everything denominational. It is in vain to say that these may be taught in denominational institutions without being denominationally taught. That may be allowed. But it is well known that liquors imbibe the flavor, take the tang, of the casks in which they are kept. And so, learning and science are always remembered in connection with the scenes where they have been taught. They gather a certain denominational air around them, or they mount into a higher or larger atmosphere. It may be said that the great universities of England and Scotland have always been intimately associated with the churches of these lands, with the Church of England and the Church of Scotland. Yes, but remember what these churches were. They were truly national institutions; they possessed a truly national character; and when they became denominational, that is, when denominations rose into prominence, the union could be endured no longer, and all university tests were abolished. And national as these institutions were, we all know how they fostered a spirit of exclusiveness and bigotry—the evil effects of which are felt at the present day. Shall the sinister element, which has been eliminated from these universities, be perpetuated in an aggravated form in this province? Shall we have our Acadia, and our Sackville, and our Windsor, and our Dalhousie, and our St. Xavier Colleges, each with its several Shibboleth or Sibboleth? Forbid it the very spirit of Knox; forbid it the very spirit of the great founders of these noble institutions; forbid it the very spirit of St. Xavier himself, who, though a disciple of Loyola, and of the Society of Jesus, was far more a disciple of Jesus himself, and in Goa, and in the Indian Archipelago, summoned the youth to his schools in the true spirit of a disciple of Christ. Shall we perpetuate here what has grown into such an evil in the neighbouring states? where I believe there is a college for every denomination, and fraction of a denomination, till there are hundreds of colleges where a few would suffice, founded often in very rivalry, instead of in the true interests of learning and science.

But it is alleged that we ourselves are denominational, that Dalhousie is essentially a denominational institution; that it is to all intents and purposes a Presbyterian College. Well, it may be allowed that the majority of the students are Presbyterians, and that three at least of the Professors are Presbyterians. But the College is open to students from any church or denomination, while the other professors may be of any denomination or church. And why are three of the Professors Presbyterians? Simply because the Presbyterians endow the College to the amount of the salary of three professors; while they forego the £200 or £300 annually to which they are entitled in common with the other denominations. If this is denominationalism, it is denominationalism at a considerable amount of self-sacrifice. It is like that charity which is "twice blessed," but in this instance blessing "him that takes" as well as "him that gives." As well may it be said, when an individual endows a chair or chairs in a college that this is individualism, and that every opinion and crocheted of that individual must be incorporated in the teaching of the college. Dalhousie is as much Presbyterian as Acadia or Windsor, and no more.

But it is alleged that an invidious and undue favoritism is shown to Presbyterians, and a corresponding injustice is done to the other denominations. It seems to me that the favor is all the other way. The Presbyterians endow Dalhousie to the amount, as we have said, of above £1000 a year, and all that they receive in return is the favor of being permitted to teach within the walls of the College—a favor which might be equally enjoyed by the other denominations if they would avail themselves of it on the same conditions. It is as if

certain parties who refused to board at a particular hotel, and who were paid that they might have an establishment of their own, were to find fault with those who chose to board at that hotel, that they might enjoy, I suppose, a superior "cuisine," on the ground that a peculiar favor was shown them, and a great injustice done to themselves. What would be the answer to such unreasonable language? Would it not be simply, if we were the parties so addressed, an invitation to come and board at our hotel?

It might easily be shown that there is a narrowing and dwindling influence when education is conducted at small as compared with larger institutions. The non-conformists of England, excluded from the great English universities, resorted to Scotland for the higher education. The famous Robert Hall, after being for a time under the able tuition of Dr. Ryland, studied at Aberdeen where he was a contemporary of the celebrated Sir James Mackintosh, and a life-long friendship was formed between these eminent men, though so different were their paths in after years. I myself remember the names of non-conformist students who studied at the same university where I received my education—a Mather, an Allott, a Jenkins, a Wilkes, a Blackburn, a Durant. The last of these was rather before my time, and died during the course of his curriculum. But I remember his memoir, written by his father, a non-conformist clergyman of England, was one of the stimulating books which I read during the first year of my college course. It takes its place with the memoirs of an Urquhart, a Halley, and John Mackintosh, "the Earnest Student," the last a delightful biography by the late Dr. Norman McLeod, which I would recommend to the perusal of every student.

It is an education just to walk the quadrangles of these great institutions, and see the crowding students, and the gowned professors, leaving or entering their several rooms, while the buildings around are something to look at, over-awing by their antiquity, or elevating by their grandeur. There is always something inspiring in numbers, while old and venerable buildings, and splendid architecture, have always, more or less, an improving effect upon the mind. It has been finely said:

The mountains, the great cities and the sea,
Are each an epoch in the life of youth.

And so it may be said of the College, even of the colleges of these provinces. For, as

— the faintest relics of a shrine
Of any worship wake some thoughts divine;

so, anything in the shape of a college, with its learned and dignified associations, is always imposing to the youthful mind.

Why should not the youth of this province have all the advantages implied in a university well equipped with appropriate buildings, and with all the appurtenances and appliances suitable? This will not be till the various denominations, awaking to the demands of the times, and merging their differences, combine to form a united and provincial university. But really there are no differences to merge, so far as education is concerned. For what has a Baptist to be taught which a Presbyterian has not, unless it be that the word *baptizein* means to dip and not to sprinkle, a part of learning that may be remanded to the professor of Theology rather than of Greek. And what has the Methodist to learn which the Presbyterian has not? I am sure that the logical doctrine of Method has nothing to do with the venerable name of that respected body of Christians. Wesley and Whitefield were themselves taught in one of the great universities of England, and they never dreamed of a system of education applicable only to their followers. They may have thought that less education might suffice in

the case of their preachers, and fewer years at college, it may have seemed to them, would suit all their purposes. But for the higher education I suppose, they would have gone still to the great universities of England. And what has the Episcopalian to learn for which he must resort to King's College, Windsor? Is it that *episcopos* means bishop, and that bishop means something more than overseer? Really, these are the only shibboleths to learn to pronounce which there must be so many colleges in the land, with their separate provision and endowments. Is this a state of matters that should commend itself to the wisdom of the statesman, or the judgment of the enlightened citizen? What argument can be found to justify such a state of matters? Is it urged that the religion of the student is in danger by attendance at a promiscuous or general university, and that it will be better cared for and fostered at a denominational institution? Why then did the non-conformists of England send their sons to the Scottish universities? Is there a non-conformist in these provinces that would hesitate to send his son to these universities still, or even to Oxford or Cambridge, if opportunity served? Such an argument is either a reflection upon existing institutions, or it is denominationalism hugging itself in fancied superiority, and refusing to amalgamate with more secular institutions. Meanwhile, the true interests of learning suffer by such a system, and we can never have the scholarship or science which it is to be supposed we aim at, while we shut ourselves up in our narrow exclusiveness, and attempt nothing more than the very limited platform of education which denominationism can offer. Why should not the teaching power scattered through the different denominations be economised and concentrated in one general university? An examining university, simply for the conferring of degrees, would not serve the purpose, would allow matters to remain very much as they were, would not insure a more thorough training or education for the student, would effect nothing as respects the separate colleges themselves. It would require a higher standard of education without providing the means of attaining it.

Supposing Dalhousie to be the nucleus of any scheme for remodelling our collegiate institutions, as being already situated in the metropolis of the province, we are needing an additional professor of Latin or Greek, to divide the labor with our professor of Classics. Greek and Latin are never united under the same professor in any thoroughly equipped institution. Why should Rhetoric and History be classified together, and the task of teaching them devolve upon the same professor? Taking Rhetoric as implying the philosophy of grammar, and the principles of the English language, as well as the philosophy of taste and the principles of criticism, and History as including the philosophy of the different political systems that have flourished on the earth, with the rise and fall of kingdoms, surely there is field enough here for more than one professor, however versatile his talents. Ethics and political economy surely may well occupy the highest powers of any single mind. Experimental and mathematical physics have always been dissociated from pure mathematics in any university curriculum. The professor of Chemistry cannot be a faculty of science in himself; we have no class for civil engineering; and the consequence is that any attempt to establish a science course, and confer science degrees, has hitherto been a failure. The professor of Logic and Metaphysics, instead of groaning under his load, could perhaps carry some additional burden, if the time devoted to classics and mathematics would allow, or rather if the students came up to college better instructed in these branches, and the two last years of their course would be devoted almost exclusively to philosophy and science. More

(Continued on Page 7.)

Dalhousie Gazette.

HALIFAX, N. S., NOVEMBER 21, 1874.

EDITORS.

L. H. JORDAN, '75. F. H. BELL, '76.
J. MCG. STEWART, '76. JAMES MCLEAN, '77.
W. A. MILLS, '76, Secretary of Financial Committee.

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THE Twelfth Session of Dalhousie College was opened three weeks ago. Once more we have met together with six months of hard work before us, all resolved to do our very best. Already within the walls of this hard working and entirely unsectarian College, there have gathered more than a hundred students, proving by their numbers and their enthusiasm not only the necessity of a Central University for this Province, but also the fitness of Dalhousie for such a position. Our class rooms are filled to overflowing. The only one large enough for the first year class has to do duty as Class Room, Library and Examination Room. Thirty Medicals are taught almost all the branches of their course in a room 20 feet by 17. Before another year the Medical Faculty will be obliged, almost unaided, to erect a building of their own. Nova Scotians are asleep to their own interests. They would shout till hoarse for the man who would get a few dollars more for their roads than the next county receives, but we very much fear that the Representative who would propose to give a grant in aid of higher education would receive but slight support.

With this number the seventh volume of the GAZETTE begins. For six years its circulation has been steadily increasing; and this Term it starts with better prospects of success than ever before. Our readers will notice that we give them this year an additional page of reading matter and a cover besides, for the same price as before, thus placing in their hands the cheapest college paper in America. One pleasing feature in our circulation is the number of our exchanges. More than sixty of these are college papers, Canadian, English, and American. Most of our own country papers exchange with us, and are eagerly read by the students. The "Presbyterian Witness," the "Provincial Wesleyan," and the "Christian Messenger" are our only Halifax exchanges, but we need not tell our readers that they worthily represent the City.

To our Fellow Students we would like to say a few words. Many of you seem to think that to you the success of the GAZETTE is quite indifferent. A few, who have despaired of "getting their name up" in any other way, glory in despising it. Now this is a great mistake. Whether worthy

to do so or not, in sixty different colleges this paper represents Dalhousie, and your degree when you get it, is valued only as your college is. If, through want of time on the part of those who conduct it, the GAZETTE is carelessly written, the students suffer in consequence. The editors require as much time for their studies as other students, as much for exercise, as much for extra reading; and it is too much to expect them not only to superintend the GAZETTE but to write every word in it. We are convinced that many students would write if they only thought they could. It certainly requires time and perseverance. We do not want articles on subjects which cannot possibly interest students. Neither do we want stale subjects treated in dull articles whose only claim to originality is their execrable English. But these faults may easily be avoided and their absence will make any paper welcome. The benefit to yourselves will be great. The desire to write something worth publishing will oblige you to compose carefully and revise often; and thus insure both good writing and mental profit. We hope to have no reason to complain this term.

In conclusion, we wish for our exchanges prosperity; for our fellow students health and success; for our supporters every blessing; and engage to do our best to please them, as far as the best interests of our college and paper may seem to us to warrant.

OUR ADVERTISEMENTS.

WE wish to call the attention of Students, and of our readers generally, to our Advertisements columns, where they will find the several departments of business represented by the best houses in the City. In the present number we have not space to call particular attention to each individual, but we may mention a few and reserve the rest for next issue.

All Students who "keep house" are recommended to have their orders promptly and cheaply filled at DAVIDSON BROS'. See Advertisement third page, cover.

We hope our Medicals both now and when in practice will patronize BROWN BROTHERS & Co., where we guarantee them careful attention, and the best of drugs. See their Advertisement page 4 cover.

And we remind them that they can be supplied with all the books needed during their course, at E. KELLY & Co.'s, George Street, as may be seen from their Advertisement.

All our readers will see the Advertisement of the OSBORN SEWING MACHINE, on page 3rd of cover. We wish specially to notice an improvement by which the troublesome and tantalizing operation of threading the Shuttle is made the easy act of an instant.

WE call the attention of Students to Dr. Honeyman's Geological Class in the Provincial Museum. It will commence on the 5th of December, and will be held on Tuesdays and Fridays from 5 to 6 o'clock, P. M. In this country a knowledge of Geology is both pleasant and profitable. The high standing of the Doctor in Science, and his intimate knowledge of Nova Scotian Geology will render his instructions peculiarly valuable to our students.

THE STUDENTS MEETING.

THE Annual Fall Meeting of the students was held in Class Room, No. 2, on Friday the 6th instant. The following Officers were elected for the ensuing year.

Of the Students:—*President*, James Fitzpatrick; *Vice-President*, Robinson Cox; *Secretary and Treasurer*, Wm. Brownrigg.

Of the Football Club:—*Captains*, W. Brownrigg and Rgt. E. Chambers; *President*, James McG. Stewart; *Sec. and Treas.*, Stanley McCurdy.

The Debating Societies were also constituted, and the following Officers elected.

Of the Kritosophian:—*President*, Alexander McLeod; *Vice-President*, George H. Fulton; *Secretary*, F. H. Bell.

Of the Excelsior:—*President*, J. H. Sinclair; *Vice-President*, H. H. Hamilton; *Secretary*, John L. George; *Treasurer*, J. H. Sutherland.

Of the Esculapian:—*President*, M. C. McLeod; *Vice-President*, Evan Kennedy; *Secretary*, A. Porter; *Treasurer*, W. B. Pauline; *Committee*, William Cameron, B. A., Robinson Cox, J. L. Bethune.

READING.

IN the admirable address delivered by the Chief Justice at our opening the other day, there was among many other things worthy of our and of every body's serious consideration, one point in particular to which we would like to call the attention of our students for a short time. In concluding his speech the venerable Chief gave us all two pieces of advice; first to study the best English authors, and secondly to take a sufficient amount of physical exercise. The latter of these we have frequently in these columns urged upon our students; and we think that judging from the appearance of our football field almost every fine afternoon there is no great need of improvement in this respect. But with regard to the former we venture to hope that an appeal made now at the beginning of the Session, may not be without effect in bringing about a much to be wished for change.

It is a fact which we cannot deny, but which we deeply deplore, that to the great bulk of our students, the treasures of our English literature are almost as completely fabulous as the hidden "Treasure Trove" of Captain Kidd or any other bold buccaneer, the search for whose hidden wealth has furnished to Washington Irving, and to Edgar Allan Poe the foundation for some of their most pleasing and graceful narratives, and which in a more realistic form led in our own province to the folly and waste of the now almost forgotten "Oak Island" speculation. This state of things certainly should not exist. The provincial university should be the centre of intellectual life and culture, and how that can be brought to pass without a more general diffusion of the true spirit of literary taste among its various members we fail to see. It is not enough to have done one's work in class and study faithfully. This is of the greatest good in its way;

but it is only a means to the end. Culture is not the mere dry stalk of much learning; it is the blossom and the fruit, and these only come by the cultivation of the true spirit of literature. We might point out many great advantages accruing from the study of our best English authors—the storing of the imagination with images, the development of our critical and appreciative faculty, and the expansion and enlargement of our ideas and aspirations by contact with some of the greatest and noblest minds. But to do any justice to such a subject would require far greater space than is at our disposal, nor have we that confidence in our own abilities which would lead us to enter upon a theme demanding such critical and exhaustive treatment. We merely wish to confine our attention to one of the many benefits arising from such a course of study. This we think cannot be better stated than was done by Professor Bain in No XXXII of the *Fortnightly Review*—

"The end here maintained as predominant under all circumstances is *training in prose composition*; in other words to improve the pupils to the utmost, in expressing themselves well, whether in writing or in speech. If there be any ends besides, either they should be ministerial to the crowning end, or, supposing them to have an independent value, they are to stand on one side when that end is concerned. The cultivation of taste is partly ministerial to composition, and partly a source of enjoyment; but composition first, pleasure afterward. Intellectual discipline is supposed to be an end; still it should be above all other things, a discipline in the art of expression in language."

To many this may seem a somewhat ignoble end to hold up as the object of study for a body of young men bent on intellectual discipline. Ignoble or not, it is in the highest degree useful; and our opinion is, that very few things of true utility are in themselves ignoble; nor can the vehicle in which some of the greatest thoughts of the world have been conveyed to us be in itself a mean object of attention and examination. The devotion of admirers leads them to treasure up the smallest and most unimportant relic connected in any way with the object of their adoration. A sprig of myrtle from Virgil's tomb, a bit of turf from the fountain on Horace's Sabine farm, a chip from the house of Dante, an autograph of Macaulay or Thackeray—these and many other still more trifling mementoes of the great masters of literature are treasured up with a reverence little less than the adoration of a Hindoo for a finger nail of Brahma, or of a devout Chinaman for a hair of Confucius. We are far from blaming such an amiable enthusiasm; but while so much interest is exhibited in these, mere outward trappings and appendages of the demi-gods of the intellectual world, would it not be better to turn more of our attention to the peculiarities of the language in which they speak to us.

But the purpose of these remarks is more especially to call the attention of our students to the necessity for cultivating the faculty of expression. It is not every one that can make even a plain simple statement of fact in intelligible language. Setting aside gross mistakes in grammar and spelling, how many, even of college-bred men, can make any pretensions to correctness of composition. If we add to correctness, elegance, the number becomes woefully small,

and the reason is not far to seek. It simply arises from the habit of reading for information with no eye open to the graces and elegance of style by which the facts and arguments have been rendered palatable and easy of digestion.

To assist the students in this acquisition of style, many treatises have been published; and in every college that is worth the name, there is a professorship for the especial purpose of instruction in the *Ars Rhetorica* (rightly called by the schoolmen *ars artium*.) These appliances are all in their way most admirable. Blair and Whately will, we trust, long retain the high position they have thus far occupied as guides to sound criticism and correct composition; to the course in Rhetoric through which we passed in this College it would be difficult for us to express our obligations; but, at best, these can only be aids to our own industry; we cannot become fluent in the translation of Latin and Greek, merely by hearing their constructions explained, neither can we become expert mathematicians by hearing the most thorough elucidation of the solution of problems. If we would become proficient in either, we must labour long and hard with Grammar and Dictionary; with text-book and slate and pencil. Just so is the process of acquiring a good style. Text-books and lectures may point out to us what is to be desired and what avoided, but nothing except our own exertions can give us that ready mastery of language so desirable.

Reading with a careful examination of the merits and blemishes of the author perused may go far to the end. But if we would desire anything more than mere correctness of composition,—elegance, compression, strength, in short, those qualities which cause a speaker to be listened to, and a writer to be read, we must write ourselves, write much, write labouriously, write our very best. That no good style was ever acquired without long and painful effort we know by the confession of almost every master of the art of expression. Goldsmith complained that what he wrote cost him far more trouble than it would anybody else. Addison would stop the press to insert a single preposition, and Thackeray at the zenith of his power, and with the facility acquired by almost twenty years constant practice, thought six pages of Henry Esmond a very good days work. Thomas Binney, the great English Nonconformist Divine, has recorded the process by which he acquired that power of expression which drew to Weigh House Chapel crowds as often as he preached:

"I read many of the best authors, and I wrote largely both poetry and prose, and I did so with much painstaking. I labored to acquire a good style of expression, as well as merely to express my thoughts. * * * I think I can say I never fancied myself a poet or a philosopher; but I wrote on and on to acquire the power to write with readiness; and I say to you with a full conviction of the truth of what I say, that having lived to gain some little reputation as a writer, I attribute all my success to what I did for myself, and to the habits I formed during those years to which I have thus referred."

Henry Ward Beecher's early years were spent in an incessant study of the older English dramatists—in comparing, rewriting, memorising, till their "inspired diction" (as Jeffrey

calls it) became part and parcel of his nature. We might furnish similar cases to an indefinite extent, but the above are sufficient to prove our point, that a good style can only be acquired by the most assiduous labor in composition.

Independent of the necessity for cultivating the power of expression, this practice of composition is most valuable as a means of self culture. Every one who has had occasion to read somewhat extensively in any course of study must have noticed how vague and indefinite his ideas of the subject remain, even though he has paid close attention throughout. Facts, arguments and illustrations, are muddled together in a manner little better than an Irish Stew. To remedy this there is nothing better than writing. It compels us to fall back on our half digested knowledge, to systematize the facts, and fully comprehend the arguments. It brings out the whole subject in such a manner as can be done by no other process.

The acquisition of a good style is not a matter of mere reading. It is in itself a study worthy of our utmost exertions, and it will amply repay all the labor expended on it. It is not too much to say, that no work has stood the wear and tear of one century, and at the end of that period stands as high in the popular estimation as at first, which is not as remarkable for its style as for its thoughts.

To acquire a certain facility of expression is incumbent on every man making the least pretension to education. But for the majority of students, intending to make their living by speaking or writing, or both, it is an essential to a far greater degree. The want of it fills our pulpits with dry and unpleasing preachers, and tries the patience of our jurors with unintelligible harangues. The Hon. Robert Lowe attributes all his success in life to the fact of his having for two years read diligently the best English Authors. We as students have not time to imitate him fully. But let us follow his example as far as lies in our power.

ATHLETICS.

We trust that the remarks of Chief Justice Young on Convocation Day, in relation to physical exercise, will not fail to have their proper effect on the students, this winter. Hitherto this matter has received too little attention from most of us, and we are glad to notice already indications of a change. Foot-ball is better attended than usual, and we hope that as the Session advances this state of things will continue. No student who has a due regard for his health, can afford to devote less than two hours a day to some active exercise in the open air. Time spent in this way is put to good account. Sessional Examinations almost invariably prove that the most successful students, are those who have been mindful of their physical as well as mental development.

We need many things in connection with our college, but none which we feel the loss of more than a Gymnasium. In other Universities, this is one of the principal departments. In Princeton, for example, all the students are compelled to devote two hours a day to gymnastic exercises, under a regular instructor. This also holds true of many of the other American Universities, and we hope the time is not far distant when the same may be said of Dalhousie.

In the meantime let us remind the students of both Faculties, that on every fine afternoon there will be a game of Foot-ball on the Common, at 4 o'clock when they should all make it a point to attend.

(Continued from Page 3.)

could be done in the way of Essay-writing than is possible in present circumstances, and the importance of this is perhaps not enough appreciated. We have perhaps an argument here for more high-schools and academies throughout the province.

In looking over the calendar of King's College, Windsor, I find no place assigned to the mental sciences, except it be logic, and the same, I believe, is the case, even without this exception, with other colleges as well. This is surely a serious omission in any system of collegiate education. Or, were these colleges in advance of their age—wiser in their generation than our own? Did they anticipate the philosophy of the Darwins, the Huxleys, the Spencers, the Tyndalls, of our own time? And is mind henceforward to be sought for among the laws of physiology, and imbedded in the folds of the brain? Are we to maintain, as Priestley did long ago, that matter can think, that thought is a property of matter? Well, I suppose, that the laws of thought, and the principles of reason, are as true, and may be as worthy of investigation as ever. But are we really to give up mind to the physiologist, and is all intelligence to be derived from sense and its environments? Is man, after all, but "the paragon of animals"? Is mind nothing more than the prolongation, or reinstatement as it is expressed, of certain nerve currents on the nerve cords? Are the most abstract ideas, that have hitherto been regarded as the highest generalizations of mind, to be referred to certain associations among our sensations, or to aggregates of sensations? Are thought and sensation one? Is sensation thought? It is here that mental science asserts its prerogative, and is entitled to affirm a broad line of demarcation, an impassable gulf, between sensation and thought, as between matter and sensation itself. The recognition of sensation—the intelligence, we are already entitled to say, that accompanies it is not sensation. The consciousness of a state is not the state. There is a notice taken of the state, and the factor that does this, we call mind. It is true there is a physical element to be recognized, but the same candor that will recognize the one element will as freely admit the other. The attempt of physiologists at the present day, to define life, and to determine the nature of mind, within the limits of science, is as futile as it is diametrically opposed to the true principles of science. When Spencer has defined life, has he arrived at any clearer notion of it than was possessed before?—he has made no approach to define the thing itself; that will ever remain in its secrecy, baffling every presumptuous attempt to start it from its concealment. In like manner, when he accounts for mind by a certain adjustment between the organism and its environments, he is as far from accounting for intelligence—the resulting product, thought, knowledge—as ever. Science, proud of its achievements, is losing the spirit of modesty which becomes it. It cannot ignore the very thing which it is denying. It speaks of intelligence, but it resolves that into sensation. It defines life but the thing that it defines is still nothing more than inanimate matter, and no jugglery of words will make it anything else. Motion is not life, and the terms "protoplasm" "cosmical life," a "certain adjustment of internal to external relations," serve only to conceal our ignorance. It denies matter, according to the ordinary conception of it, yet admits it, endowing it with powers which are inconsistent with the very idea—powers self-derived, at least derived from no foreign source, from no Power which it is its great object to eliminate from the universe. Huxley admits that mind and matter are each interpretable by the other. They are an equation. And when the question has to be fairly met—which is which?—which is the reality? he seems to incline to Mind in the equation. Priestley in the same way, to vindicate his

materialism, has to define matter consistently with thought, and so leaves Mind master of the field. Tyndall, in his late address before the British Association, fairly puts the issue—he puts it scientifically, on thoroughly scientific grounds—and with a candor creditable to him, with his peculiar prepossession, recognizes a power beyond all visible powers, and acknowledges an element, even a religious element, in certain emotions of awe and reverence, for which materialism is inadequate to account, and to satisfy which he pronounces "the problem of problems of the present hour." Spencer virtually makes the same recognition, but he remands that power to the region of mystery, and both equally stop short of worship. Would it not be as well at once to recognize God and mind instead of being awkwardly compelled to admit their existence by the very exigencies of science itself—skulking about the purlieus of theism, instead of worshipping in its temple, and not able to deny mind, while all their strength is given to uphold matter?

Whence the "primordial form" of Darwin, is just the old question which occupied physicists of the Ionic and Eleatic schools of philosophy; and the difference between ancient philosophy and modern science is just this, that the former, starting from an *a priori* judgment affirmed a first principle of all things, and endeavored to find it, while the abettors of modern science, denying all *a priori* judgments, arrive nevertheless at very much the same conclusion; they arrive at a "primordial form," for which they cannot account. The former is progressive or synthetic in its process; the latter is regressive or analytic. Carpenter is the Anaxagoras of modern philosophy. He, it is well-known, was the first to recognize a divine "nous" or intelligence behind all phenomena, and so Carpenter postulates mind as the condition of all things. The mind that cannot discern intelligence in the universe, in its order, in its cosmical arrangements, must confess itself destitute of intelligence; for on the opposite supposition that there is intelligence somewhere, that intelligence has to be accounted for. It is a singular process, first to eliminate all intelligence from the universe, and then, lest they should be arrogating too much to themselves, these magnates of science, to reduce intelligence itself to something which will accord with their theories. But it is all in vain, for these savans themselves pronounce judgments which infer the very intelligence which they deny, although that is reduced to well nigh zero. It will not do; whatever may be thought or said, a spiritual existence confronts these prophets who would scatter confusion and dismay among the hosts of Israel, stops the way of these wild opinions; and it will be found that there is no divination or enchantment against the cause of truth and of God.

The great object of Philosophy is to vindicate those principles of thought by which the idea of God and the existence of mind are seen to be the only intelligible solution of the great problems of the Universe. Are we occupying ourselves with futile questions, when we are seeking to determine the questions of being, of moral obligation, and of religious duty? Those who deride philosophy should be prepared to give an answer for the faith that is in them; and in their very attempt to do so they enter the very domain of thought and speculation, which they are so sedulous to shun. Are those censors—reprovers of philosophy—aware of the dangerous consequences of an education limited to the facts of science—of leaving untrained the logical faculty—I should say the philosophic faculty. I believe it is to the want of training in this very faculty that we are to attribute much of the tendency of the present day to materialism and scepticism. No one will say that Herbert Spencer was destitute of philosophical training, that he exhibits any absence of this; but his scientific bias may have been before his philosophic, while it is his philosophy alone that saves him from avowed atheism.

It does not require much penetration to perceive a grand difference between Spencer's philosophic stand-point and his scientific. And it must be so, for philosophy cannot withhold its faith in the causal judgment—in some unknown cause of all phenomena,—while science will own to nothing more than sequence in phenomena. The "Unknowable" in Spencer's philosophy is God in ordinary belief.* In the words of an eminent scientist, but as eminent a philosopher: "Philosophy is the battle-ground on which the future of Europe (the future therefore of the world), the endurance of our existing social system, and the fate of Christianity must be decided."

* Spencer indeed seems to deny a personal God, an originating and creative Mind, and rests satisfied with the recognition of some unknown and mysterious power operating in all phenomena. The ground on which he does so is certainly somewhat extraordinary. He holds that as we know nothing of mind but as it is a series of states of consciousness, an originating and creative Mind is inconceivable; and it is impossible to connect the phenomena of the universe with any such series. He says: "Put a series of the states of consciousness as cause, and the evolving universe as effect; and then endeavour to see the last as flowing from the first." With great skill and power does Spencer work out this idea, accumulating, it might seem, insuperable difficulties in the way of such a conception. But this is in the first place, without any reason to identify Mind with a series of states of consciousness, not even acknowledging the paradox which Mill frankly admits, that it is "a series which is conscious of itself as a series"; an obvious paradox since the one term of the series is supposed to have perished, before another is evolved into existence. But the position involves the further petitory process in restricting our view of Mind to consciousness alone, while the question remains what is it of which we are conscious? It would seem as if Spencer held that we are conscious only of intellectual states, and hence all the force of his argument, for intelligence is only cognitive; it is not active. But we are conscious of WILL, and WILL is Power. How is Spencer entitled to say that there cannot be originating, creative, power? This is surely a huge petitory process, of which only the arrogance of science could be capable.

Dallusienzia.

A JUNIOR takes for a motto on one of his note books: "Forsan hæc olim oblivisci juvabit."

P. E. ISLAND STUDENTS.—There are twenty Students from P. E. Island attending Dalhousie this winter, ten in Arts and ten in Medicine.

AN enterprising student of the first year having furnished himself with a Pony for Virgil, wants to know will he need to buy the Book itself. Junior suggests that the former will probably be as much he can understand.

A LARGE number of standard works have been added to the College Library during the past summer. To read their titles is in itself a feast. We hope students will make the most of their advantages in this respect.

STUDENT,—reading from his Latin exercise—*ut percent comprehenderunt*. Prof.—one of the first things that we teach gentlemen at college, or rather little boys at school, is that the construction of the accusative and infinitive follows *verba sentiendi et declarandi*.

A JUNIOR.—The Janitor's first-born, aged six, having appropriated an old gown found in the Reading Room, followed the Students quite familiarly into the Chemistry Class the other day. His presence however proving detrimental to the good discipline of that class he was dismissed a little before the other Students.

THE present Second Year Class is the largest that has ever been in our college. All who passed the Sessional Examinations last Spring are back. In addition to these, John Murray of P. E. Island, J. C. Sutherland and J. Forbes of Pictou, who missed last Session, have joined it. It numbers twenty Under-Graduates and six General Students.

Gilys.

"O kittens, in our hours of ease, uncertain toys and full of fears; when pain or anguish hang o'er men, we turn you into Sausage, then.—*Am. Newspaper Reporter*."

THE Rev. John J. Cameron, M.A., who completed his Course in Divinity at Queen's, last Session, has been lately inducted into the charge of North Easthope, Ont., under very gratifying and encouraging circumstances. Last Session he was on the editorial Staff of the *Journal*, and wrote largely for its columns. We hope that the various and onerous duties of his new calling will not prevent him from contributing freely this Session. Mr. Cameron took his literary course in Dalhousie College, Nova Scotia, where he stood high as a student. He was equally successful in the Theological Department of Queen's College. We wish him that success in his profession which his abilities, scholarship, and gentlemanly bearing would lead us to expect.—*Queen's College Journal*.

Personals.

ADAM GUNN, B. A., J. C. Herdman, B. A., William Cruikshank, B. A., Ephraim Scott, B. A., and Samuel McNaughton, M. A., are studying Theology in Edinburgh this Session.

R. J. BLANCHARD, and John Stewart, Medical Students at Dalhousie the winter before last, are studying Medicine in Edinburgh.

WILLIAM HERDMAN, B. A., and John McLean are studying Theology in Queens College, Toronto.

A. H. MCKAY and Pictou Academy flourish together.

ROBERT McLELLAN teaches in Pictou Academy.

ISAAC McDOWALL is teaching and studying Law in Guysborough.

WILLIAM B. ROSS, is studying Law with D. C. Fraser at New Glasgow, and teaching the High School there.

CHARLES D. McDONALD, B. A., is studying Law with McDonald & Rigby in this City.

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