

Dalhousie Gazette.

Vol. VII.

Halifax, Nova Scotia.

No. 10.

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ORA ET LABORA.

Vol. VII.

HALIFAX, N. S., MAY 8, 1875.

No. 10.

CONVOCATION.

ON Wednesday morning, April 28th, the twelfth Session of Dalhousie College was brought to a close by the Annual Convocation. Since no room in our present building is large enough to contain those who yearly assemble to witness the interesting proceedings, the meeting was held in Argyle Hall. When the students, headed by the Governors, Professors, and Graduates arrived, they found the large room crowded with ladies and gentlemen. Very Rev. Principal Ross, D. D., presided. On his right hand sat the Hon. Sir William Young, Chairman of the Board of Governors; on his left His Honor Lt. Governor Archibald. Besides these, the platform was occupied by the Hon. P. C. Hill, Provincial Secretary, and S. H. Holmes, Esq., M.P.P., Leader of the Opposition; several Members of the Legislature; Revs. George M. Grant, M.A. and George W. Hill, M.A.; of the Arts Faculty, Professors DeMill, McDonald, Johnson, Lyall, Lawson and Mr. Liehti; of the Faculty of Medicine, Professors Reid, Gordon and Slayter; and of the Graduates, W. S. Doull, B.A., D. Stiles Fraser, B.A., C. D. McDonald, B.A., J. Millen Robinson, B.A., J. M. Oxley, B.A., Hugh McKenzie, B.A.

The meeting was opened by the Principal who offered a short prayer for the prosperity of the college and all similar institutions, after which, in a brief address to the assembly, he gave a short account of the progress of the college. Every thing he had to report was favorable. The number of students was steadily increasing. During the past Session, good health had been enjoyed by all. In a financial point of view, the college had no cause to complain, since the appeal recently made to the Government seemed almost certain of a favorable reception. Finally, everything being considered, the college was never in a more flourishing condition. He stated that during the Session just past, the total number of registered students had been 121. In concluding, he called on Professor McDonald to read the General Pass List. This list will be found below.

At this point, the Principal stated that as the Hon. Prov. Secretary's time was limited, he would now call upon him for his address. Hon. P. C. Hill rose, and in a speech fearless, full of true manly sentiment, and free from all that sectarianism with which, in regard to educational matters, our Province is cursed, won the heart of every student present. The speaker proceeded to give the students some excellent advice as to their future study, counselling them never to neglect this, no matter how little time they had to devote to it. In illustration of this, he cited Lord Derby and Gladstone, both of whom have made a name for themselves not only as statesmen, but also as literary men. In regard to the claims of Dalhousie College on the Province, he said that it had gained for itself the position of a non-sectarian University, and that on this ground it could most justly claim help from the Legislature.

The five following gentlemen, James Fitzpatrick, Louis H. Jordan, Alexander McLeod, George McMillan and Hector M. Stramberg, having been presented to the Principal by Professor George Lawson, Ph. D., LL.D., received the degree of B.A. The newly made Bachelors were addressed by the Principal, who encouraged them to prosecute their studies, and imparted good advice as to the time and manner best adapted to intellectual work. Mr. George McMillan, B.A., read the Valedictory for the graduating class. This address, on which we make no comment, we publish on another page.

The degree of M.A., was now conferred on Hugh McKenzie, B.A., and Ephraim Scott, B.A.

The prizes in the Faculty of Medicine were next distributed. The names of the winners are as follows.—

Melbourne Memorial Prize, Robinson Cox.
Avery Prizes, (Seniors) M. C. McLeod: John McDonald.
" (Junior) Kenneth McKenzie.
Obstetric Prizes, (Senior) A. W. H. Lindsay, B.A.
" (Junior) Kenneth Henderson.

Dr. Reid then presented to the Principal the following gentlemen as students who had successfully gone through the prescribed course, and were entitled to receive the degree of Doctor of Medicine and Master of Surgery.—

Robinson Cox, A. W. H. Lindsay, B.A., John S. Bethune, Casimir Robert, and W. H. Muir.

The official work of the day being now over, the Principal called upon S. H. Holmes, Esq., M.P.P., for an address. This gentleman, in a short and practical speech, expressed the warm interest he took in Dalhousie, and the pleasure he felt in seeing that so many of the students who had succeeded in carrying off prizes were from his own county. With regard to the college, he said he would do all in his power to aid its increasing prosperity.

D. B. Woodworth, Esq., M.P.P., being unexpectedly called upon by the Rev. G. M. Grant, responded in a short speech.

Sir William Young now addressed the meeting. Eloquent, and at the same time characteristically practical, he was listened to with marked attention. As a Governor of the college he said he naturally took a deep interest in its success, and that success had exceeded his warmest expectations. Its alumni, now scattered all over the Province, occupied positions of trust, and were justly proud of their Alma Mater. Then, after briefly tracing how the institution had slowly but surely won its way to the confidence of the Legislature and the community, he went on to show the nature of Dalhousie's title to the "Grand Parade." Far, however, from wishing that the city should in any wise suffer inconvenience, he stated that the passage across the Parade to George Street would not be shut up, and that the Governors, who would be most unwilling to get into collision with the City Council, or to urge any claims distasteful to their fellow citizens, were open to any fair and reasonable accommodation. He sat down amidst hearty applause.

The Lieut.-Governor also spoke briefly, and expressed the lively interest he felt in Dalhousie. Professor McDonald then announced the subject of the Essay for the "Laurie Prize" for 1875. "Public Roads in Nova Scotia, on what principle can they be best made, and maintained for the public interest?" The Principal pronounced the Benediction, and the most interesting and successful convocation ever held in Halifax was at an end.

GENERAL PASS LIST.

Fourth Year.—James Fitzpatrick, Louis H. Jordan, Alexander McLeod, George McMillan, Hector M. Stramberg.

Third Year.—Francis H. Bell, William Brownrigg, Burgess McKittrick, James A. McLean, John W. McLeod, Wm. A. Mills, John Munro, James M. Shannon, James McG. Stewart, J. C. Sutherland.

Second Year.—Robert E. Chambers, Howard H. Hamilton, George A. Laird, Harry McCully, Archd. A. McKenzie, James McLean, John S. Murray, John M. Scott, John H. Sinclair, Anderson Rogers, John Waddell.

First Year.—John A. Cairns, John M. Cameron, Howard Chambers, John L. George, Robert H. Humphrey, William Kennedy, John K. R. Law, Samuel J. McKnight, Roderick C. Macrae, William Miller, Charles H. Mitchell, George W. Munro, Edward L. Newcomb, Robert D. Ross, John Stewart, Alfred Whitman.

CERTIFICATES OF GENERAL MERIT.

First Class.—Fourth year L. H. Jordan, G. McMillan. Third year—J. W. McLeod, J. McG. Stewart, F. H. Bell. Second year—J. McLean, J. Waddell. First year—J. H. Cameron.

Second Class.—Fourth year—Alexander McLeod. Third year—Burgess McKittrick. Second year J. McD. Scott. First year—R. H. Humphrey.

UNIVERSITY PRIZES.

Fourth Year.—Classics, George McMillan; Physics, Louis H. Jordan; Ethics and Polit. Econ, Alex. McLeod; History, Louis H. Jordan; Modern Languages, Louis H. Jordan.

Third Year.—Classics John W. McLeod; Nat. Philosophy, John W. McLeod; Metaphysics, James McG. Stewart; Modern Languages, Burgess McKittrick; Chemistry, (special prize) George L. Gordon.

Second Year.—Classics, 1, James McLean; 2, Archibald A. McKenzie; Mathematics, 1, James McLean; 2, Howard H. Hamilton; Psychology, James McLean; Chemistry, James McLean.

First Year.—Classics, 1, John L. George; 2, Robert H. Humphrey; Mathematics, John H. Cameron; Rhetoric, John H. Cameron.

The special Prizes were awarded:

The YOUNG prize of \$20, for elocution—S. McKnight.

The ST. ANDREW'S prize for best examination in the classics of the second year. James McLean.

The MELBOURNE prize of \$25 and \$15 for best answers at examination of the third year, 1, John W. McLeod; 2, Jas. McG. Stewart.

The WAVERLY prize of \$60, for highest total of marks of examinations of second year—James McLean.

The ALUMNI ASSOCIATION prizes of \$30 and \$20 for highest total of marks at examinations of first year—1, John H. Cameron; 2, Robert H. Humphrey.

The UNKNOWN BENEFACTORS prize of \$30 for highest total of marks made at the sessional examination by students of any year—James McLean.

The LAURIE prize of \$20, for best essay on "Our Lake and River Fisheries"—Alex. McLeod.

The Medals offered by the Governor General of Canada for competition among the undergraduates of the fourth year—Louis H. Jordan, gold medal; George McMillan, silver medal.

VALEDICTORY.

Mr. Principal and Professors, Fellow Students, Ladies and Gentlemen:—

From the Autumn of 1871, to the Spring of 1875, the years seemed very long to us as we looked forward; but notwithstanding many hours of hard labour and anxiety, they have passed swiftly and pleasantly away, and the class of '75 are now ready to leave their Alma Mater, with the much coveted appendage to their names—a distinction, we are proud to believe, in each case fairly and honourably won. The duty of addressing you in a few words of valedictory, ere going forth to the battle-field of life, has been assigned to me—a duty I would have evaded if possible, as I have never been afflicted with the "cacœthes scribendi aut loquendi."

Graduates are often reminded that their filial affection for their Alma Mater should remain a fondly cherished feeling through life; that in whatever part of the globe their lot may be cast—whether in the land of their birth, or in foreign climes, in the far East, or the far West; and whatever vocation in life they may follow—whether professional or commercial, mental or manual—they should never cease taking an interest in, and seeking to promote the welfare of the Institution, in which their talents were developed, and the foundation of their life's structure laid. All this is very true, but still it cannot be denied that time and distance do, in many cases, greatly impair, if not wholly obliterate the attachment of Alumni for their Alma Mater. Such graduates may be called base ingrates, but on the other hand, Universities themselves are often much to blame. If the mother takes no interest in the son, after he bids farewell to the old home, no wonder that the son should soon lose all interest in the mother. If Universities do nothing to retain the affection of their Alumni, no wonder in a short time they should lose it altogether. No one will deny that the future prosperity of Dalhousie College will depend a good deal upon its graduates. If they, having attained to wealth and influence, take an interest in their Alma Mater, they will contribute of their means to render it more efficient, and will induce many a young man to attend its halls instead of going elsewhere for a collegiate education. How therefore to retain their sympathy and affection, and to make sure of the ready assistance of their tongue, pen, and purse, is a problem, which, I venture to say, our Governors and Professors cannot too soon endeavour to solve. It is not for me, perhaps, to suggest anything that might aid in the solution of that difficult question, but I may be permitted to ask:—might not the privilege be granted to the graduates of Dalhousie of electing annually, or less frequently if it should be thought advisable, a Functionary, corresponding to the Lord Rector of Scottish Universities, or the Chancellor of the leading Universities of Ontario and Quebec? One thing appears plain to me; graduates will not maintain their fealty to their Alma Mater, and contribute as they have prospered towards the supply of its various wants, if they have no share, direct or indirect, in its management. Give us then, a Representative of some sort, to sit and deliberate at least, with the College Authorities, and I am confident that there will be a larger number of graduates, who, on bidding farewell to their Alma Mater, can cheerfully and boldly say, "If I forget thee, let my right hand forget her cunning. As for ourselves, we hope that nothing shall ever weaken the affection which we now cherish for our chosen University.

In the days of Solomon, "money answered all things." If our Honourable Board of Governors, had it in greater abundance even though not "as plenteous as stones," they too could make it answer many important purposes. Of the Professors who instruct us, we are all justly proud, but we need a much larger staff. In the Inaugural Address of the

present session, this deficiency was so clearly proved, that it need only now be mentioned. Money would answer that purpose. We need larger, more comfortable, and more imposing buildings. Our class-rooms are small, badly furnished, and in no respect inviting. Our Laboratories and Museum, what, and where are they? Our Convocation Hall—there is no such place. We are assembled to-day in a building not our own. And is it not grievous to be borne that the buildings for the Medical Faculty are to be separated from those owned by the University? Much has been written and spoken on the influence produced by the old stone structure at the end of the Parade. Truly, its influence cannot be very helpful to the development of the mental and moral powers of Professors and students. We want buildings which will aid and not hinder our work, and of which we can be proud. Need I say that money would soon give us these? Further, a larger library, better apparatus, more numerous and valuable prizes and scholarship are much needed. As to rewards for scholarship, we become almost guilty of "envying and grieving at the good of our neighbours," when we learn that in Edinburgh a percentage amounting to no less than £12 falls to each student per annum, and in Oxford and Cambridge, £20. We would not like our Professors to be called fortune-hunters, nor to have our Governors constantly crying like the horse-leech's daughter "give, give," but, fellow-students, Ladies and Gentlemen, let us remember that money given to Dalhousie will answer many good and noble purposes. *Alma Mater floreat.*

Fellow Classmen:—After four years of pleasant intercourse and honest, good-natured rivalry, we are about to part, each to go his own way, and work out his own ideal. The training which we have received here is of immense value, but without resolute wills, brave hearts, and persevering efforts our lives will prove miserable failures. Day-dreams are not to be condemned *in toto*; we should have an ideal; we should hope to be more than ciphers in our generations, but there is no royal road to greatness in anything; we cannot grow to be men of power and rank in the world as the acorn grows into the oak, or the caterpillar into the butterfly; we must work, work well and faithfully, conscientiously and constantly. Having passed successfully through college, we need not hope to awake some fine morning, and find ourselves famous. The heroes of the past, sculptors, painters, poets, musicians, doctors of law, medicine and theology, men of letters, in short, the great men of the earth—"living light-fountains" as Carlyle calls them, were not idle dreamers, but resolute workers. Men of genius they no doubt were, but genius would not have enabled them to accomplish what they did, if they had not devoted their whole energies thereto, never discouraged by difficulties, but ever holding on their way, like the eagle in his upward flight when

"With his wing on the wind, and his eye on the sun,
He swerves not a hair, but steers onward right on."

Fellow Classmen:—We have only one life to live, and let us endeavour to make the best of it.

In the pursuit of wealth, learning, power, fame, let us never sacrifice principle, drown the voice of conscience, or forget the world to come.

"Perish policy and cunning,
Perish all that fears the light,
Whether losing, whether winning,
Trust in God and do the right."

In conclusion, *Fellow-Classmen:*—We part as brothers—part probably never to meet all together in this Hall again, but may we meet in the glorious Halls of Zion above, where God himself shall be our Teacher, and all the mysteries that puzzle us here shall be made plain.

Mr. Principal and Professors:—Accept our hearty thanks for your unwearied efforts to interest and instruct us. We believe that you have been strictly impartial, knowing no fear, and showing no undue favour. You have been dignified, yet complaisant, strict yet considerate. There were times, indeed when we grumbled. When any of us, filled with self-conceit, thought he was treated like a school-boy—when our essays, on which we bestowed much time and care were severely criticized—when the number of marks received at Examinations did not come up to our expectations—when unusually difficult problems were given us to solve, and very long passages of Latin and Greek to translate—when we could not go to the evening party, to which kind friends had invited us, without sitting up all night to prepare for the morrow—of course, at such times, we exercised the "glorious privilege" of complaining. On the whole however, we cheerfully testify that you have done your duty faithfully. The dullness and listlessness of some of us may have grieved you, as well as the prankish acts of others, who if they put their words into rhyme would have sung:—

"Young people will be youthful,
Professors think it wrong;
But we can't sit and listen
To lectures all day long."

For any annoyance we have caused you, we ask forgiveness; and on parting, we earnestly hope that your labours in the future may be crowned with even more abundant success than in the past. *Vivant Professores!*

Fellow Students:—After a few months vacation you will return to complete your curriculum. We wish you success, and hope you will all deserve it. Form a determined resolution to succeed, and we shall certainly hear of your prosperity, and be glad therein.

Ladies and Gentlemen:—We thank you for the interest which you have taken in us, and in our Alma Mater. Those of us who came to this city, strangers, are deeply indebted to the different clergymen and many others who "showed us no little kindness." Our residence in Halifax has been to us very pleasant. We shall never forget the friends, who took us by the hand, and welcomed us to their homes. May Halifax flourish and ever be noted for its hospitality towards the students of Dalhousie! I tell you, Ladies and Gentlemen it is the people that make the place. A magnificent city has no charms to a stranger if the people are cold and distant.

Plainly therefore you can do much to attract students to our Alma Mater. Halifax itself, too, should send a much larger number of young men to receive a Collegiate Education. You ask, what is the use of a B. A. to young men who intend to be merchants or tradesmen? I reply, much every way. They will be more successful in their business. But more, they will be better qualified to occupy positions of honour and influence in the community to which they may be called. Many of our merchants and tradesmen are occupying seats in Parliament. Would not a collegiate training help them there? We do not want illiterate men to be our rulers. But above all, our young men have intellects which need training and development. "The mind is the measure of the man." You should not make your young men mere money-getting, money-counting machines. Nothing is sadder than to allow noble mental powers to remain dwarfed and undeveloped, whilst every hour is spent in the pursuit of wealth. Valuable as money is, it does not make the man, it does not yield the highest enjoyments.

Professors, Fellow Students and Friends:—May Heaven prosper you, and smile upon all your undertakings. We bid you all farewell.

Dalhousie Gazette.

HALIFAX, N. S., MAY 8, 1875.

EDITORS.

L. H. JORDAN, '75. F. H. BELL, '76.
J. MCG. STEWART, '76. JAMES McLEAN, '77.

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While thanking our friends for their support, we would remind those who have not yet paid, that we have fulfilled our engagements, and it is time for them to think about fulfilling theirs. According to newspaper usage, the paper is sent until all arrears are paid.

THE Twelfth and most successful Session of Dalhousie College came to a close on the 28th of April. A full report of Convocation will be found on the first page. The Government has given an additional grant of \$1800, and thus removed the most serious obstacle to the continued progress of our College. A very gratifying feature of the debates on this subject is the fact that both the Leader of the Government and the Leader of the Opposition spoke in favor of the grant, while the only member who opposed it, showed that he was in profound ignorance of everything relating to any college.

In view of the importance of the Sessional Examinations, we may be allowed to suggest that too much care cannot be taken to prevent dishonesty at these examinations. We refer more particularly to those of the Medical course. If the value given to each question were marked on the paper, students would be able to form a pretty correct estimate of their success at an examination, and would thus be saved a great deal of anxiety and even of disappointment.

In the name of the Students we must thank the Rev. G. M. Grant and those of our professors who have so kindly supplied the Reading Room with valuable Magazines and Reviews during the whole term. Their generosity has been well appreciated by the majority of the students.

The Alumni Association have with great liberality offered two prizes of thirty-five dollars each, for competition next term. It is a matter of surprise to us that the attendance at the meetings of the Association is so small. The majority of our graduates reside in Nova Scotia, and they should make it a point of honour to be present.

In conclusion, we thank our friends for their support and encouragement in the past, and hope that our relations with them may continue to be as satisfactory in the future.

THE *Acadia Athenæum* in its last issue devotes four pages or about two thirds of its available space to what it thinks a refutation of all our charges against Acadia College, and denominational colleges in general. The reply consists of blunders and mis-statements mingled with a few truisms and a good many falsehoods. We have neither time nor space to mention more than a few of these.

The *Athenæum* says that denominational colleges are those "supported on the voluntary principle as distinguished from those drawing their sustenance from the state." If this definition were correct we should not have a word to say against denominational colleges, and the *Athenæum* is wasting its time in trying to prove what nobody denies. But since the definition is inexcusable nonsense, the *Athenæum* has proved nothing. A denominational or sectarian college, as any child can tell, is one devoted to the interests of a particular sect or denomination, and may be supported by the state or by private individuals. This is the true definition and according to it Acadia is entirely sectarian and Dalhousie entirely unsectarian.

The *Athenæum* then asks a number of questions which it leaves unanswered, and finally taking hold of the fact that our Charter imposes no religious tests on the professors, with characteristic dishonesty asserts that the absence of such tests permits persons to be professors "who have no moral and religious character at all." On the very same grounds the *Athenæum* would say that the British Constitution allows men "who possess no moral and religious character at all" to command the armies and make the laws of the British Empire. The fact is that the religious character of the professors is a matter of the utmost importance at Acadia, where the whole course of training, to use Mr. Hill's words, is "characterized and tinted by sectarianism," but at Dalhousie, where the whole attention of professors is directed to the regular work of the Arts course, it would be as absurd to find fault with their religious opinions as it would be to put no faith in the Mathematics of Newton, because he was a Unitarian, or in Aristotle's Logic because he was a heathen. Our professors would do honour to any community; but we have no hesitation in saying, judging from the definitions and dishonesty of Acadian professors as shown in the *Athenæum*, that the educational requirements at Acadia are a humbug and its "moral and religious" tests a pretentious sham.

The *Athenæum* repeats its former statement that the term at Acadia is nine months, and that hence their course is twelve months longer than ours. Our readers will recollect that we answered this assertion by stating that many students have passed at Acadia who have during their course taught each year in the public schools for the full term of six months. The *Athenæum* admits the truth of our statement and yet repeats its ridiculous assertion. We have besides the very best testimony for our statement that many get through in

four months. This furnishes a most convincing proof that the high pretensions of Acadia College to thoroughness and efficiency are mere pretensions, intended to deceive people who have no means of finding out the true state of affairs.

The editors then accuse us of treating them unfairly by suppressing one part of the reasons they give for the refusal of Acadia to confer with our Governors, and by ridiculing the other part. The truth is that they give two reasons: first, they had been treated unfairly; secondly, Acadia has made some progress in a more liberal line of policy, which other colleges have since been pleased to adopt. These two reasons are quite different. We ridiculed the former because it is impossible to read it without laughing; and we left the latter alone because there is neither sense or truth in it. It is absurd, because the conduct of Acadia in refusing to treat with Dalhousie, was the very reverse of liberal, and it is untrue because Dalhousie (no doubt one of the "other colleges" referred to) has been liberal from the commencement of its existence, and Acadia is as bigoted and sectarian as ever. Can our readers see anything unfair in what we said?

The whole of their reply to us is as stupid as this; but we have neither time nor space to enter into many details. Two points, however, we cannot help noticing, as they show the shifts to which Acadia has resort in order to give even such an answer to our charges. We stated that students of Acadia settle down as preachers immediately after taking their degree in Arts, and reasonably concluded from this, that during their Arts course they must also have studied theology. The *Athenæum* in its hurry to refute us, and its inability to deny the statement, tells us that these students settle down as preachers without ever having taken a theological course. This explanation may be quite satisfactory to the *Athenæum*, but we doubt if the people who listen to these preachers would be very well pleased to know that they are entirely ignorant of what they pretend to teach.

Our professional friends find fault with our statement that if Mediaeval History, Hebrew and the Evidences of Christianity were not taught in their Arts course they would have to be taught in the theological, and tell us that the same might be said of Latin and Greek. A little further on they say that many of their theological students have never taken a course in Arts. We should like the editors to explain this flat contradiction of their own statement.

The *Athenæum* then states that it is useless to publish examination papers without publishing the answers given. We may tell the editors that such a proceeding, even in a petty college like Acadia, would cost as much as the salary of a professor, and that even Oxford, the wealthiest University in the world, prints its examination papers just as Dalhousie does.

Passing over the remainder of the *Athenæum's* reply, the blunders in which are too numerous to mention, and too ridiculous to deceive anybody, we shall repeat a few of our statements, which the *Athenæum* has not attempted to deny. And let our readers bear in mind that it says it has gone over the "whole ground of controversy," and hence grants the truth of what it has not mentioned.

We stated, on the authority of the *Argosy*, that the five denominational colleges have not plucked half-a-dozen men in as many years. The real test of the strictness of an examination is the difficulty found in passing it, and hence all the high-sounding pretensions of Acadia and Sackville fall to the ground, and their boasted efficiency is nothing but a humbug.

Again, we stated that at the lowest computation the sectarian colleges cost annually \$20,000 more than they are worth. The *Athenæum* does not even attempt to disprove this most important fact.

Lastly, we showed most conclusively that the support of sectarian colleges out of the public funds is wrong in principle, and the *Athenæum* tacitly acknowledges the truth of our statement. Thus, in effect, the three most important charges which we brought against denominational colleges are not only not disproved, but are admitted to be true.

THE *Eurhetorian Argosy* after vamping and using windy rhetoric for the whole winter, has at last plucked up courage to back its tirades against Dalhousie with a few, so called "facts." We are somewhat afraid of being laughed at by our readers, for condescending to take any notice of such statements as those which disgrace the *Argosy's* column. However we are rather in want of comicalities at present, and we give the *Argosy's* "facts" as about as good things in that line as can be procured. We pass over some very elephantine chaff about Dalhousie's claim to be considered a Provincial University. In view of the recent liberality of the legislature, and of the hearty recognition of Dalhousie's non-sectarian character made by the leader of the Government in his speech at Convocation, we can afford to pass this by with the reply made by the collier who was asked why he submitted to his wife's blows: viz—that it amused her and didn't hurt him.

We pass to "the real facts of the case," as given by the Sackville organ. "Dalhousie, as all know, was built with money paid to Nova Scotia by Lord Dalhousie." We had some inkling of the conceit that reigns in the bosom of the juvenile disciple of Wesley that conducts the *Argosy*, but really we were not prepared for anything equal to this. He roundly asserts that he represents in himself the totality of the human race! For this "fact" known to "all" is in truth known only to himself. "Would it surprise" him to learn that Lord Dalhousie paid not one penny to build this college? So much for "real fact" No. 1.

Then we have this extraordinary confession of ignorance. "The Nova Scotia Government was only too ready to rid itself of the baby elephant, and by some sort of arrangement or other Dalhousie was handed over to the Presbyterian body." The italics are ours. Now let our readers please take notice that even the *Argosy* admits that up to the time of this "arrangement" we were a Provincial University. If then we have since become a Presbyterian Institution, it could only have been by means of this "arrangement," consequently what sort of arrangement this was, is the real

point at issue, and the *Argosy* therefore confesses that it is really in ignorance of the subject of discussion where it proclaims that as far as it knows it was "some sort of arrangement or other." A precious Solon to conduct a paper, even if it is only the organ of a tiny denominational college. He sets out to conduct a discussion, and by the time he has got off a half-column, confesses with charming simplicity that he has not the least idea what he is talking about. Such are the *Argosy's* "real facts" and we think our readers will agree with us, that to devote further space to so puissant an antagonist and to refute the conclusions based upon the above "facts" would be a most unnecessary expenditure of paper and ink.

We may, however, just call the attention of our readers to the *Argosy's* sublime prophecies of the ruin that must fall upon Dalhousie if she persist in her impious claim for an increase of grant. They are perfectly charming when read in connection with the recent generosity of the Legislature.

It is amusing to see how conclusively every charge brought against us by the *Athenæum* and the *Argosy* has been disproved. The *Argosy* states, on the authority of the *Herald*, which knew nothing about the matter, that the Governors of Dalhousie had applied for aid on sectarian grounds. The Governors in their petition say most emphatically: "Dalhousie is a Provincial University." It told us that we had offended the Presbyterians, and the Educational Committee of the Presbyterian Synod, say not one word about Dalhousie which we would not heartily endorse. Both papers asserted that we were mistaken in saying that Dalhousie was unsectarian. The Leader of the Government, the Leader of the Opposition, the *Chronicle* and the *Citizen* all declared that Dalhousie is entirely unsectarian, and as such received its additional grant. We recommend the admirable editorial in the *Citizen* of Tuesday evening to the attention of all our readers. It, and such facts as we have cited, will convince the most sceptical that we have been correct in our statements, and that the *Athenæum* and the *Argosy* have signally failed in proving any of the charges which they have brought against us, or against Dalhousie College.

Sometime ago we stated that we been informed that the *Athenæum* and the *Argosy* were in great part conducted by the Professors of their respective colleges. At the same time we said we should be glad to correct our statement if inaccurate. Neither paper has denied the fact. So we are compelled to give up our high estimate, not only of the abilities of Acadian and Sackville Professors, but of their honesty and common sense.

In our fifth number we stated that the degree of M.D., could not be obtained at Edinburgh University except by masters of arts. This was incorrect. The degree can not be obtained at all until two years after graduation; and then only by masters of arts or those who have passed an equivalent examination.

PATRIOTISM.

In this age of reformers when so much depends on new styles of pants and principles, many are found taking the position that if a worn coat or an old truth becomes soiled through indiscretion, it is not worth cleansing and should be at once thrown away. A writer in last issue carried this notion to its extreme limit by maintaining that patriotism is, in its very nature, unreasonable and grossly injurious; that the flame is not only smoky but that it is all smoke. My class-mate probably uses his most effective weapon when he tickles the exposed points with the feather of ridicule; and so far as his ideas serve as a caricature they may do good, but has he not masked his subject and made us laugh at the painted face without ever showing the real features at all?

When great numbers claim to be governed by any common principle and live unworthy lives, we are apt, by taking the followers as the concrete of their principle, to condemn that principle. Though such a course would, with blind impartiality, doom every axiom of morality and every tenet of any church, yet my friend has evidently been "deluded" by something of this kind. He could never bring his mind to accept his own definition, but by allowing that because there are many heartless cruel men, many pliable, treacherous men, many restless, aspiring men, who loudly proclaim themselves patriotic, therefore patriotism is in some way chargeable with their crimes, further than being in bad company; whereas they are only associated with it in the way thieves become acquainted with a gentleman whose carriage they enter with pretended honesty.

The term "political bigotry," as applicable, is not damaging. Patriotism does not profess to be the love of the philanthropist for all mankind and so its skirts are clean if it does its own special work. It discriminates in favor of a part, to be sure, but so does human nature when it draws us to our relatives and friends, and so does Revelation when it stamps as "worse than an infidel" the man who does not practice the "bigotry" of providing specially for his own household. Gratitude impels and the Bible commands us to more love for benefactors, and greater care for parents, than others. And has the country that brought forth and nursed and defended our rights no special claim? Do you, fellow students, owe no special duty to a coming age in our own land? If not, pray explain why the iniquities of the fathers are visited upon their children, rather than those of foreigners. As well charge societies for the relief of the poor in certain localities or of certain classes, as the Boston Sailors' Home, with holding narrow views regarding benevolence as to say love for a particular country, hedges us in from other branches of our race. I appeal to your private judgment, does love for one, (that peculiar exclusive sort of affection that brooks no rival) lesson your respect and honor for womankind? How then can my friend argue that attachment to our native land engenders strife, and not rather the opposite as it is the harboring within us of a feeling which justifies the national prejudices of others?

It must be wide of the mark indeed to define patriotism as an "excuse for fighting." Was, then, Chatham false to Britain when he cried for peace? Was Napoleon the truest type of a patriot? Again I think the directly opposite is true. Unjust wars are provoked when rulers and people estimate personal fame and private grudge, above national honor and prosperity. It is easy to "carry the war into Africa" by showing that it is only through love of his own country, and generally in proportion to it, that other lands can be embraced. There is no such thing as love for mankind in general but through individuals. If we do not love those with whom we jostle over the roughs of life, our supposed

love for all is but an affection towards an ideal abstraction free from defects, and therefore not a man at all. He who has the most liberal views about religion, who desires the success of Christianity as a whole and who is doing most to accomplish that end, is the man most firmly and specially attached to some branch. If he held one sect no better than another his pretended catholicity would be nothing above indifference. What we know to be true socially and see carried out denominationally is surely true politically. The man who does not love his own country ("if such there breathe") does not love the world at large. We must expand to Britons before we can be Cosmopolitans. Whoever regards all countries alike is either a sort of national hermit, caring nothing for any, or a political libertine pernicious to all. Suppose it possible to remove patriotism, what would be the result? Our most extended feelings, aided by the prospect of personal advantage, barely reach to the general good of our own land. Take away that object and instead of drawing us out it would cause us, after a few twitches and strains in search of notions universally applicable, to contract like snails, more and more till completely encased in our own selfishness. It is persons thus "concentred all in self" who are buried friendless as a rotten apple tossed into a ditch. Sir Walter's words cannot in any fairness be applied to those fully developed beings who hug the whole human family to their great hearts.

Shame on the man who would second the statement that as a county and its institutions are not likely to be superior to all others, to be patriotic is to be guilty of "secular sectarianism!" By the same rule we should desert a parent whenever the face is wrinkled or the system weak.

Of all the points attempted to be made against patriotism in the article to which I have been referring the sentences about flags seem most reckless. To tear up a Bank note because it is only a bit of paper would be a mild error compared with thus treating the nation's symbol of protection as merely a few yards of bunting. See the traveller carrying in his country's flag, a world-wide Height of Search, see how in every quarter of the globe the citizen unrolls it as his charter which even savages dare not infringe. See it alone when no other power is within hundreds of miles before maddened forms that pity cannot penetrate, stay the murderous arm of the Cuban Rebel or the Japanese Pirate. Sum up all it gives by the side of what it asks and I leave with you the responsibility of saying whether it is "devotion to the grand old flag" or the hasty conclusion of my friend that is "supremely and sublimely ridiculous."

The practical advantages secured by love of country are many and great. It is a powerful check to roving discontent which sends crowds from land to land dragging out aimless lives. Patriotism directs where we can exert our influence to the greatest advantage, for we best understand the temperament of our own people and are most alive to the defects of our own system of government. This is true of intelligent people everywhere. The real lover of his country will closely watch its constitutional cobbles, and will break from party to help on a common good. My usually clear thinking opponent did not seem to notice this when comparing the "drop" of civil strife, with the bucketful of foreign war in order to charge patriotism with causing the latter. If, as he says, "man loves to fight," national feeling may accomplish what he points out not by rousing foreign, but by preventing the civil discord.

Patriotism also causes international laws to be justly, strictly and closely followed. This last is of wide application. No one, from a general point of view, is inclined persistently to maintain details which are the roots whence justice grows. For example, your citizen of the world would never excuse an appeal to arms, simply because an Austrian Prince wanted

to hold an office over some hunters past the regular time. He would propose some halving process and would thereby compromise the rights of a nation, and pave over the rocks of Switzerland a highway for tyranny. A political universalist would not permit Scotland on account of a family quarrel to snatch up sword and bag-pipes, and hew, and blow, and swear in Gaelic till England quit the field. Nothing but intense and partial love could spur Tell and Bruce to such continued, vehement action for the good of two hilly patches of rock and heather. And where would modern independence and integrity of national contracts be without the names of Switzerland and Scotland? While the rule holds that the most patriotic peoples have most liberty, are most contented, enlightened and law-abiding, not to say moral and Christian, so long will even genius fail to make men believe patriotism to be merely a shadow reflected from our malevolent passions. Through the dark ages patriots led the world to freedom, and where the way was stopped by flaming wrong the patriots' blood smothered out the tyranny. From that blood we have sprung to call "patriotism a humbug!" That many who ape the quality are themselves humbugs is undeniable, but that only shows that patriotism must be planted in real men, founded on great principles, and supported by great virtues. W.

THE MORALITY OF WAR.

WAR is a frank abandonment of morality; a systematic renouncement of the most fundamental principles of justice; an abnegation of the laws which make society possible. Theft, rapine, murder, which when committed on a small scale are so severely punished, are the constituent elements of war.

A battle, if it means anything, means, that Might is Right, and that the last appeal of mankind must be to brute force. Troublesome questions are thus easily solved. When political or religious affairs become entangled, the sword cuts the Gordian knot. Muscle is superior to mind, thew and sinew to thought and sense. In the prelude to the fight, both sides appeal to God of battles; the stronger wins, the weaker bows perforce to the will of heaven, and refurbishes its artillery for a future struggle. But who is the God of battles? It is that bloody demon Mars, that unjust judge who feareth not God neither regardeth man, who knows not the meaning of equity, who refuses mercy, lords it over the defenceless, and takes the law into his own despotic hands.

Morality, at least the Christian type, grows out of love; but in war men go not forth but in hatred to kill and to destroy. To opposing armies is uttered the simple intelligible command, "slay and spare not." Nor is there any logical reason why they should not avail themselves of any means furthering their object. Well saith the proverb, everything is fair in war—for there is nothing fair about it. Where morality is renounced and law laid aside, there is no restraint upon passion and revenge. He is the most faithful soldier whose sword is ever red and never sheathed. The science of warfare is practically the art of slaughter, and death becomes a strategic game.

Logically we say, there need be no limit to the lengths to which men may go, when they have made strength of arms their final appeal. Yet in civilized warfare (strange contradiction of terms,) civilized feeling imposes some restraint. Humanity asserts itself still, and when all considerations tending to check rage and craft have been, for the time removed, amid the tumult of the battle and the wild surge of passions, the calm still voice of conscience makes itself heard and heeded. Warriors are better than their creed. In their

cool moments they deliberately adopt principles which in hot blood they shrink from carrying out to their stern consequences. There is honour among thieves, reminiscence of humanity amongst the vilest of mankind. So in war, when all law is laid aside, and the only object conquest and carnage, then is framed a code of morality—ill-defined, illogical, having no excuse for its very existence. Let the mediaeval trials by combat, or the more modern affairs of honour attest the fact. Few warriors so consistent in their policy of extermination as the Duke of Alva, or so obedient to the dictates of duty as Claverhouse; but their adherence to logic has loaded their memories with infamy. Let us take a lesson from Dahra, Glencoe, or the bloody day of St. Bartholomew, would we see how civilized Christendom looks upon scenes of lawless violence and iniquitous craft.

H.

WE have on our table a copy of Mr. Jenkin's address before the "Manchester Reform Club." It exhibits the manly and forcible style which is so characteristic of its author. Mr. Jenkins conducts his readers across the whole breadth of British America, stopping to take a glance at each province as he passes. He speaks in high terms of the fisheries, mineral wealth and agricultural resources of the Dominion. He sketches the causes which led to the passing of the act of 1867, and thinks that the union has already had the effect of instilling into Canadians a certain degree of national sentiment and independence, and asks Englishmen no longer to consider Canada as a child clinging to its mother's apron strings, but as a full grown matron, well able to manage the affairs of her own household. Addresses like this of Mr. Jenkins delivered before the British Public are calculated to produce very beneficial results, especially in such a city as Manchester where the working classes predominate; and from which a constant stream of emigration is flowing. If the people of Great Britain knew more of Canada, if they were better informed in reference to our vast coal fields and the wealth that lies imbedded in the rocks around our shores and the immense tracts of unsettled and fertile land which we possess, the British emigrant seeking a home in America would not, as he now does, choose the Eagle's nest in preference to the Lion's lair; for while we welcome Emigrants from all parts of the world to come and live amongst us, it is particularly desirable that the overplus population which the Mother Country has to spare should be directed to her own colonies.

THE story about the death of Hercules having been caused by a poisoned tunic sent him by his jealous wife Dejanira is, of course, all nonsense,—a myth, and nothing but a myth.

The truth is that the hero, or wandering marauder, having returned on one occasion from a bootless expedition, without a shirt, his wife, moved with a transitory feeling of kindness, presented with a new one. But afterwards she so ceaselessly cast it up to him that, unable to endure her taunts any longer, he committed suicide.

WE are glad to see that several of our students have shown their ability to compete successfully with those of older and more famous Universities.

MR. JOHN STEWART, a "Medical" here for two terms has taken the Gold Medal in the Senior Physiology Class in the University of Edinburgh, and stands among the first in his other classes.

This last may also be said of Mr. James C. Herdman, B.A., who has taken the 2nd prize in Hebrew in the same University.

WE have received a letter from G. H. H. DeWolf, M.D. We should be delighted to receive his notes on the Universities of Britain.

Our old graduate J. Gordon McGregor, M.A., is speedily becoming famous. His paper "on the Electrical Conductivity of Certain Saline Solutions," containing the results of many experiments performed by himself and another student, and which was recently read before the Royal Society of Edinburgh, has been violently attacked by a German *savant*. Mr. McGregor's reply, in which he successfully refutes the charges brought against him, is about to be published in Britain.

EXCHANGES.

The last number of the *Queens College Journal* opposes the idea of a Provincial University for the Province of Ontario. We have always highly valued the opinions of the *Journal* on educational matters, but in this case the editors seem to us to know that they are defending a lost cause. We agree with them on one point. We are confident that "the examining of students by their own teachers" is not necessarily fatal to the value of college degrees.

The *Niagara Index* says that "now and then it (the *GAZETTE*) flings a crazy sentence of sarcasm at us." Since our first notice of the *Index* we have mentioned its name but once, and then not in the name of sarcasm at all, but in order to describe a certain style of composition. We are sorry to find that we hurt the feelings of the *Index*, but if it persists in clothing its bigotry in bad English, we cannot help it.

We have received the March number of the *College Journal* published at Pittsburgh. It is well printed and, in general, very sensible. We suggest a little more care in revising its articles. We take the two first sentences of a short article on "Practical Education." "What do we mean by education, is it simply to study a little Latin, Greek and Mathematics, Literature and Rhetoric? Some persons think this is all that is necessary to get through college." It seems to us that the writer of these sentences would do well to devote some attention to those parts of "Practical Education" which go by the names of English Composition and of Punctuation. The *Journal* contains a criticism, not undeserved, of an article in the *Niagara Index*.

We have before us the April number of the *Maritime Trade Review*. Its articles on the Manufacturer's Exhibition and Manufacturers Associations deserve the attention of Nova Scotians a chief part of whose wealth must before many years be derived from manufactures. The *Review* is filled with articles of great value to commercial men in every department of business.

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