

Dalhousie Gazette.

Vol. VII.

Halifax, Nova Scotia.

No. 4.

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ORA ET LABORA.

Vol. VII.

HALIFAX, N. S., JANUARY 16, 1875.

No. 4.

WHEN THE MIST-CLOUDS AND DARKNESS.

When the mist-clouds and darkness descend on the wave,
And lie on the sea like the gloom of the grave,
And the troubled old ocean moves slow on his bed,
Then sadly he murmurs a chant for his dead.

When out on the waters, the mist and the cloud
And the darkness are swathing the sea in a shroud,
And the curtain of night overshadows the wave,
There swells to its marching the dirge of the brave.

The sigh of the billows is heaved o'er their fall,
The mirk of the mist is their funeral pall,
The gloom of the storm is their funeral gloom;
And the tears of the night are wept over their tomb.

And though o'er their resting-place love may not weep,
There is mourning for them on the face of the deep,
There are requiems sung on its storm troubled breast,
While they lie in the depths of its quiet at rest.

D.

POLITICS IN NOVA SCOTIA.

THERE are, in every country, circumstances which give peculiar phases to its Politics. In the United Kingdom of Great Britain and Ireland they possess characteristics sufficiently marked to distinguish them clearly from the Politics of other nations. There the "Landed Interests" play their part; there the "Disestablishment" question exerts its powerful influence. In Germany we find something different. There the main threads of the warp upon which the web of political life is woven, is the struggle between Popery and Protestantism. In Italy these threads are only more brightly coloured. In Spain, anarchy, confusion, war, bloodshed and destruction of life and property, sweep away almost every trace of good government and equity, leaving in their stead a country ravaged by civil strife; a people afflicted with a chronic disease urging them to commit deeds of lawlessness and barbarous cruelty. In France we look in vain for anything worthy the name of Politics, in the true sense of the term. In the United States of America they have a character, which, though bearing great stains, and glaring blot, yet possesses many traits highly commendable. In our own Dominion there are questions peculiar to the country moulding its political features. If we find Politics, thus easily distinguished in different nations, we may naturally expect to discover peculiarities existing in local political circles of the subdivisions of these nations. In the several parts of the Dominion of Canada this is evidently the case, but yet in Ontario, Quebec, New Brunswick, Nova Scotia, and the other provinces, Politics possess, as they do in all countries, much in common.

The term *Politics*, as defined by Addison, strictly means,

"The science, or art of government, or the administration of national and public affairs." Or again, "That part of Ethics which consists in the knowledge or the practice of conducting the various affairs of a state or nation." It matters little what particular phase Politics may assume in any country, they never, so long as they lay any just claim to this designation, lose the right to be included under these definitions. But only when the politicians are men really "versed in the science of government," and have their country's welfare at heart, do Politics fully comprehend all expressed when thus defined. Therefore we infer that they have, to a greater or less degree, the *good of the state* as their object, however much this object may be interfered with by unpatriotic, selfish, or ignorant politicians. There is another element common to Politics in all ages, and in every country. The term is too often used to mean "the conduct or contentions of political parties," and how frequently do we find that questions of no small importance are overlooked in fierce party conflicts. Can we not at many, if not at all, times point to politicians who are devoid of anything belonging to statesmanship, or to others who may well be called, "men of artifice and deep contrivance"? We want not such to manage the affairs of state; we want men, who if not with

"More than mortal powers endowed,"

are possessed of that education, vigor of mind, sterling integrity, and force of noble character which will inspire the grateful hearts of posterity to sing of them the song that Scott has sung, and many a heart has echoed, of Pitt and Fox.

"Theirs was no common party race,
Jostling in dark intrigue for place;
Like fabled Gods, their mighty war
Shook realms and nations in its jar;
Beneath each banner proud to stand,
Looked up the noblest of the land,
Till through the British world were known
The names of Pitt and Fox alone."

These two leading characteristics of Politics are common, to a greater or less extent, everywhere. The first—the good of the nation—cannot be carried to excess. The second—party spirit—is always best where least found. It would undoubtedly be an unwarrantable assertion, to say that it is wholly unnecessary. When kept within its proper sphere,—entirely subordinate to the country's welfare, it may, in some degree, be beneficial, but when it occupies too prominent a place, it is certainly highly injurious, and tends to sap what is good and pure from any government.

Passing by minor points which may be common to different countries, and leaving other nations to work out their "manifest destiny," developing or remedying their peculiarities, we turn to our own Dominion, and especially to Nova Scotia. In the several provinces of Canada we can recognize the two leading features of Politics already mentioned. This fact no politician can honestly deny. Again in each province they have their peculiar phases, not so

plainly evident as the differences between England and Germany—Spain and America, yet they exist. The physical geography, the nature of agricultural and mineral resources, the manufactures, the climate, religion, and variety of race,—all these and other points of diversity, mould the features which enable us to distinguish the local Politics of Ontario from those of Manitoba: of Manitoba from those of Prince Edward Island: of Prince Edward Island from those of Nova Scotia.

In order to ascertain the political peculiarities of our Province, we need only know what business is intrusted to our Legislature. It is said to have "control over local matters, such as the administration of justice, education, public lands, mines, and minerals." Now what do we need that the country and people may be benefitted by the existence of a Provincial Parliament? We want men of education and ability; men who understand the requirements of the Province, and who are willing to spend their lives in promoting its best interests, even if they be obliged to sink into the grave without having enjoyed the luxuries of wealth, but not

"Unwept, unhonoured and unsung;"

men who will act uprightly and independently, and of whom it may be truly said,—they

"Spurned at the softid lust of pelf,
And served their Scotia for herself."

Are there no such men in our country? We hope there are. It would be cynical were we to answer negatively; but there are not enough of them. We want more real men, worthy the high title of true manhood. Were we to judge the character of those who tread the political paths of our land by the newspapers, we would justly conclude that there is room for vast improvements on the very best. The organs of either party seem to delight in villifying their opponents. If we take these journals as a criterion, our verdict could only be—"They are all corrupt; their works are vile: not one of them doeth good, no, not so much as one." Such is in reality the language of the Press of Nova Scotia.

We require more men like the "dear departed HOWE," whose inspiring eloquence, powerful vigor of mind, and integrity of principle, together with a true statesmanlike spirit, will leave behind them a halo of merited praise. Let Howe's political faults, and few failures—for who is free from such?—be culled and collected, and when placed side by side with the beneficial fruits Nova Scotia has reaped and is still reaping, from the seed well and carefully sown by his liberal and patriotic hand, they will sink into insignificance and his country will ever bear in grateful remembrance, the man who, having nobly spent his life in her service, now sleeps beneath her soil.

"Mourn genius high, and lore profound,
And wit that loved to play, not wound;
And all the reasoning powers divine,
To penetrate, resolve, combine;
And feelings keen, and fancy's glow,—
They sleep with him who sleeps below;
And if thou mourn'st, they could not save
From error him who owns this grave,
Be every harsher thought suppressed
And sacred be his last long rest."

Now, suppose we have the requisite men, have we anything for them to do? To judge from the late local election contest we would naturally be lead to say "We have not." Have our Legislators faithfully attended to the work assigned them? The term, "administration of justice" seems to be chiefly used in a technical sense. It is generally applied to our country courts. There, we believe, our Judges do their duties promptly, acting in a manner becoming their high dignity and responsible office. But how seldom do we hear men

ask whether or not our politicians administer justice to their constituents and country with unimpeachable impartiality?

First, with regard to our "Roads and Bridges," do our people receive proper justice? To answer this, we ask another question. What is our "Road System?" Some time ago we applied at the office of Board of Works, for information on the subject. We were told by the man in charge, who ought to be good authority that "there is no Road System. It is a good canvassing agent, and that is about what it amounts to." We consulted the Revised Statutes, but could there discover nothing worthy the name of *System*. Are our politicians faithful ministers of justice in allowing such a state of matters to continue? We do not intend even to suggest an equitable "Road System," but we are aware of the fact that one is sadly needed. To provide one is the work of Representatives.

Then there are our "Liquor Laws" which are good as far as they go. Now, is it justice to any people to have good laws, and not have them administered, but openly violated every day under the very eyes of those who made them, and of those appointed to carry them out? Yet this is done with impunity. We want wise laws, and when we have them, justice demands that they be strictly enforced.

Again, there is another subject, and one of great importance. We have a good Free School Law. We want to see it properly administered, and impartially carried out. There should be no winking of authorities at little innovations here and greater infringements there. The men who manage our educational matters ought to be independent and upright, crouching to no party, and free from political influence. How can this be attained? We do not here pretend to go into details, and labor to prove that there is need of reform. That has been already done. Neither do we go further than to make one suggestion. The Council of Public Instruction should not be composed of members of the government. Our educational interests are too sacred to be used as levers to maintain one political party in power, or to hoist another overboard. But just as long as our Council of Public Instruction consists of government men, just so long will our School Law be perverted to serve the lower aims of selfish politicians. Were the spirit of Swift to arise from the dead, we might reasonably listen, and not in vain, to hear it say of such men: "The man who can make two ears of corn, or two blades of grass, grow on the spot where only one grew before, would deserve better of mankind, and render more essential service to the country, than the whole race of politicians put together."

Next, what is the character of political contests in Nova Scotia? Are questions of public interest discussed? Are the people justly dealt with on all such occasions? It is true we do not hear of bloodshed, and but seldom of violence. Our elections pass off quietly, without the clashing of swords and daggers, or the sound of the fatal lead as it lays a fellow being low. But do we not find influences silently sowing evil seeds of discord and immorality among many of our people? Do we not too frequently find our canvassing agents instilling into the minds of our electors, by precept and example, the corrupting principle of bribery, and dispensing that which causes greater destruction than the leaden bullet—impure intoxicants? There are other evils connected with electioneering, which are extremely prejudicial to morality, and true manhood. Legislation has improved these matters somewhat, but much room yet remains for more effectual reform.

It is here necessary to glance at the character of the Press. Do we find our Journalists fearlessly and independently advocating what is right, for its own sake, and defending their country's weal? Do they keep party spirit in its proper place? Do we find them supporting good and worthy men

who labor faithfully; and denouncing those who wrong their constituencies? Sadly we answer,—"No." We may have read, day after day, during our late election, the political sheets which grace, or rather disgrace our land, and what do we find? questions of general interest, and importance carefully kept in the back ground, if at all noticed; party spirit running high; and what are the party cries? In vain we look for any. In absence of such, column after column, is filled with bitter personal abuse, offensive implications and countless sophisms. The organs of each party laud their own men extravagantly, and denounce their opponents outrageously. No reliance can be placed in either side. The only way to come near the truth is to add both sides together, divide by two, and then, with Mark Twain, deduct about fifty per cent, and be very cautious about the remainder. Were Charles Dickens to appear in Nova Scotia, he would be sorely grieved to find so many descendants of the "Eatanswill Gazette," and the "Independent," still rearing their heads with marvelous intrepidity. Just imagine him drying his tears as he beholds the dying agonies of the "British Colonist," and then watch him trembling with anxiety as he sees the "Morning Herald," enter upon the scene. He wonders if it will start on an independent and upright career; but is fearful lest he be disappointed.

We cannot hope for justice in our political papers; there, government subsidies have their influence; there, party spirit rules with a strong hand. Our papers are the criterion by which to judge our election contests, and are either conducted in the manner most beneficial to our country? Certainly not. Where then are we to look for justice? To men who will rise above the present low state of political life in Nova Scotia, impart new vigor, and inspire a high sense of honor and integrity. We want such men to manage our papers, to fill our Legislative Halls, and positions of trust and responsibility. Then, and only then can we hope to see our provincial Politics enjoying a life of health, vigor, and usefulness promoting the best interests of Nova Scotia, causing her to flourish and grow fat. Then shall she proudly bestow merited praise and blessing on her faithful Politicians.

OUR EXCHANGES.

We have received the first number of a paper published by the students of Mount Allison University under the title of the *Eurhetorian Argosy*. As appears by a modest little leader the paper "has been in existence for several years past, though heretofore published but orally." We are, on the whole quite pleased with it. The articles are mostly spicy and free from the curse of college papers—bombast and affectation.

Wood's Household Magazine is well written and well filled. In an article on "Gentlemen," the Editor says:—"and takes his diploma with all the blushing honours thick on his vacant head." Perhaps he speaks from experience, but we should think not, for here it takes one four years of hard work before he can stand any chance of taking honours; and by that time all the blush is pretty well worn out of him. In fact this talk about students graduating with honours and without brains is mere nonsense. All who have made good marks at good colleges can afford to smile at it.

The *College Herald* comes from Lewisburg, Pa., and is given to poetry. The last number contains the longest poem we have seen in a College paper, and one of the best. Noticing an article entitled "The way of transgressors is hard," we expected to find some deep Theological discussion, and were agreeably disappointed in meeting with an elaborate argument against eating too fast.

We rank *The College Olio* among the best of our exchanges. It has a good article on "Independence," one with which we agree *in toto*. What it says about "Freshmen" seems to us rather a blissful dream than a blessed reality. Freshmen are not of that type down here at all. They think the *Soph.* a fool, the junior stupid, the Senior a compound of both, the Faculty the source of all these evils, and themselves the chosen people. At least, so we thought two years ago. The *Olio* would please us better, perhaps, if it did not take up one third of its space with "Personals" and college news.

The *Westminster Monthly* is good. One feature in it we like particularly. Most of its articles are short and free from the "gush" that makes many college papers ridiculous.

The *New York School Journal* contains a great deal of information about American schools. We do not think that the sensational serial story, which occupies a page, is the best feature of the paper, but rather the contrary.

The *North-Western College Chronicle* can hold its own, we think, though it has not that best quality of college papers,—short articles. We have the same objection to urge against it as against the *College Olio*.

The *College Courier* has a great deal of matter, and is fond of poetry, but its articles are rather long, and are too often disfigured by such expressions as "might had," "from here," &c. It speaks, too, of "Cedars tall upon the hills of Palestine." We always thought they were found only in Lebanon.

We have favourably noticed the *Niagara Index* in another place, and have nothing to say about it here, except that it new name for the *Index Niagarensis*, of happy memory.

The *Archangel*, St. Michael's College, Oregon, is our smallest exchange, but far from the worst. It is the farthest west of a of American college papers, and we are the farthest east.

Perhaps the *Union College Magazine* is the best of our exchanges. The last number does not contain a single inferior article. We believe in what it says about "Wit and Witticisms," but we do not believe that "it is not the genius that leads his class, but the man of mental toil." We think that perseverance is one of the highest ornaments of genius; and that the leaders of mankind have been men of great power as well as hard work. Typographically, the Magazine is a gem.

The *Packer Quarterly* pleases us very much. The articles are short, well written and interesting. We are not prepared to say that we think the plan of publishing a college paper once in three months is better than our own, but we do think that it tends to ensure more satisfaction to the editors, and perhaps more pleasure to the readers.

We have received the first two numbers of the *Acadia Athenæum*, published by the students of Acadia College. Outwardly it resembles the *Gazette* before it assumed its new dress. The articles are good but one or two of them are rather long and ponderous, and the report of the debating societies sounds very much like bombast. The one without a name which occupies four columns of the first number and as much of the second, seems to us a perfect example of heaviness. Yet, on the whole, the *Athenæum* is creditable to its editors and to Acadia. We welcome it as a valuable exchange.

In addition to the above we have received the following exchanges since last issue:

Illini Champaign, Ill.; *Qui Vive*, Shurtleef College, Ill.; *Rapid Writer*, Andover, Mass.; *Star*, Berwick; *Seminary Budget*, Sacramento Col.; *New York School Journal*, New York; *New England Journal of Education*, Boston; *The Collegian*, Mount Vernon, Iowa.

Dalhousie Gazette.

HALIFAX, N. S., JANUARY 16, 1875.

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THE year 1874 has already been numbered with the past. No great or striking events have marked its course. No mighty wars or pestilences have swept over the earth; nor have any great and momentous political changes contributed to the advancement of the human race. There have indeed been rumors of war, and the clouds are gathering black and lowering over Europe, that threaten ere long to break with destructive fury. But from all such things the past year has been comparatively free. Still many events worthy of chronicling have taken place. To record these is the duty of news papers devoted to the service of the general public. But among others things deserving of notice, there is a goodly proportion of matters pertaining to education. We shall endeavour in brief space to set these before our readers.

First, in our own Province we must advert to the attempt of the Bishops of the Roman Catholic Church to overturn our system of free non-sectarian education. In this College we uphold no one system of doctrine and dogma. We are free from the bias of any sect, and as such we are surely entitled to make a plea in favor of non-sectarian education. We might possibly speak in favor of a system by which religious and sectarian education should go hand in hand, were such a thing possible. But it is not; we therefore dismiss the subject.

Higher Education has not been entirely neglected during the past year. The Governors of Dalhousie issued a circular to the governing bodies of the other colleges, requesting a conference to deliberate upon the interests of higher education in general and the advisability of establishing a central university in particular. By the authorities of Kings College, we are assured, no material objections will be raised, though they were prevented by particular reasons from giving attention to the matter at the time. But from Acadia and Mount Allison replies were received, very polite truly, but couched in the most chilling negative. We had indeed scarcely expected anything else, but our contempt for the display of narrow sectarian spite and bigotry is none the less on that

account. Of course any other reply to the invitation was not to be hoped for. To possess a little college under one's own thumb, with a patent theologico-arts curriculum adapted to the wants of fledgling ministers; to rear the bantlings of the church in an atmosphere free from the remotest taint of unorthodoxy; to mingle disquisitions upon the true meaning of the terms, "predestination" and "election," or concerning the right interpretation of *baptizein*, with the other, and (in their estimation,) less important work of a regular Arts curriculum; and last, but not least, to draw from the Provincial Treasury \$1400 per annum—all these are advantages far too important to be sacrificed without a struggle. We intend no disrespect to the members of the governing bodies individually; but the spirit displayed in refusing even to *treat* of a question so important, is we repeat, bigoted and narrow minded in the last degree. We would just call the attention of the members of parliament to the fact that, while a law providing non-sectarian, *public* education is on our statute book, the grant from the Provincial Treasury to the various denominational colleges vitiates the system and renders it inconsistent with itself. One would think that for consistency's sake alone, the grants should be withdrawn.

It is not only in our own Province that the movement for consolidation of educational resources is going on. The matter is being discussed in Ontario; and those who feel interested in the subject will find some most valuable remarks in the "Current Events," of the October No. of the Canadian Monthly. In the States, the question has been discussed both with respect to the separate states, and to the educational interests of the whole Union. Among the former, Ohio seems to afford a parallel to our own Province, it having no less than 33 colleges, some of which have the magnificent attendance of five students. With regard to a university for the whole Union a very animated discussion has been going on. When such great educators as Presidents White and Eliot, have been discussing a question, it ill becomes so little a bird as we to set up our pipe. We therefore refrain. The results arrived at so far seem to be that, as respects culture, the proposed national university would be a decided gain; but that this would be counterbalanced by the evil effects of political association. The latter can scarcely be so dangerous as some would have us believe; for in California, where they have for the last few years left the interests of higher education to private generosity, all such schemes have been abandoned, and a magnificent new university has been founded by the state.

A proposal deserving of notice was thrown out by Mr. Hale in the July number of "Old and New." The States are full of Colleges. Each of the leading ones has its partisans loudly asserting the pre-eminence of their Alma Matr, and proclaiming the Scholastic value of its degrees. The question naturally arises, is an average graduate of Harvard, an equal or superior scholar to one of Yale, of Williams, of Amherst, or of Princeton? To ascertain this, Mr. Hall proposes to establish certain prizes for inter-collegiate competition—one, if we remember rightly, for the best English Essay, one for

the best Latin Essay, and one for the best solution of some mathematical problem. This competition says Mr. Hale, in the space of three or four years would discriminate pretty fairly the value of the degrees conferred by the different colleges. Something of this sort has been done by the establishment of the competition in oratory and essay-writing, both among the separate colleges of each state, and among certain of the colleges of the Union. The objection to both of these schemes seems to be that the subjects for competition are such as will exhibit rather individual capacity for composition and declamation than the thoroughness of the collegiate training in Classics and Mathematics. To our mind, Chancellor Crosby's proposal to establish a competitive examination in these latter subjects is much more feasible.

We intended to have adverted to some reforms in the higher education of Prussia, and to the results of the local examinations at Oxford and Cambridge. But our space is exhausted and we must close by hoping that the coming year may not pass without initiating some change for the better in the higher education of our own Province.

We seldom find fault with any of our exchanges. We know from experience that the Editors of a college paper are placed in the most unfortunate position in the world. If they try to make their paper interesting or instructive, they have to neglect their college studies; if they give proper attention to the latter, they can hardly do their part in the former with satisfaction to themselves or benefit to their readers. The chief interest of their paper must be in the contributions it receives from other students, or from graduates, and not in its editorials. Consequently, when we are severely criticised in non-college papers, we bear the infliction in silence. We never feel inclined to answer them; sometimes because we know the criticism has been deserved; sometimes because it is worthless, and an answer would be absurd; and very often because the critic is not worth the trouble of a reply. We have noticed, and it is a remarkable fact, that, among our college exchanges especially, those who blame most are most deserving of blame. It seems that a really good paper notices chiefly the good points of its contemporaries, while a worthless one seizes only on the bad. If the reverse were the case, it might be better both for critics and for criticised.

To prove what we have said we need only notice one or two examples. We shall first take that of the *Niagara Index*, not from anything remarkable either in the paper or the criticism, but simply because it is the first that came to our hand. It says we are the driest of its exchanges, and asks us to be more lively. We know we are dry in some ways; for example, we are not given to "gushing," except on rare occasions; but as we wished to discover the particular views of the *Index* on the subject of dryness, we read that paper through from beginning to end. The first article gravely tells us that Astronomy "has for its object the physical well-being of our planet;" and proves the existence of God from the "light that shrouds the marvels of nature." The second is

a slander on Queen Elizabeth. The third explains how it is that "a rolling stone gathers no moss," in a literal sense! The fourth aims at sublimity and takes just one step beyond it. It is about Niagara. The first sentence of the fifth is an error, the second a truism, and all the rest are built on these. The sixth article contains some facts about ancient Roman History that "every school-boy" knows; and some fancies about modern Roman History that no sane man believes. The Editors fill two columns with the news that the paper has changed its name, and that they hope to make it respectable. We sincerely hope they will. The next article treats of compulsory education; and the writer candidly states that he does not care whether it be beneficial to the people or not. The ninth informs us that Shakespeare was a very fine writer, and the tenth, gives some examples to prove the fact. This refreshing information is plentifully decorated with second rate figures of speech, borrowed at second hand, and spoiled in the borrowing. We cannot deny, after all, that there are some good points about the *Index*. The type is good, and the pages are cut; and one or two of its extracts from other papers are not bad. But our space is filled up, and we must close. We may notice one or two of our friends, the critics, next time. Meanwhile, let our readers see for themselves, if what we have said about the *Index* is not strictly true. We feel bound to say that if liveliness consists in verbosity, mis-statement, childishness, and bigotry, we are thankful that our contemporary has been constrained to call us dull.

THERE are 10 students attending the Presbyterian Theological Seminary in this city, this term. Two Senior, W. P. Archibald, B.A., Wm. Bruce, B.A.; Three Middle, Wm. Ross, B.A., D. F. Creelman, B.A., and Thomas Murray; Five Junior, John A. Logan, Don. McLeod, B.A., D. S. Fraser, B.A., Dan. McGregor, B.A., and B. K. McElmon. This institution is to have its staff of professors enlarged by the addition of Rev. Mr. Pollock, who has been appointed by the Kirk Synod.

THE Annual Examination for the "Hunter Prizes," given by C. D. Hunter, Esq., to be competed for by the students of the Presbyterian Theological Seminary, Halifax, took place on the 17th ult. Two prizes of \$50 and \$30, respectively were offered to the middle and senior students. The examination was on a portion of the Greek Testament, and Vol. III. of Hodge's Theology. The first prize of \$50, was won by D. F. Creelman, B.A., '73, who stood only 3 per cent above W. P. Archibald '72, to whom the second was awarded. A prize of \$40, was given to the junior students; examination in a portion of Greek Testament. D. S. Fraser, B.A., '74, was the only competitor. His examination was very creditable, and he received the prize.

A FRESH who reads *Lucian*, and attends the theatre, was lately heard exclaiming in his sleep;—"A pony, a pony, my kingdom for a pony."

THE *Eurhetorian Argosy* of Mount Allison, takes the opportunity in its first issue, of criticising a statement made by Professor LYALL in his opening address to the effect that at King's College there is no place assigned to mental science "except it be Logic," and that he believed the "same was the case with other colleges as well." This the *Argosy* appropriates to Sackville, and after an elaborate refutation says that it fails to see how Professor LYALL can justify himself. We don't know how *he* would do it, but we think we can, or at least we shall try. In the first place it is by no means easy to procure a Mount Allison Calendar; the Wesleyan Book Room as a general thing not being supplied with them. We have however got hold of one and we extract therefrom the following bits of information. The Rev. C. Stewart, D.D., is Professor of *Theology, Moral Science, et cetera*, and James R. Inch, Esq. A.M., is Professor of *Rhetoric, Logic, et cetera*. By turning over a little farther we discover the astounding fact that Mr. Inch is likewise principal of the Female Academy, and teacher of *Language, Logic, et cetera*, in that institution. Let us consider this a moment. A Faculty of Theology cannot be conducted (in any other place than Sackville) with fewer than two Professors. Moral Science requires another; and another must be assigned to the branches signified by the mysterious *et cetera*. Mr. Inch, it will be seen, occupies the places usually filled by a Professor of Rhetoric and Logic, a Professor of Classics, a Tutor of Modern Languages, a Boarding School Master, and discharges whatever other duties may be entailed upon him by the branches included under the two *et ceteras*. From the above facts our readers are warranted in drawing one of two conclusions. Either the Rev. C. Stewart and Mr. James K. Inch, are capable of efficiently discharging the duties which in any institution conducted upon a similar plan are found to engross the *whole time and attention of six Professors, a Tutor in Modern Languages, and a boarding house keeper*; or else the editors of the *Argosy* by declaring "that the Mental and Moral Sciences are amply provided for" at Sackville declare in effect that the intellectual tastes of the Sackville students are on a par with the physical appetites of those semi-barbarians who are content to eat their food from utensils whose contents are not less varied and less disgusting than those of the Witches Caldron in *Macbeth*. In fact when we come to look more closely into the matter we are convinced that Dr. Lyall erred on the side of lenity. He assumed that these branches were omitted entirely. He should have condemned Mount Allison at least, for degrading and burlesquing those noble sciences to the instruction of which we are happy to say, his whole time and energies are devoted.

THE TRUE OBJECT OF EDUCATION.

THERE are two lights in which this subject may be viewed, and if space permit, we will try and present them both to our readers. First, as it has reference to the student himself, and secondly, as it has reference to those with whom he may come in contact.

I. The importance of obtaining the correct solution of this

problem, no one will dispute: for according to the solution at which we arrive, must we allot the higher or the lower rank to certain departments of study. As students, it surely behooves us, in an especial manner, to have a distinct and definite conception of the object at which we are aiming. If the seacaptain has allowed himself to grow "rusty" in navigation, he can scarcely expect to make the desired port with care and safety. If the general has but unsatisfactory and contradictory reports as to the whereabouts of the enemy, he cannot hope successfully to surprise him. The painter who wishes to portray on canvass a very beautiful landscape which he has seen some time past, and of which he has consequently forgotten many of the minute details,—so important in themselves,—cannot expect to present the picture, when completed, anything like the original. And so we, if we are walking, as it were, in the dark, very uncertain as to what we are aiming at, must not be disappointed if we fall very short of what we could wish.

At first sight the careless reader may say "Why, what an ado you are making about nothing. The object of education is, of course, to obtain knowledge." We grant that what you say seems very reasonable, but is mere knowledge the true, the real aim of study? Is this the highest end for which we strive? Suppose we take this for granted, and that after years of study we have stored our minds with much valuable information, do we not find that the longer we continue this operation, the more easily we acquire fresh truths? And how comparatively light we find a task that we once thought we should never be able to master. How are we to account for this great change? Why just this way: we have been exercising our faculties and consequently they have become developed. Were we to continue to do this, they would become proportionately more developed. Does not this throw some light on the subject? Does it not indicate to us the importance of attending to such studies as will most develop our minds and thus make them easily susceptible of truths? The end of education is something more than the opinion, now unhappily so popular, that it simply means to acquire what is written in books in the quickest way and in the greatest quantity. It is the development of the mind of the student, and knowledge is principally valuable on this account, because it is the mean through which this development is accomplished.

We do not know that this question "Whether is the acquisition of knowledge, or the cultivation of the intellect—the power acquired, through exercise, by the higher faculties of a more vigorous and protracted activity—the real end of study?" has ever been regularly discussed. Indeed so clearly has the former alternative seemed to some persons the correct solution of it, that they have thought it was a subject scarcely admitting of debate. The consequence of this has been that studies of far greater importance and real value have been degraded beneath those which now find favor with the multitude, and which are in themselves of comparatively little utility. How are we to account for this choice? Why obviously enough. They suppose (and at first sight it would seem to be the case) that it is simply absurd to question whether truth, or the endeavour to get truth, is most valuable. They say that common sense compels us to accept the first of these alternatives. The existing misapprehension is founded on this view, but let us see whether it be correct or not.

When we become acquainted with any truth, it immediately loses much of its value in our estimation. We now treasure it up principally on account of the assistance it may afford us in our future researches and discoveries. If our sole end were to acquire so many truths—to have so many facts at our command, which we could call for and

bring forth at any moment—we might get to work at once, and, provided we have a good memory, hope to accomplish in our short lives some considerable amount of the almost endless task we have undertaken. But would we find much pleasure in this? Would it not be hard dry plodding? Why, the original discovery of one truth, be it ever so small, while it calls into activity perhaps a large amount of mental energy, gives us more pleasure than to make ourselves master of a thousand facts, which scores of people have known before us.

And this very clearly explains why the sciences studied with the keenest interest are those in a state of progress and development. Absolute certainty and absolute completion would be the paralysis of any study, and the very worst thing that could befall us would be the full and final possession of truth which we now strive after so earnestly, and which many suppose would form the culminating point of their happiness. "It is ever the contest that pleases us and not the victory. Thus it is in play: thus it is in hunting: thus it is in the secret of truth: thus it is in life. The past does not interest: the present does not satisfy: the future alone is the object which engages us." Pope has expressed it all in that one line:

"Man never is, but always to be, blest."

We have said this question has never been regularly discussed, but yet all, both in ancient and modern times, who have seriously proposed it to themselves, seem to have solved it in opposition to the ordinary opinion. Many passages might be quoted in proof of this, but two must suffice. The first is from the ready pen of Malebranche, and is clearly stamped with the *naïveté* of its author, "If I held truth captive in my hand, I should open my hand and let it fly, in order that I might again pursue and capture it." The second, though so well known and so often quoted, has lost none of its profound sublimity, "Did the Almighty, holding in his right hand *Truth* and in his left *Search after Truth*, deign to tender me the one I might prefer, in all humility but without hesitation, I should request *Search after Truth*."

The reason why the opinion, very generally held in regard to the comparative importance of the different branches of study, is not only incorrect, but directly opposed to the truth, may, we think, be found in the fact that many persons have formed a wrong estimate of the true end and object of education. They erroneously regard the cultivation of our faculties as subordinate to the acquisition of knowledge, and consequently they suppose that those departments of study which supply the student with a greater amount of facts, are far to be preferred to those which are of the greatest value as a means of intellectual development.

[It has turned out even as we feared. Space will not permit us to write more this week. In a future number of the GAZETTE we will have a few words to say in regard to the second part of our subject.]

We clip the following from an editorial notice in the *Argosy* of a meeting of the Eurhetorian Society.

"Mr. M. R. Knight, advocated the affirmative in his usual eloquent and impressive manner. * * * Mr. F. H. Wright spoke in reply, his speech being replete with telling arguments."

When we inform our readers that Mr. M. R. Knight, and Mr. F. H. Knight, are the literary editors of the *Argosy* they will see the reason of our inserting the above, and the pertinence of our asking the question "Who is y^e modest man."

THAT SAD PLAINTIVE CRY.

A sad plaintive voice on the midnight is swelling,
Of misery deep and of sorrow 'tis telling;
So gently so softly its whispers are falling,
It pierces my bosom, that pitiful calling.
Such a story of woe does it tell in its crying,
Such a burden of sorrow; methinks it is dying;
'Tis calling for aid, and its strength must be failing,
For fainter it comes now, the sound of its wailing.
His cry is so touching, it stirs my compassion;
I can't let him die in this desolate fashion;
Like a pure spirit mourning the presence of evil,
It seems—scat—get out—send the cats to—well, to some

place where they wont keep me awake at night with their infernal howling.

Dallusiensta.

SOPH. to Classical Prof. after Sessional Examination:—

I am going to be at leisure this summer, Professor, and intend devoting my time to the perusal of the Classics. Now, Sir, what works would you advise me to read?

Prof. You're going to be at leisure this summer, are you?

Soph. Yes Sir.

Prof. Well, study up the Grammars, Mr. ———.

In class the other day a Sophomore gave an admirable translation of one of the odes of Horace. A few well directed questions, however, soon discovered the true state of affairs, and brought on the luckless Soph. the remark that he seemed "to have a much better knowledge of the translation than of the original." His pony must have run away with that student: he will not be in a hurry to mount again, we should think.

A FRESHMAN, having overheard one Senior tell another that the sentence "Fœnum habet in cornu" should be translated, "He is a dangerous fellow," rather surprised a group of fellow-students by exclaiming excitedly "I tell you boys he has hay on his horn." His benighted Class Mates, however, failed to catch the meaning of this display of erudition, and could only account for such an outburst on the part of their comrade by the supposition that much learning had made him mad.

NATURAL PHILOSOPHY NOTES.

THE worthy professor of Natural Philosophy gave the class some most interesting and valuable illustrations lately. Among the most important are:—

A drunken man will, if, *he understand his business*, when standing still straddle his legs and turn his toes out. One of our Juniors says he has tried the experiment, and has no doubt that after a trial or two it will succeed admirably.

The Professor is of opinion, owing to the extraordinary development of risible faculties displayed by the various members of the Class, that its centre of gravity resembles that of a ring, in being nowhere.

That noble tin equine, who by his furious prancings illustrated the principle of gravity to last year's class, has, it is supposed, taken an opportunity to "go to grass" during the vacation, and has not yet returned from the pasture.

An extraordinary phænomenon appeared the other day in the class room, viz: a student without a gown. If it occur again, the Professor declares it must be thoroughly investigated and its causes traced.

Clippings.

ONE of our Sophs. lost his "Trigonometry" lately. The finder reports that he found the following written on the fly leaf:

Volo hunc librum
Esse in inferno:
Ego Mathematicas
Vehementer sperno:
In quis ullum bonum
Ego numquam cerno.

—University Review.

Very good, we would like to see said Soph. in our Mathematical room for a week.

A kind of flute dating back to the age of polished stone, has been found by E. Piette in a layer of charcoal and cinders, in the bone cave at Gourdan, Hants, Garrone, France, associated with flint implements of neolithic types. The instrument has two well made holes, and is made of bone. This is the first discovery that even hints that pre-historic men had any idea of musical instruments, and it places the history of music further back than ever before.—*Vox Humana*.

Referring to the above we would remind our musical friends that in the *Vox Humana*, at the moderate cost of one dollar a year, they may obtain a large amount of useful information in regard to music, and a great variety of new tunes.

MESSRS. SAMPSON, Low & Co., have in the press a "Romance of Acadia Two Centuries ago," from a sketch by the late Charles Knight. This is a tale founded on the early history of Nova Scotia, begun by Charles Knight and finished by his daughter and grand daughter. It will fill 3 vols.—*Athenæum*.

THE first of a series of stories by Mr. Edward Jenkins, M.A., entitled "Legends of Muskoka" will appear in the September number of the *St. James Magazine*. Muskoka is a well known district in Canada devoted to free grant settlers.—*It*.

Personals.

EDMUND MOORE, M.D., C.M., is practising the healing art in Buctouche, N.B.

S. N. MILLER, G. A. Balcom and P. N. Balcom,—Medicals of '73-4 are studying Medicine at the University Medical College, New York.

N. F. CUNNINGHAM, Medical of last year is training the youth of Upper Stewiacke.

R. G. SINCLAIR, is teaching at Owen Sound, Ontario.

QUEEN'S COLLEGE, Kingston.—"The Theological Classes opened this week, and the divinities have been hard at work with their Matriculation examinations. Nova Scotia, which has contributed largely to the number of Ministers of the Church of Scotland in Canada, has again sent two of her sons to the Theological Hall. These are Mr. W. C. Herdman, B.A., and Mr. John McLean, both from Dalhousie University, Halifax. We give them a hearty welcome to Kingston, and hope they will enjoy their stay among us, so that when they return to their native Province, it may be with the most favourable impressions of Ontario, its people and institutions."

Since the above appeared in *Queen's College Journal*, the above named students have been examined, and both been successful in gaining scholarships. The numbers stood as follows:—Mr. Herdman, average 81; Mr. McLean, 62. The subjects for examination were: Hill's Lectures, Confession

of Faith, Greek Testament, and Mark's Gospel. This is creditable to the young men, especially as having been busily employed up to the time of their departure, they had not much time for preparation. The scholarships were of equal value,—fifty dollars each.—*Church of Scotland Record*.

MR. C. McLEAN, for two years a general student at Dalhousie, is, we learn, studying Theology, at the Presbyterian Seminary, Montreal.

THE Kritosophian Society, which for some weeks seemed likely to fail ignominiously, has again become quite vigorous. A lively debate was held last Friday night on the question "which has had the more beneficial effect on Europe, the influence of France or that of Germany?" All the speakers seemed to have enough to say, and the discussion was carried on throughout with great good humour. The Germans carried the day by one vote; a result owing, perhaps, to the fact that all the members then present study French. The subject for debate to-night is of practical value to every student. It is the following: "Is it more advisable for a student to cultivate the faculty of writing well than the faculty of speaking well?" Besides this, a paper will be read by one of our graduates, and we strongly recommend every student who likes to hear an interesting article well read, to make a point of attending punctually at the hour.

THE following subscribers have paid:—

Charles Robson, J. W. Jackson, Dr. McSwain, C. W. Hiltz, M.D., J. R. Coffin, Edward H. Owen, Prof. Lyall, Ephraim Scott, B.A., W. G. Matheson, J. Gordon MacGregor, M.A., Edward McLellan, Hon. J. McDonald, A. Fraser, Rev. P. G. MacGregor, Rev. H. McD. Scott, A.B., B.D., David Matheson, Esq., Rev. A. B. Dickie, Rev. J. J. Cameron, M.A., Rev. John Murray, Rev. E. Smith, Duncan Campbell, J. K. Noonan, Daniel Sutherland, Robt. McLellan, Rev. J. H. Chase, M.A., Rev. J. B. Logan, George P. Murray, S. James Waddell, Rev. George Walker, Rev. W. L. Currie, J. K. Hogg, R. S. Copeland, W. Gordon, L. J. Hart, Rev. George Patterson, Isaac Grant, John McKeen, Andrew W. Herdman, A. H. McKay, B.A.

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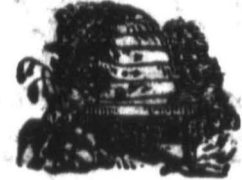
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