

# The Dalhousie Gazette.

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## DR. SCHURMAN'S LECTURE.

THE closing lecture of the course under the auspices of the students of Dalhousie College was delivered on Friday evening, the 31st ult., by Prof. Schurman, D. Sc., of Acadia College, to one of the largest and most brilliant audience that has assembled in the hall during the course. The subject of the lecture was "Milton, the Genius of English Puritanism."

Prof. McGregor occupied the chair and introduced the lecturer with a few well chosen remarks. For the following—but an imperfect synopsis of Dr. Schurman's eloquent effort—we are indebted to the *Halifax Herald*:

That Milton should be ranked among the great world poets is a fact that needs explanation; and it is in his relations to Puritanism, of which he was the champion, thinker and poet, that such explanation alone is possible. It is because Milton has done for his age what the world-poet always does for his age; because he has re-thought, idealized and reflected in verse the spirit of English Puritanism, that he lives side by side with Homer, whose poetry has power to stir us with the breath of old Hellenic life, and with Dante, in whom ten silent centuries of Catholic Christianity found their first voice of music, and with Goethe, who has left us in *Faust* an abiding record, written in blood and tears, of the hopes and despair, the belief and the doubts, the passion and the prayers of storm-tossed, drifting humanity in this nineteenth century of time. It is curious to reflect that for some eight years Milton and Shakespeare were contemporaries. In the very street where Milton was born stood the famous Mermaid Tavern, in which Shakespeare, Ben Jonson and all their brothers of the craft enjoyed those nights and

suppers of the gods that have been the envy of all subsequent generations of English writers. That Mermaid Tavern and the Puritan household of Milton's father, not far away, symbolize by contrast the respective spheres of the two poets. While the one is limited to the elect, the other comprises man in all his diversity, from Hamlet or Desdemona down to Falstaff or Mrs. Quickly. And yet to Shakespeare, not less than to Milton, had his task been prescribed by his age. Each is great, because he has poetically realized the spirit of his time. The stage of romance, of patriotism, and of philosophical reflection through which the Elizabethans passed are mirrored respectively in the comedies, the historical plays and the tragedies of Shakespeare. And if the panorama they unfold is more extensive in its range and more minute in its finish than that of any other poet, it must be remembered that there never was an age so capable of producing great impressions and a mind so quick to receive them. It is because the national life of England had at the close of the sixteenth century attained to a full, rounded and complete development that Shakespeare was able to represent human life in all its multifarious relations and conditions. And it is because in the next generation the national consciousness concentrated itself on the religious questions which Protestantism had stirred up, that Shakespeare is succeeded by Milton—the universal poet of humanity, by the intenser, if narrower, poet of English Puritanism. As the poet is at once the offspring of his age and the voice of its utterance, it is manifest that he himself can be understood and his words rightly appreciated only in connection with the spiritual forces and movements of his time.

To explain Milton's attitude towards the great questions of his day is the object of this lecture. The life of Milton falls naturally into three divisions, distinguished by three well marked phases in his own intellectual development. Beginning with his birth in 1608, we find him as a youth in general accord with the best traditions, beliefs and principles of the State and Church to which he belonged. But the faith of unquestioning innocence, alike in individual and in nation, is only the herald of a spirit of inquiry, that questions everything hitherto regarded as indisputable, and refuses to reinstate any belief or system that fails to demonstrate its own validity. And so it is that before the year 1640 Milton's reflection had driven him out of the comfortable temple of propriety and custom, and forced him into the ranks of its assailants, among whom for the next twenty years he fought with a giant's strength under the all-consuming inspiration of blind party passion and fierce religious hate. But as storms purify the atmosphere, and as on the lava and ashes and squalid scoræ of old eruptions grow the peaceful olive, the cheering vine and the sustaining corn, so out of this tempestuous epoch in Milton's life goes forth a third in which he sets his views to music and marries to immortal verse the cause that was never realized in a fallen world before a crooked and perverse generation.

The first period is mainly a time of preparation. Without entering into details, it must suffice to say, that by the time Milton had completed his university course he had decided not to take orders in the church, for which he had been destined both by himself and his parents. This resolution was due, not to his disbelief of the articles, but to his aversion to the æsthetic formalism and florid ceremonial which Laud had introduced into the Church of England, in his endeavour to realize what he liked to call "the beauty of holiness," and perhaps love of literature helped to draw Milton from theology as in the following century it drew Lessing and Schiller into the same direction. There is here none of the spontaneity ordinarily attributed to the poet: we see only deliberate purpose and

conscious preparation. With the instinct of Puritanism, seizing on the bond that connects a man's work with that which a man really is in himself, Milton believes that he must first make *himself* before he can make a *poem*. The great Puritan poet would attempt no flight above the Æonian Mount till by a long course of self-culture, in knowledge, in virtue, and in piety, he had qualified himself for an undertaking which in any case could not be successful without "devout prayer to that Eternal Spirit that can enrich with all utterance and knowledge, and send out his seraphim with the hallowed fire of his altar to touch and purify the lips of whom he pleases." Of the six years of quiet study and meditation following upon his graduation, which were consecrated to the realisation of his own idea of intellectual and moral architecture, and of the immortal poems which constitute for us the record of his development, we cannot now speak; for the details would furnish nothing markedly characteristic of that Puritan spirit with which alone we are at present concerned. One poem only need be mentioned. In "Lycidas," which marks the conclusion of Milton's poetical genius, there is a public renunciation of the ecclesiastical system with which he had hitherto, as layman if not as priest, found himself tolerably contented. It brings us for the first time face to face with Milton the iconoclastic Puritan. While Milton seems only to mourn the loss of his fallen Lycidas, we hear also the prelude mutterings of the storm which was gathering about the Bishops, and which in the issue swept away both throne and altar, and with them the mask, the revel, and the song that charmed the cavalier society of the poet's earlier years. The poetic outburst with which Milton closed the first period of his life may be taken as the text of much of his writing for the next twenty years.

His multifarious pamphlets may be regarded as several leaves of a single volume bearing the label "Liberty before everything." His love of liberty is the golden thread that runs through all his pages. And his writings in behalf of ecclesiastical liberty open the second of the three periods into which we have divided his life. In

five pamphlets, which, as directed against the Episcopal form of church government, have been called the "Anti-Episcopal" pamphlets, Milton argues against prelacy from the principles of Christianity and the constitution of human nature. The diffuseness of his historical illustrations and the coarseness of his personal attacks must not hide from us the fact that his real problem in these pamphlets is the very definite and circumscribed question, whether it is the presbyterial or the prelatical discipline that is taught in the New Testament.

In May, 1643, when 35 years years of age, he married suddenly and to the surprise of everybody, a young lady of 17, named Mary Powell. Her father was an influential Royalist and Churchman. Milton was the champion of the Parliament and the Presbyterians. The marriage was a mystery at the time; and to this day there is no better explanation of it than the perennial fascination which the first flush of womanhood has, for men of every age, a charm by which the late Mr. Lewis was wont to explain the love that thrilled the heart of Goethe through a long life of more than 80 years. But scarcely had Milton become a husband when he made the deadly discovery of his wife's unfitness for him. As his anticipation had been brilliant, so was his disappointment profound. Living in an age of criticism, he set himself to consider the question of marriage as he had already considered the question of church government. And projecting his own cause beyond himself, so as to make it the cause of humanity, he wrote, during the honeymoon (as it now seems certain), a treatise on the object of marriage and the conditions of its dissolution, in which he maintains, on grounds of Scripture and reason, that divorce is necessary whenever there is lifeless, spiritual, or mental incompatibility between husband and wife. Marriage was instituted that man might not be alone. With an unsympathetic wife, however, he is practically alone; hence divorce is the only means to preserve the original end of marriage. Such an ally could no longer be at home among the Presbyterians, and Milton therefore united himself with the Independent movement into which the spirit of

Puritanism had by this time passed, and in which it was henceforth to hold together a number of disconnected sects by the common principle of absolute liberty of conscience in matters of faith and worship.

The principle of liberty for which the Independents were contending was also dear to him. As he had defended it against the Bishops, and as he had defended it against the domestic tyranny of the Canon Law, he now defends it against the Presbyterians, who advocated the compulsory inclusion of every man, woman and child within the Church which they had succeeded in making the national Church of England as well as of Scotland. And when the Independents emerged victorious from the struggle, Milton did not shrink, like some of his weaker brethren, from the political consequences involved in their democratic theory of Church and State.

At this point we come to the third and last period of his life. The endeavour to realize the Puritan idea in politics had proved a failure; and the great protagonist of the drama is thrown back upon the poetic instinct from which he had been so long divorced by controversy and pamphleteering. If the Puritan idea could not be actually realized in the course of English history, it might at least be ideally realized in a permanent possession of English literature—in an epic on *Paradise Lost*. Milton's epic should be compared rather with the work of Dante or Goethe than with that of Virgil or Homer. The *Æneid* and the *Iliad* are national epics; but the *Paradise Lost* is an epic of the origin and early history of the human family as well as of the relation of man's mundane universe to the supra-mundane universe of spirits. While, therefore, Adam and Eve are the main persons of the epic in this our finite world of time, they are yet subordinate to certain other beings who people the infinitude of primeval eternity. And the purpose of the poem is to exhibit the relation between the human life which began in Paradise and the events and personages of that boundless universe that ante-dated human existence. As Dante's *Divina Comedia* gives us, in the forms of an optical phantasy, the quintessence of Catholic

metaphysical theology, so *Paradise Lost* is a grand cosmological vision of the way in which the idealist of English Puritanism had come to figure the things and events of our astronomical universe, in their everlasting connection with that infinite totality of being of which our world is but an insignificant section. I call Milton the *Puritan* poet, because he has left us a poetical representation of the old Biblical story of the beginnings of human life on our earth, with the Bible for his authority and the Spirit of God for his guide.

The lecturer then referred to *Samson Agonistes*,—"the intensest utterance of the most intense of English poets." The poem, founded ostensibly on the story of the Hebrew hero, is in fact a correct representation of the wreck of the cause which the poet had regarded as the cause of God in England. And that he is weary of life, now that the battle has been lost, is clear from the sad pathos that pervades the poem.

"My race of glory run, and race of shame,  
I shall shortly be with them that rest."

Ay, world—weary worker, but a few more years and thou shalt be with thy father in that Cripflyete Church of St. Giles—church venerable to every lover of liberty—forever venerable to me, who have meditated by the marble slab beneath which thy ashes rest in peace. They do rest from their labour, and their works do follow them. Puritanism as a system lives no more, but the spirit of Puritanism is abroad among the nations; and I have failed in my purpose if it is not evident to you all, that of the multifarious varieties of thinking and free thinking which that movement embraced, Milton was so truly the champion, thinker, and poet, that he must be remembered, alone of all his countrymen, as the genius of English Puritanism.

At different times the lecturer was well and deservedly applauded, and at the close was greeted with a perfect ovation of applause.

TEACHER to Small Boy—"What does the proverb say about those who live in glass houses?" Small Boy—"Pull down the blinds."  
—*Institute Index*.

### CRIBBING.

ONE who has no experience in the matter would scarcely believe a true statement of the amount of "cribbing" practised in school and college examinations. The pupil in the common school secretly retains the text books on the subject in which he is to be examined; the candidate for license to teach provides himself with closely-written notes on the various subjects, and then certifies that he has been strictly honest throughout; the student in arts carefully prepares systematic "cribs" on all the subjects of the approaching sessionals; and (tell it not in Gath) the theolog. himself, at the close of his divinity course, with a congregation in prospect before whom he is to hold up the banner of *truth*, stealthily pens words expressive of ideas which have never entered his vile mind. In all examinations,—common school, high school, arts, medical, law and theology, there is the sneakish glance at a neighbor's paper, the mouth whispering and the eye fixed on the examiner, and the clandestine passing of notes from one to another.

The vile meanness and wickedness of all such conduct cannot be too thoroughly scorned by the true, or too deeply loathed by the moral. The young man who purloins *words* and commits them to writing is a moral Satyr, even when a sneak-thief or shop-lifter is Hyperion. It is commonly supposed that a sheep-stealer is a mean person; but, to my mind, he is no more comparable to a word-stealer than Gulliver to a Brobdignag. But what does one here with those words, stolen from a companion or directly from a text book, without making his own mind a transmitting medium? Palms them off on the examiner with the acted falsehood: "All the ideas to which these words give expression are stored up in my capacious mind as the result of my own diligence and perseverance."

But what can be said of the youth who goes through this process of pilfering words and acting lies, not merely to avoid the loss of a session and the ignominy of being "plucked," but for the sake of gaining prizes, winning honours, and securing "golden opinions"?

Simply that he is unworthy of the contempt even of those who are as contemptible as himself. Compared with him the daw in borrowed feathers was a veritable peacock. The most scornful words in the English language are too feeble to describe him. But I fear that these plain words will have little influence over one by whom a little empty glory and undeserved praise is more esteemed than honour, uprightness and truth. Let us expect, however, that in Dalhousie at least, *tempora mutantur, et cum illis nos mutamur*; and that at the forthcoming examinations each student will prefer truth and *twenty-nine per cent.* to baseness and falsehood with *sixty-five*. K.

### COLLEGE PASTIMES.

THE Princeton rowing club is being trained by a professional oarsman.

HARVARD has won 20 out of 34 games played with Yale for the college championship in base ball.

THE Cornell Freshmen have challenged the Toronto University students to a boat race, and the latter will likely accept if the race be one of fours.

THE Yale base ball team is to make an extensive tour through the Eastern and Middle States during this month. They are to have an uphill task to retain the championship this year, so it is said.

WE regret to notice that the instructor in our Gymnasium has been seriously indisposed for some time, and for this reason much of the interest which the classes formerly took in their work has died out. Next year we shall reap the full benefits from the Gymnasium which this year through unforeseen circumstances we have partially lost.

THE Inter-University boat race was rowed on the Thames course on April 1st. Almost from the first Oxford had the race its own hands and won by six lengths. It will be remembered that in a former issue we noticed that in sporting circles it was believed that Cambridge would win. But from the reports it will be seen that

Cambridge from the first had no chance of success.

ANOTHER exhibition has been given by the Harvard Athletic Association; this last one was patronized very largely by the ladies, and this of course spurred the contestants on wonderfully. Exhibitions were given on the horizontal bar and on the rings, when some wonderful feats were performed. The contest in rope climbing was a most interesting one. The rope was 41 feet long and the top was reached in exactly 33½ seconds. In the matter of kicking the Harvards can beat Dalhousians completely, although we think that with thorough practice our would-be stope-pipe kickers might have a chance. One of the competitors kicked 8 feet 4 inches. The meeting concluded with a tug-of-war between teams from the Senior and Sophomore classes, and the Seniors won.

HARVARD has the largest Freshman class in its history, namely 210.

*Prof. of Political Economy*: "What is the great evil of money?" Answer, "Not having any."

"WHY don't he come when the moon is full?" is the first line of a sentimental poem. We can only conceive two substantial reasons why he don't. The first is, he don't want to; and secondly, it is possible that he is in the same condition as the moon is.—*College Cabinet*.

EXTRACT from a recent negro sermon: "Beware, my hearers, how you fall asleep, like that young woman in the third gallery while Paul was speaking, and was smashed all to pieces. And they took her up twelve baskets full! And, brethren, whose wife shall she be in the resurrection?"—*Collegiate*.

MR. HERBERT PICKARD, the winner of the Gilchrist Scholarship in 1880, is meeting with great success in his studies in the Old Country. He led all the students in his examinations at the University a few weeks ago, and took a scholarship of £20, tenable for a number of years. He also passed examinations in the first division at the London University.

# The Dalhousie Gazette.

HALIFAX, N. S., APRIL 7, 1882.

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"Thou hast all seasons for thine own,  
O! Death!"

NEVER were we more impressed with this sentiment than when we heard that another of the brightest of our graduates had passed away. It was but recently that we mentioned that Robert Shaw, B. A. '66, had been elected a member of the Local Legislature for P. E. Island. Now it is our sad duty to record his sudden demise. Verily in the midst of life we are in death.

Mr. Shaw was one of the first as well as one of the most brilliant of Dalhousie's graduates. Throughout his four year's course here he was admired and loved by every one of the students, and by all others with whom he was acquainted. Many will remember him and sincerely lament his premature decease. His course at college was honorable and brilliant, but its lustre wanes when brought into comparison with his subsequent career. A barrister in 1870, in a few years he was at the head of his profession. In 1878 he was elected M. P. P. for the Third District of Queen's County. He soon distinguished himself in Parliament by his aptness for Legislative duties and his singular talent for speaking. At the news of his death the Assembly, of which he had been the ornament, on motion of the Hon. leader of the Government, adjourned.

The following account of Mr. Shaw is taken from the *Examiner*:

"To-day the sad duty falls to our lot to record the sudden death of Robert Shaw, Esq., M. P. P. for the Third District of Queen's County. Mr. Shaw had been ill for some weeks, but his friends did not anticipate any danger, until within a very short time of his death, which occurred in this city at seven o'clock, p. m. on the 22nd ult.

Robert Shaw was a native of New Perth, King's Co., where he received his early education. When very young he attracted the notice of the Rev. G. M. Grant (now Principal Grant), who discovered in the youth rare mental endowments, and a quickness of parts not often met with in one of his years—qualities which gave promise of a bright career in the future. Acting under the advice of Mr. Grant, he removed to Halifax, in order to prosecute his studies in Dalhousie College, where he soon distinguished himself, and in time graduated with high honors, taking his degree of B. A., and first prizes in classics, mathematics, history and ethics. His early training was conducted with a view to a position in the church; but this not being congenial to his literary tastes, he choose the study of law, with a view of taking part in the political counsels of his country. He studied in the office of Palmer & McLeod, and was admitted to the bar in 1870. Gifted with a ready wit, a polished style, and no mean argumentative powers, there was every reason to hope that the highest position in the gift of the people was within his reach; and were it not for adverse circumstances, that position would have been attained.

Of late his health had been declining; and those who hoped so much were doomed to see their fondest hopes decay. His life was an illustration of his often quoted and favorite lines from the *Minstrel*:

"Oh, who can tell how hard it is to climb  
The steep, where fame's proud temple stands afar;  
Oh, who can tell how many a soul sublime  
Hath felt the influence of a malignant star."

The extract below, as coming from a paper opposed to Mr. Shaw, politically, well shows the esteem in which he was held by even his political enemies:

"Very many of our readers will sincerely grieve to hear of the death of Mr. Robert Shaw. He was widely known and many had a deep and a kindly interest in him. We all admired him for his talent; and his genial disposition and pleasant manners made him a general favorite. He had a fine mind and a cultured taste. He was surrounded by friends who loved him, and who were proud of him, and who were ready to aid and encourage him. A brilliant career was before him. There is no position that it would have been presumption to him to aspire to."

To Mr. Shaw's bereaved wife, and to his countless friends, we extend our heartfelt sympathy.

G. P.

WE are sorry to say that Prof. McDonald has been prevented by illness from meeting his classes during the past week. Our admired professor is now, we are happy to be able to state, much improved, and will, we hope, be completely restored to health before the close of the Session.

WANT of space prevents us from referring at length to the communication of "Anti-gown." He affirms that we made a misstatement when we said that the majority of students are in favor of wearing gowns. We still maintain our original position, and, after having heard the views of quite a number of students on the question, we are not prepared to take back one word of our assertion. As regards the students who "Anti-gown" says have never as yet been seen in academic costume, he well knows that in their case the rule must be set aside, at least for the present. We believe that some special arrangement was made in their case, but this does not make the rule in the calendar any the less binding on the rest of us. Our correspondent applies very strong epithets to the practice of gown-wearing: he refers to it in such terms as "ridiculous," "obnoxious," &c. But he must know that the practice can be obnoxious only to those who have no gowns, and ridiculous to those who decorate themselves in such ones as we daily see in our halls. We hope that there are but few who entertain the opinions of "Anti-gown."

THE *Wesleyan* and the *Christian Messenger* are again at their old work of making misstatements concerning Dalhousie. The burden of their song is that the college question cannot be settled till the wrongs done the sectarian institutions are remedied. Dalhousie, say they, is Presbyterian, and as such is enjoying revenues which should be given to the other colleges. Now every one knows that Dalhousie is Presbyterian only this far, that three of our professors are paid from funds granted by the Presbyterian church. We number among our students young men of all denominations, and to

us it seems a mystery that the papers referred to, should persistently repeat year after year a story which has long since been exploded.

FOR AND ABOUT WOMEN.

To be born a woman is to be born a martyr, is the conclusion of many men who notice how the weaker sex tread the winepress of their existence. Still their social rights are being granted, but, as Lord Brougham said, "there will have to be a total reconstruction of the law before women can have justice." That their feelings are consulted, and that they are allowed more personal freedom, is seen by the way men dangle after them when desirous of marriage.

With what are usually termed the highly civilized and polished nations of antiquity courtship in reference to marriage appears to have been a very tame affair, involving little or no sentiment,—a mere matter of family expediency or propriety. Women were so much regarded as pieces of property that their fathers and mothers disposed of them by bargain, and with the parents the intended husband made his contract, often before one word was spoken to the fair one, or one single vow was plighted at the shrine of love. A young Israelite of olden times courted by proxy and by presents; for though we read of Samson that he went down to Timnath and saw a woman in Timnath of the daughters of the Philistines, it does not appear that he went beyond the established custom. He did not attempt to win her affections while he revealed his own, but "he came up and told his father and his mother, and said, 'get her for me to wife.'"

As the age of chivalry drew on the devotion of men to the fair sex increased, and not unfrequently, if we believe the old romances, the haughty bearing of females to suitors whom they did not like, increased also.

We cannot wonder that courtship formed so large a portion of the very essence of chivalry as we know it did. Nature would have done violence to her own principles if the circumstances of the opposite sexes, brought together, as they were, under the excitements of court

splendour and martial exercise, had not fostered love, and awakened within the female bosom the conscious possession of a power which was to yield only to the long and well-tried services of generous assailants.

In the last century the idea of educating women was thought nonsense. A few had shown some skill in state-craft, but their influence was almost nothing. Miss Austen first shattered the prevailing opinion that women were wanting in intellect, and changed the established belief that ladies had only a form to be praised, a face to be admired, a heart to be loved, and showed that they had an intellect not lacking in vigor, and capable of being trained. She was not poetical, she was not philosophical, she was not even very noble or high-minded; but her taste and good sense were praised by the great Wizard of the North himself.

Female influence, by the nature of their sympathies, has for a long time been directed to the aiding of charities. Men are willing to give, but cannot spend the time to inquire into the proper objects of charity or canvass their claims. They have shown so much skill in everything that they have the management of that few will deny their claim to political rights on the ground of incapacity to understand state affairs, or lack of administrative ability.

Slowly but surely in the matter of higher education women have had their rights recognized. But still some think, and especially society journals, that to be handsome and fashionable is the chief end of women, the cultured are called by such pleasing names as "Rose-water Revolutionist," "Unsexed Pariah." In the witty column of the press we see paragraphs like the following: To educate young ladies is to let them know all about the *agles*, the *omenics*, the *ifics*, the *tics* and *mistics*; but nothing about the *ings*, such as sewing, darning, washing, baking, and making pudding.

The fact seems to be that there is an unmanly jealousy abroad amongst men. A woman may read sentimental novels to her heart's content, but as soon as she dabbles in "acids and gases," or with "the entire vocabulary of the cant of Darwinism," she becomes unsexed. Men make

fun of the extremes of women, but in the dawn of intellectual development were themselves as weak and rash as female scientists are now. There is more than a grain of truth in Pope's lines,—

"A little learning is a dangerous thing;  
Drink deep or taste not the Pierean spring,  
For shallow drafts intoxicate the brain,  
But drinking deeper sobers us again."

Until female culture is further advanced we must expect to meet with extravagances. The remedy is in more education, not less; and a new day will come when women will have science enough to check their frequent folly, and to bring a far-seeing wisdom to the service of their quick perceptions.

H. M. Innis

#### CORRESPONDENCE.

MESSRS. EDITORS:

In reading the last issue of the GAZETTE one thing struck me to which I desire to call attention. It will be noticed that editorially you referred to the gown question, and in the course of your remarks on that subject you said, "Much can be said for and against the wearing of gowns while attending lectures. For our own part, we are in favor of the custom, and we believe that the majority of the students are with us in this respect." Now, you will allow me, respectfully of course, to observe that this last statement is not true. While there may be a considerable number of students in favor of the practice, I believe that an overwhelming majority is against it. I must say that I can find no fault with the general tenor of your article. The Senate has laid down the rule and it should be carried out or abolished, and so you are quite right in complaining of the non-observance of the regulation.

Beyond this misstatement of yours concerning the views of the majority of students, I think that there is nothing to be complained of.

But I shall now take occasion to assert that the Senate cannot enforce this rule you refer to. If you ask why, I shall answer by giving you a plain statement of fact. It is well known that there are two of our students who all through this session have never yet been seen in the regulation gown. I shall not single them out,

for they are known to all of us. Well, this being the case, I do not believe that the Senate has any right to grant favors to two which are denied the rest of the students. I am of opinion that the time has now come when by united action we can forever free ourselves from this ridiculous custom. Let us petition the Senate to repeal this obnoxious law, on the ground that they themselves have suffered the rule to be violated, and have made no remonstrance. Let no sentimental feelings restrain us. No valid arguments can be advanced for the custom of arraying ourselves in gowns.

ANTI-GOWN.

#### OUR EXCHANGES.

*Bates Student* for March, is chiefly valuable for the amount of selected jokes it contains. The four pages that there are of literary matter are very much below the average.

The muse of Poesy, if we may judge from the *Portfolio*, seems to hover around Hamilton. The *Portfolio* for March, has no less than two pages of poetry which for college effusions is excellent.

The *Archangel* is a small eight page paper, published at St. Michael's College, Oregon. Three pages are devoted to advertisements, and the rest of the space is occupied by literary matter, which we found exceedingly interesting.

At different times, certain college papers have commended the observations of the Patriarch Student which are published every issue in the *'Varsity*. These observations are for the most part made up of selected jokes, and the abortive attempts at original witticisms which the writer in the *'Varsity* sometimes indulges in, are of such a nature that no person with the slightest claim to wit, would be willing to call his own. Nevertheless, elated by various undeserved commendations, the Patriarch Students now endeavor to assume a dictatorship in things pertaining to college papers. He censures us for bestowing some judicious praise on the *Portfolio*, a paper which happens to be edited by females. When reviewing a journal we pay little attention to the sex of the editors, and look only at the merit

of the paper they publish. But this course of conduct does not suit the writer, whose observations assisted in making the *'Varsity* fill the low position in college journalism that it now occupies. Anxious to court the favour of the *Vassar Mis*, he becomes inconsistent, and loses control of himself while lauding that journal.

We have said that the Patriarch Student has endeavored to assume a dictatorship over College papers. He even goes further than this, and by his orders, people are henceforth to believe that there are only three institutions on this continent, where girls can obtain a liberal education. Though doubting this assertion, we are confident that there is only one paper on this continent that would publish such an evident misstatement—that paper the *'Varsity*.

By some mistake we omitted noticing in our last issue the *King's College Record* for February. Round it the muses seem to have hung their ticket, and the result is two pages of really good poetry. This issue as a whole is good, but the editors seem to have been in lack of "copy" (a want which more than they have felt,) and the spacing in consequence to fill out columns, mars the appearance of the paper.

If in multitude of editors there was wisdom, the *College Courier* would be ahead of all others in that particular. Its editorial staff is composed of ten persons, with two to assist them in their arduous duties. Strange though it may seem, the production of so many laborers is far from good. Their space is occupied with the comments that have been passed on their paper by the college journals, and two pages of inane—what shall we call them—headed *Courierosities*.

The *Niagara Index* is one of the best of our exchanges, and its articles are of literary worth. We are surprised, however, at the stand which the *Index* takes on the question of co-education. It says:—"We believe that the higher education of women should be accomplished separately from that of the other sex."

The *Collegian and Neoterian* has a pleasing article on Wordsworth. Some interesting reminiscences are given of Dr. Steele; Ex-Presi-

dent of Lawrence University, from which institution the *Collegian* hails.

We have nothing to say concerning the *Institute Index* and the *Central Collegian*. Both are thoroughly devoted to the interests of their respective colleges.

#### OUR TABLE.

THE Reviews for March have been received and are now on the reading-room table. As usual they contain a rare fund of choice reading. The *Fortnightly* is this month particularly interesting. It contains an excellent review of Jowett's *Thucydides* by E. A. Freeman. Then follows an article on "Italy as it is,"—an article from which the reader can glean much useful information about the condition of Italy at the present day. George Saamtsbury contributes an interesting review of Mrs. Ferriers' Novels. We have not time to mention the different articles in detail. It is sufficient to say that all are able, and to one who carefully peruses them, fraught with much valuable information. The *Nineteenth Century* for March is an exceedingly interesting number. The Channel Tunnel and Vivisection occupy much of its space. It would seem that the former is considered by some as one of the most important questions of the present day. We cannot thank Mr. Munro too highly for his generosity in supplying us with these Reviews.

OUR thanks are due to one of our old students in Edinburgh, who has kindly sent us two copies of the *Edinburgh Evening Express*. In each of the papers sent, there is a column devoted to University news, and to items of interest to the students. From this column we extract the following verses, *à la* Patience, on the some of the many Professors at Edinburgh. The verses are inserted under the heading, "Who are they?"

A limiting-ratio man,  
A hyperbolic man,  
Quadratic equational,  
Inverse notational,  
"Anything wrong!" young man.

A very pragmatical man,  
An essentially practical man,  
A thermo-electrical,  
Trigonometrical,  
Non-metaphysical man.

A polished and cultured man,  
A pompous and haughty man,  
A too supercilious,  
Frequently bilious,  
Roman-Poetical man.

WE have received from S. M. McNaughton, M. A., 1870, a copy of the *Outlook*, a paper published in the interests of the Presbyterians in England. Mr. McNaughton is now pastor of a large congregation at Preston, Lancashire, England, and in the paper he has sent us, there is a short account of his church and sphere of labor.

THE annual report of the Superintendent of Education is before us; and after looking over it we think there is ground for pride in the exhibit Nova Scotia makes educationally. We have cause for congratulation in having at the head of our educational affairs Superintendent Allison.

WE have also received the yearly report of the Sons of Temperance.

WE have lately received the annual report of the Chief Superintendent of Education for Prince Edward Island.

From a hasty perusal of its contents we infer that education in our sister Province is progressing favorably. Advance seems to be the keynote of the report. As compared with the previous year, there has been an increased percentage in the attendance, and only 600 out of a school population estimated at over 22,500 are not enrolled as scholars. The Superintendent also reports that considerably more attention is now being given to the subjects of history, composition and music than formerly. The average salary paid to teachers of the highest class is \$438.40, the highest salary being \$1000.

The standard of admission to Prince of Wales College is being still pushed forward, or at least more rigidly enforced. None are now allowed to enter its learned halls without making an average of 50 per cent. on an examination including the First Book of Euclid, 20 exercises, Algebra, and Bryce's Latin Reader.

Professor Anderson reports a great inadequacy in the accommodation for his classes, and urges the erection of another edifice on the commodious grounds of the college.

The number of students in attendance is set down as 121, some of whom exert their faculties on Thucydides and Euripides, Solid and Spherical Geometry. Physical development is sought in the martial evolutions of drill, the Principal being of opinion that "a sound mind in a healthy body is as precious a possession now as it was in the days of Juvenal."

Altogether, the system of education on the Island, as at present reported, seems to evince vitality and energy; and the School Act, which has now been over four years in operation, appears to be highly successful.

We notice that one of our graduates, Mr. J. S. Murray, is Inspector of Schools for the Western parts of the Island, while a former student, Mr. T. A. LePage, is a popular instructor in Prince of Wales College.

#### AMONG THE COLLEGES.

TORONTO UNIVERSITY has 386 students.

HARVARD UNIVERSITY lately received a donation of \$100,000 from the estate of a wealthy resident of Boston.

THE University at Gottingen, Germany, has 1071 students, the largest attendance for over fifteen years.

JUDGE LAWRAMORE, of New York Superior Court, recently decided a case in favor of Yale, involving title to property in New York city to the value of \$1,000,000.

Amherst has the largest scholarship fund of any college in the United States. Its library is to receive \$500,000 from the estate of a Boston lawyer who was a member of the class of '25.

MRS. A. T. STEWART has donated \$4,000,000 for the purpose of constructing a new college in New York. It will be the largest in America, non-sectarian and co-educational.

THIS year will be remarkable at Cambridge for the abolition of the old custom in arranging the honor men as Wranglers, senior and junior optimes. Henceforth the names will be arranged in alphabetical order. The custom has virtually existed for 150 years, so that the arguments against it must be great indeed, especially in

England, for the doing away with a system with so much antiquity in its favor. It is only another step in the war against the "cran" system, which is now being so fiercely carried on at home. It is claimed that the senior wranglers of this century have been conspicuously not great men.

THE following telegram is clipped from the *Morning Chronicle* of a late date:

AMHERST, MASS., March 29.

Walker Hall, one of the finest of the Amherst College buildings, was burned to-night. It contained the Shepard collection of minerals, valued at \$80,000, a collection of physical apparatus, besides a fine collection of paintings and archives. The loss is estimated fully at a quarter of a million dollars.

#### LOST, STRAYED OR STOLEN.

AT Amherst, students who attend nine-tenths of the recitations are not required to take the examinations.

FIRST student to second—"He that giveth to the poor, lendeth to the Lord.' Have you got any tobacco?"

MEN like to see themselves in print. Men are modest. Women like to see themselves in silk or velvet.

"Only a lock of golden hair,"  
The lover wrote. "Perchance to-night  
It formeth upon her pillow fair  
A hale bright."  
"Only a lock of golden hair,"  
The maiden, smiling, sweetly said,  
And she laid it over the back of a chair  
And went to bed.—*Ex.*

#### A GARDEN SONG.

Come into the garden, Maud;  
In the night has the brickbat flown;  
Yea, the big Thomas cat, that yelled and clawed,  
I have smote with a raw, red stone;  
And your father, who always my suit haw-hawed,  
Has gone to the Club all alone.  
All night have the murmuring cedars heard  
Me under the porch like a loon;  
And every time that I coughed or stirred,  
The bull-pup growled "Too soon"  
In a guttural tone like a creditor's word,  
Or the note of a hoarse bassoon—  
Yah! he's fastened his fangs like the claw of a bird  
In the calf of my left pantaleon.—*Varsity.*

## DALLUSIENSIA.

*We wish our contemporaries to note that this column is not intended for the public, but belongs exclusively to the students at present attending College, who alone are expected to understand its contents.*

BAIRD'S MINSTRELS are to be here on the 10th. Exams. will have to be postponed.

THE Seniors must be a jolly crowd; plainly they have had a revelation that they are to graduate this spring—as instance the picture.

The Seniors are petitioning the Senate to furnish them with spittoons during the examinations.

THE dignified Soph. whose essay has been mislaid declares that he will be perfectly satisfied with half the stakes. Others of the students would be highly delighted if the Prof. would not trouble himself about their essays.

THE landlady of a certain boarding-house complains that *l'homme verite* and his chum carry their fondness for young ladies to excess;

since she can't leave the house without their room being filled with girls.

JUVENAL doesn't believe in "Epotaque flumina Medo prandente;" but a Senior who ought to know says (we use his own words) that if the flumina were made of whiskey the Seniors would drink it up libenter, and be willing to prandere often.

SOME unknown person has been sketching on the walls of the reading-room, with a master's hand, the noble features of our prominent politicians, the lineaments of beauteous maidens, and the outlines of the fragile casket that erst contained the life-giving dews of the Scottish hills.

THE prize of \$10 for the best essay written on a given subject to the students attending the Logic class, has been won by J. P. McLeod. In the third year a prize of the same value has been divided between W. P. Taylor and J. R. McClure. We congratulate these gentlemen on their success.

## DALHOUSIE COLLEGE &amp; UNIVERSITY.

MUNRO  
Exhibitions & Bursaries.

Through the liberality of GEORGE MUNRO, Esq., of New York, the following Exhibitions and Bursaries will be offered for competition at the commencement of the Winter's Session of this College, 1882, 1883, and 1884.

In 1882 **Five Junior Exhibitions** of the annual value of \$200, tenable for two years, and **Ten Junior Bursaries** of the annual value of \$150, tenable for two years.

**Seven Senior Bursaries** of the annual value of \$200, tenable for two years.

In 1883 **Five Senior Exhibitions** of the annual value of \$200, tenable for two years.

**Ten Senior Bursaries** of the annual value of \$150, tenable for two years.

In 1884 **Five Senior Exhibitions** of the annual value of \$200, tenable for two years.

**Ten Senior Bursaries** of the annual value of \$150, tenable for two years.

The Exhibitions are open to all candidates; the Bursaries are open to candidates from the Maritime Provinces. The Junior Exhibitions and Bursaries are open to candidates for Matriculation in Arts; the Senior Exhibitions and Bursaries to undergraduates of any University who have completed two, and only two, years of their Arts course, and who intend to enter the third year of the Arts course in this University.

The subjects of examination for the Junior Exhibitions and Bursaries of 1882 will be the same as those for the Junior Exhibitions and Bursaries of 1881, with the following modifications:

The Classical books to be professed will be, in LATIN—*Cæsar*, Gallic War, Book VI., and *Ovid*, *Metamorphoses*, Book I.; and in GREEK, *Xenophon*, *Anabasis*, Books III. and IV. In MATHEMATICS, the Third Book of Euclid is added to the Geometry required, and the Theory of Indices to the Algebra required.

A statement of conditions, dates and subjects of examinations, &c., may be obtained on application to the Principal, Dalhousie College, Halifax, N. S.

## NOTMAN

Has issued tickets to students which entitle them to be photographed at his Studio,

39 GEORGE STREET.

at the following rates:—

Cabinet—Best Finish, . . .	\$5.00 per doz..
Card-Cameo " . . .	3.00 "

## SATISFACTION GUARANTEED.

Students who have not received tickets can obtain them on application at Studio.

TWELVE numbers of the GAZETTE are issued every Winter Session by the STUDENTS of Dalhousie College and University.

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One collegiate year ( <i>in advance</i> ) .....	\$1.00
Single copies .....	0.10

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