

DALHOUSIE GAZETTE.

NEW SERIES—VOL. I.
OLD SERIES—VOL. VIII.

HALIFAX, N. S., MARCH 4, 1876.

NEW No. 8.
WHOLE No 78.

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DALHOUSIE
GAZETTE.

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BURIED AT SEA.

The ship flew on, and the evening sun
Shone fair on the sails outspread,
But she gazed entranced where the ripples danced
With glee to receive the dead.

The ship sailed on, and she stood alone
In the glamour the moonbeams shed,
Her eyes were bent, by the light they sent,
On the billows above the dead.

The port was won, and the voyage done;
The land and the ship were wed;
But a heart bereft of its joy was left
With the ocean and with its dead.

THE POSITION OF ERASMUS DURING
THE REFORMATION MOVEMENT.

ERASMUS, both in his own and the present age, has been commonly misrepresented. Very lately however, more liberal and just views, founded upon an impartial consideration of his writings and letters, have been adopted. Only when we allow him thus to speak for himself, can we come to an equitable decision upon a case so anomalous and liable to misconstruction. Let us see, in the first place, what favourable influence he exerted upon the cause of Protestantism—a cause with which he never identified himself, yet had much in common.

He rendered good service to it by exposing the abuses of the Romish church. None was more sensible than he of the prevailing corruptions and the need of great reformation. Summoning to his aid all the resources of a personal experience, sound judgment, and practical piety, he set himself to the task of pointing out, and by the very fact of such exposure, of so far reforming, the ecclesiastical abuses of the day. These abuses were three-fold: a false mode of Theology, perverted Monasticism, and superstitious observances which had become inseparable from the papal system in general. The prevailing Theo-

logy was thoroughly scholastic, consisting largely of subtle dialectics and finical distinctions: as a body of divinity and formulary of dogma, a vast improvement upon the New Testament: in its bearing upon practical piety of little benefit. Erasmus contended that the over-refinement of Scotus and Aquinas should be discarded, and that controversialists should go back to the Scriptures as the source of all divinity. Monasticism, too, had sadly degenerated. Erasmus had had practical experience of the system: and he exposed to the wondering world in their true character that strange race of beings called the Monks: setting forth in the plainest of terms their disorder, ignorance, and immorality. Nor did he stop here. The recognised ordinances of the church were not exempted from his attack. But he only waged war with their abuses and unchristian outgrowths. He declaimed against unreasonable image worship—useless pilgrimage—the corruptions of the indulgence system—the enrichment of the priests at the cost of the ignorant people—and, in a word, against every superstitious ceremony in religion by whatsoever authority sanctioned or enjoined.

A piquant sarcasm was the literary weapon which Erasmus used so effectively in his onslaught upon superstition and error. It may be fairly claimed that (as far as secondary causes are concerned) it was his satires which made the Reformation possible. He was the herald of the approaching movement, and was smoothing the way for its advance. Luther as a muscular feat, might have nailed up the Theses and cast the papal bull into the flames, had there never been an Erasmus: but how could the thousands of Germany have risen as one man to support him, if they had not been previously enlightened, convinced, and inoculated with reformation principles? Further, he paved the way for the Reformation by employing his learning in the cause of Christianity. He did not rest content with merely sneering at follies. He has often been called a Lucian or a Voltaire.

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But these men pulled down and built not up—whereas Erasmus was constructive as well as destructive in his line of procedure. It was not religion, but its abuses that he denounced. But besides, he made positive and substantial contributions to the sacred cause. He revived and promoted literature, the study of the New Testament in the original, and of the Bible itself. His editions of the Early Fathers tended to the formation of a more biblical system of Theology. But the great service which he rendered to Christendom was his pocket edition for the learned, and popular paraphrases for every class, of the Greek Testament. Then his commentaries, for research, originality, honesty, and adherence to the spirit of the Scriptures, were an immense improvement on mediæval speculations. Indirectly, also, the zealous vindication of learning in general, and protest against its abuse, disuse, or condemnation, which Erasmus made throughout his whole life, had a favourable bearing upon the approaching Reformation. The monks were an exceedingly illiterate class. Those dark ages were the most favorable to Monasticism which were chiefly noted for the absence of rational criticism and historical investigation: when the common people shuddered at the thought of asking an original question and recoiled from any interpretation of Scripture not sanctioned by the Fathers and Schoolmen. But Erasmus stood up, an intellectual giant, asserting his right of free enquiry, daring to maintain that he had a will, a judgment, a responsibility, of his own.

Then he aided on the Reformation movement by his partial agreement with its great leader. So far as their principles ran parallel, there was no collision between them, in sentiment or action. Both Luther and Erasmus hotly opposed the scholastic refinements, monastic abuses, and ecclesiastical superstition of the day, and with equal ardour desired a change for the better. Whilst the great Reformer remained in the Romish communion, and did not attempt the demolition of the whole papal structure, he and the cool-headed Humanist had a common aim before them. If never on very intimate terms, their relations were cordial. Erasmus never hesitated to praise Luther when proper, or even at his own risk to raise up his voice against his enemies. It was the events of 1519 and 1520 that forced them to look at each others' character more closely.

In the second place, let us consider Erasmus as inimical to the Reformation movement. No necessary inconsistency on his part can be

argued from the fact, that up to a certain stage he agreed with the reformers, and beyond that definite limit condemned them. For so far as his ideas of right and wrong tallied with theirs, so far was he on their side, but when they were forced into an attitude of which he could not approve, he refused to be identified with their cause. That the monks denounced him as a Lutheran, and the reformers as a Papist; that at one time he was sworn by as orthodox and at another as heretical: that both sides claimed him while he condemned much in both, shows clearly the anomalous position which he held, but is no critical proof of inconsistency or vacillation on his part. We find that in course of time, he openly disapproved of the uncompromising principles and violent measures of the Lutheran reformers. To demolish Catholicism in the hope that a better religion would rise from its ruins, seemed to him too hazardous an experiment to make with any reasonable prospect of success. When the principles which the Protestants adopted were carried out into practice, he saw with consternation the terrible discord which they produced. The remedy seemed as bad as the disease. And perceiving that the private life of many who followed in the great Reformer's wake was characterized by a bitterness and intolerance, vastly different from the conduct of that gentle and lowly Nazarene of whom they professed themselves the true followers, he was led to confound the cause with its advocates and alike condemn them. Then Luther's whole course of action after the bold deed of 1520, seemed to be antagonistic to the very idea of Reformation. A reform is an internal amelioration, a fermentation going on in its assimilating work till the whole be leavened, a sanctifying process causing inward improvement, not to be brought about by *ab extra* pressure or influence. In the true sense of the word, Erasmus was the Reformer, his principles at least asserted themselves in a reformatory channel—while Luther, who opposed the whole Romish system, was, in his relation to the existing Christian church, a Revolutionist, destroyer, usurper. Erasmus soon found, too, that the cause of letters which he had so eagerly espoused, received on the whole no better treatment from the new religious party than it had experienced at the hands of the ignorant and bigoted monks. Through the working of these influences, we find, that he ere long placed himself in unmistakable opposition to the Reformers themselves. So

long as he maintained his undecided, half-neutral position, his writings on the whole must have been looked upon as favouring the Protestant party. The satire and ridicule which he employed necessitated a temporary standing aloof from the church in the character of an enemy. And now he was in a perilous position—between two great fires. Vainly he wrote to those in power, assuring them of his adherence to Catholicism. Illiterate priest and learned prelate alike demanded a tangible proof: and the test of orthodoxy which they proposed was a refutation of some of the heresies of Luther. The angry clamour of bigoted monks: the enmity of the Sarbonne and powerful Dominicans; the desire of his friends to see him a defender of the faith: the duty devolving upon him as one of the church, of preventing her overthrow: the opportunity of vindicating his character, and rising to the most distinguished honors: Luther's contemptuous treatment of the Humanist's royal friend, Henry VIII: the suspicion of a suspicious age fairly roused, wont to be satisfied by nothing short of death: the unjust yet natural identification of his purposes and aims with the Reformers: his late contest with Hutten and instinct of further revenge; the dangerous position which he held and misconstruction of his motives and views: these were some of the sinister influences which forced him to yield.

(To be continued.)

Correspondence.

DEAR GAZETTE,—

It appears that my fitness for the office of *ensor morum* is disputed. My sole object in writing the article on "College Morals," was, if possible, to initiate reform in regard to the matters alluded to. Certainly, an advocate of moral reforms should stick closely to the truth, and therefore it is with surprise that I learn from my critic, that the opening sentence of my article is altogether without foundation. It is with equal surprise that I find the material for my own defence, furnished me further on in the *critique*. After the above emphatic denial of my statement, my critic still admits that certain really good old ladies might apply the epithet "totally depraved" to an ordinary student. This admission confirms my statement. But if I am guilty of misrepresentation, my critic is certainly

not wholly clear of dishonesty. By quoting only one sentence, detached from its context, he has made to appear as very much of the same opinion with the really good old ladies who figure in his criticism, and as creating "undesirable impressions on the minds of those who know nothing of college life." Now, any reader of my article, can easily see, that the very thing I endeavoured to do, was to remove such impressions. One sentence from my article will suffice to show this: "Despite all the affirmations of would-be purists, we believe that the general morale of college life is sound and healthy." What more could my critic desire? Why did he fail to see this sentence?

I pass now to the second point of his criticism viz: that "the tendency of my article is to impress upon the minds of your friends and foes, the idea that Dalhousie students have special need of being warned against cribbing and ponies." Now, neither Dalhousie, nor Dalhousie students are once mentioned in the article. The matters to which attention is called, are treated of in the most general way. Facts "which have come under the observation of the writer" are presented, and from the article itself, no one would know, but that the author might have witnessed them at Yale or Harvard, or any other college. The article is not on "Dalhousie College Morals," but upon "one or two instances of defection from strict integrity and honesty, which are to some extent common among students" everywhere, in all colleges.

My critic seems to be very much horrified at my speaking of "books surreptitiously introduced into the Examination Hall." It is a fact, nevertheless, friend Davie. I remember, on one occasion, seeing a student with a Greek Grammar opened under the ample folds of his *toga virilis*, striving hard to peep at it with one eye and keep the other fixed upon the Professor. His face was a study for an artist. On several occasions, I have known students to be furnished with copious notes, and yet manipulate them deftly enough to escape the fate of my critic's friend.

With regard to Anthon's notes and Harper's translations, I am of the same opinion that I was when I wrote my article. I do not wholly condemn them; nor yet would I give them my unqualified approval. I agree with my critic that it is useless to spend an hour over the difficulties of a simple line. When one cannot, with ordinary efforts, and the classical knowledge he has at his command, unravel the meaning of

a sentence, it is time for him to call Anthon or Harper to his aid.

The only criticism, the justice of which I would be willing to admit, is the last one. I perhaps stated the case too strongly, although I introduced a modifying clause, which made my meaning pretty clear. What I said amounted to this; that the student who has made a free use of translations, and neglected grammar and dictionary, comes off with éclat in his recitation, provided he is not too closely questioned. After all, my critic and I are pretty much at one on that subject.

Let me, in conclusion express the hope, that my critic will see that the fears which he entertained with regard to my article are groundless, and if not the offspring of a morose disposition, at least the product of misunderstanding. Among the advocates of reform, and the opponents of all sham in our college life and work, I hope to find "Davie Dodd, jr."

Yours &c.,

"A."

YOU HAVE WAKED ME TOO SOON.

"Now Morn, her rosy steps in the eastern clime,
Advancing, sowed the earth with orient pearl,
When Adam waked, so customed."

We gather from this that Milton's Adam was an early riser. Milton may be correct, but let us not forget that this was before Adam was turned out of the garden, and we have no account that he persisted in the habit after it fell to his lot to earn his bread by the sweat of his brow. At all events, it is an example that only a few of his descendents care to imitate. How often we hear people quote that old proverb:

"Early to bed and early to rise
Will make a man healthy, and wealthy, and wise."

They have become so accustomed to say it, and hear it said, that they never wait to question its truth. Early retiring and early rising may tend to make a man healthy, but how the habit is to make him wealthy and wise is not so easily seen. Wealth, as a general rule, is not gained without a struggle. Men are unsuccessful in business, not because they sleep too long, but because they

make such poor use of their time when awake. Neither does wisdom come to any man unsought. She is a shy nymph. True enough, she is abroad in the early morning, and may be met with at all hours, but if we do not misjudge her character, she likes particularly well to be wooed at midnight.

Have you never wondered how the people of England got along in the days of the curfew? Just think of it! A native going to bed at eight o'clock! Such an arrangement might suit the "lowing herd" well enough, and the "moping owl" had no reason to complain of it, but it is not very likely that even the "ploughman," weary though he was, was willing to "leave the world to darkness" at so early an hour and see the blazing log extinguished on the hearth, and miss the genial evening chat with his wife and children about the events of the day. How different the picture drawn by Burns of the delightful social intercourse enjoyed by the Scottish peasant and his family after the work of the day is over! If the curfew were revived again, what a change it would make in society! What would become of our lycéums, our social evening parties, and our gas companies? We are too wide awake a people to tolerate such an arrangement now.

We often hear young men denounced for taking a morning nap. In parts of Nova Scotia it injures a man's social standing not a little if it becomes known that he spends his mornings in bed. The inference commonly made is that he is lazy. Now, in many cases this inference may be altogether wrong. Take the case of the student for example. He has spent the late hours of the previous night among his books. His brain is tired, and he needs just as much of "nature's sweet restorer" as he can get. He gains nothing by denying himself sleep. Nor would we limit him to any particular hours. If he can do his work better at midnight, and prefers gas light to sun light, we can see no good reason for interfering with his choice. Late retiring, it is true, involves late rising, and this brings with it certain trifling inconveniencies such as cold coffee, sour looks from the cook, dinner treading on the heels of breakfast, and some others, but these can easily be remedied, or if not, endured.

We have not a word to say in defence of the man who injures his business, and breaks his appointments by late rising, and with equal care would we abstain from saying anything against

the man who indulges in a morning nap, providing he is in a position to do so, and knows how to enjoy it. It may be true enough, that "the early bird catches the worm," but the bird who has secured his worm the night before, and has it snugly laid by for his breakfast, and consequently can take a comfortable nap while his neighbour is searching for his amongst the cold damp grass, and decayed logs, is perhaps in just as favourable a position as the former.

What interest hangs around the hour of midnight! It is chosen by man as the most suitable for perpetrating deeds of shame and wickedness. It is then the burglar takes the street armed for his desperate work. Then too, his more cowardly brother the thief, with careful step and sneaking look, goes abroad. The midnight murderer thinks it the best time for the accomplishment of his dark purpose. In a word, there is perhaps no hour in the twenty-four for which the ledger of the Recording Angel shows a blacker record than for this one. Yet, it is not all darkness. Midnight though it is, it has its bright side. This hour has always been, and is still sacred to the thinker. In it the devotee of science often gets a glimpse of those hidden treasures which that Goddess carefully conceals from all except those who are persevering and eager in the search. Then, too, the clergymen lays the foundation of that sermon, which on the coming sabbath is to interest and edify thousands, the statesman weaves the web of politics, and last, though by no means least, the disciple of the quill feels this hour to be peculiarly his own. How much that we now enjoy would be lacking if early retiring had always been enforced! Blot from English literature the contributions of midnight, and you destroy many of its fairest pages. Talmage in an article on this subject says that "midnight oil is the very worst kind of paraffin," yet, it is nevertheless true that no oil has been spent to better advantage. We think therefore, although late retiring and late rising are so universally condemned that much may be said in support of them.

The glories of sunrise and the refreshing influence of the early morning, are very nice things to talk about; yet after all the pretty things that have been said and sung about them, most of us know by experience, and some of us are honest enough to confess it, that there is fully as much refreshment in a good sound sleep.

DORMITOR.

We clip the following extracts from the *Journal of Agriculture*:—

"We are glad to be able to record another botanical discovery of considerable interest. A. W. H. Lindsay, B. A., M. D., Dalhousie College, has found the rare anthelmintic fern, commonly called in England the Male Fern, (*Aspidium (Lastrea) Filix-mas*), near to the Salt Well at Whycocomagh, on the banks of the Bras d'Or Lake in the Island of Cape Breton. Mr. Lindsay has succeeded in adding several very interesting plants to the Nova Scotian Flora, and it is very gratifying to us to be able to add Filix-mas to the number of his discoveries, as this is the only fern that is really entitled to a place in the *Materia Medica*."

"Mr. A. H. McKAY, B. A. Dal: Coll: Principal of the Academy at Pictou, has discovered a very interesting addition to the Flora of that region in the beautiful northern Fern *Cystopteris fragilis*. He has found it at Mount Dalhousie Lime Rock, West River, and at Springville, East River, both in Pictou County, growing in damp clefts of rocks, and on the sides of deep rocky ravines, near water falls. We name it provisionally *Cystopteris fragilis, var. McKayii*."

It is scarcely nine years since Dalhousie gave her first degrees in Arts, yet many of our graduates are winning fame in the walks of knowledge. The two gentlemen mentioned above, and several others, have devoted themselves ardently to science; others have already gained success at the bar. Few colleges in any country can point to such brilliant results attained in so short a time as those which we could chronicle in honour of Dalhousie. Such facts show that our college gives not only the knowledge required by all who intend to live by their brains, but also a love for learning and science for their own sakes, and the mental training needed in order to carry out original investigations successfully. And this is the highest success of which a college can boast.

OUR readers will be glad to learn that Prof. Johnson expects to be able to meet his classes in the college on Monday.

DALHOUSIE GAZETTE.

HALIFAX, N. S., MARCH 4, 1876.

EDITORS.

J. MCG. STEWART, '76. J. H. SENECLAIR, '77.
F. H. BELL, '76. J. MCD. SCOTT, '77.
ISAAC M. MCDOWALL, Secretary.

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A PETITION has been presented to the Legislature, praying that graduates of such colleges as the government may see fit shall be entitled to grade A diplomas, and to the right of entering upon the study of law without passing the present farce, entitled a matriculation examination; and also to the further privilege of being admitted to the bar at the end of three years, in place of the four required at present of all law students alike. To any one at all acquainted with the benefits of collegiate education, or with the practice of other and larger countries, where a more enlightened spirit on such matters prevails, any argument in favor of such a petition would be superfluous. Its justice would be admitted without a word of demur. But, as all may not have this knowledge, a word of explanation and argument may not be amiss.

With regard to the A licenses, the matter is perfectly clear. The studies embraced in the ordinary college curriculum, and the matriculation required for entrance, are much the same as are laid down in the syllabus for an academic license, being only of a much more extended character. The professional subjects form the only exception, and these are provided for in the petition. Of all the rest, any one comparing the

curriculum of a respectable university with the requirements for a grade A license, will see that a graduate must know far more than is required of a grade A teacher. Then, some one may ask, why does he not pass his examination? if he knows all required, he will surely have no difficulty in so doing. Our answer is two-fold. First: because all examinations require an acquaintance with much knowledge that is not intended to be retained for any length of time in the memory. The reason for this requires a word of explanation. Education is not intended so much for the imparting of absolute knowledge as for the training of the intellect. This can only be effected by a thorough and searching study of various portions of the realm of knowledge, and this study requires close attention to minutiae. These minutiae, then, will form a large part of any examination that is worth the name. But no one is expected to retain them indelibly fixed in the memory. They pass away, but their effect remains. In trigonometry, *exempli gratia*, no student can hope to pass creditably unless well equipped with those multifarious and nefarious formulae for sines, cosines, tangents, &c. But who ever remembered all of them a month after examination? Nevertheless the mental training received from the study, of which these form so essential a part, remains, and will remain to the end of our days. To draw an illustration from physical development, it will be no great disadvantage to a portly gentleman of middle age if he be unable to "skin the cat" or perform any other of those distressing contortions wherein he delighted and excelled in youth. But it will be of the greatest consequence if they have given his frame that vigorous development which will enable him to support with ease the burden of years. We hope our readers will pardon this digression. If they will but carry away this reflection—that to compel a student to pass a second examination on the one subject is but to give him a great deal of trouble without any corresponding benefit—they are at liberty to forget the digression as speedily

as they please. Our second reason is that the classics required for a grade A license are not always identical with those read in course at college. They may be the same authors, but not the same portions. The amount of work in classics laid down for an academic license is such as will ensure a respectable degree of scholarship, but the average graduate is certainly a far better scholar than the average grade A teacher. The graduate's diploma is a warranty for his scholarship, and it is a gross injustice to compel him to read in addition to what he has already read, the classics prescribed to ensure respectable scholarship in candidates for an academic license.

With regard to law students the injustice is not less, though perhaps at first sight not so evident. The petitioners base their request on two grounds. First: it is the custom in most parts of the world. In England, to take one example out of many, graduates are permitted to enter on the practice of law at the end of three years, in place of the five required of all who are not graduates. Is it unreasonable in us to ask that *one* year should be taken off for graduates in this country? Secondly: the principle on which this distinction is based must be plain to all who have ever considered the nature and design of a college curriculum. This is to give the mind such a discipline as will enable it to grasp with readiness whatever study it may apply itself to. That such is the result of a proper college training no one can doubt. It is admitted and recognized in England and the United States. True, the modern institutions of law colleges and graduated courses of study have done much to modify the system. We have not space at the present time to enter on this part of the discussion. As in this Province there is not the slightest approach either to a law college or a graduated system of law reading, it is not too much to ask for our graduates the same recognition that is, or has been, awarded to graduates in almost every English speaking country on the globe.

—THE petition to the Legislature from Mount Allison, favours the establishment of a paper University. They say that it would show the weakness and inefficiency of the inferior colleges and that they have sufficient confidence in their own institution to believe it would stand the test. We like the tone of this, and are disposed to admire the confidence of the petitioners in their college. We have no hesitation in avowing a similar conviction with regard to Dalhousie, for her own tests are pretty severe. How searching her examinations are may be seen by the calendar, and how strictly we are compelled to toe the mark may be seen by the fact that about twenty per cent. of the under-graduates are plucked on some branch or other, annually. We are certainly in favour of the scheme if nothing better can be done. The tone of the press seems to indicate that we cannot have a Provincial University with teaching powers just yet, although it is everywhere admitted that the thing is right in principle. We are unable to see why principle should be so distinct from practice, but if we cannot this year have an efficient University recognized by all denominations, by all means give us an examining one.

The most obvious reason (if it may be called a reason) in favour of such a step is that the prevailing sentiment sets in that direction, not even the denominational colleges, so far as we know, objecting to it.

Another important reason is that it will be a movement in the right direction, a step towards the establishment of a real University. We do not believe that it will be of itself satisfactory. There are many and great difficulties in the way. In the first place the appointment of examiners will cause endless trouble. In a new country like this men competent to be examiners, who are not connected with the colleges, are very scarce, and experience tells us that sectarian and party spirit will triumph over the claims of genuine ability in choosing from the few there are. There are manifest, although not insuperable objections against appointing a Professor

to examine his own students in conjunction with others: for however honest he may be, there still remains the fact that his own teaching must be better adapted to his own examination than any other can be. The natural outgrowth of these things will, we think, be the establishment of an effective and properly equipped teaching University, and it is for this reason that we should like to see an examining one established now.

But a paper University has merits of its own. In such a subject as Mental Philosophy, for example, it would cause a decided change. Instead of the peculiar views of the lecturer being set up as gospel and mainly dwelt upon, more attention would be given to the writings and opinions of great philosophers. Indeed that would be the only feasible method of teaching the subject. This would be an improvement. Perhaps in no other branch is there so great an opportunity for drawing out a student's powers of thought, as would thus be given. He comes to the subject entirely unprejudiced, and is called upon to decide between two theories diametrically opposed, and both upheld with consummate ability. There could be no better exercise for the young mind, and no more impressive way of showing the folly and the sin of dogmatism. As it is, if the lecturer is an independent thinker, he makes his own views the one thing needful; if he is not, he is most probably an adherent of some particular school and follows his chief with the most trustful devotion.

The rivalry created by a paper University would have a most beneficial effect. The student, who now plods over his books through the midnight hours for his own honor, would feel that he was working for the honor of his college as well; and the sympathy of numbers would come in to his aid, whereas now it is rather against him. Upon the Professors also it might—but perhaps we have written enough.

In the discussion now going on so vigorously on the college question, few writers have done

full justice to our Alma Mater. One of the few is "Methodist," who wrote in the *Morning Chronicle* of Monday last. He is one of the "small but highly intelligent minority" of the denominations supporting colleges of their own, which the *Reporter* says are in favor of a Provincial University; and his views are not more liberal than just. That minority, we are confident, is not so small as the *Reporter* thinks. Unfortunately, however, the denominational papers are much more narrow minded and bigoted than the denominations themselves. But we do not wish to speak of them just now; we intend to show what we believe to be some of the just claims of Dalhousie College.

Taking it for granted, though we do not believe it would be good policy, that additional aid is to be given to the colleges until the new Provincial University be enacted, we think that the claims of the colleges to additional aid should not be based on any one ground. The number of students in attendance, the amount of money invested, and the annual expenditure, as well as the control which the province has in the government of the college, should all be taken into account. To do otherwise would be as foolish as to judge of the veracity of the *Messenger* from its editorials on the College Question. Looking at the question in this light we find that Dalhousie is the only college in the province which can complain of being unjustly treated. For some years it has had more students than any other two colleges in Nova Scotia; its annual expenditure is half as much again as that of any other; and it is governed and owned by the Province. The plea used by those who are now petitioning for additional grants, that they have done and are now doing good service to the Province is nothing less than "false, frivolous and vexatious." True it is that they have educated many within their walls; but they can find little to boast of in that fact, seeing that they were then the only colleges in existence in the Province. For the last thirteen years they have been mere cumberers of the ground,

yielding at best but unripe fruit, and standing in the way of better things. It would be as reasonable for the Government to give them additional grants in reward for past services, as to give a bonus to every farmer who clears a new field or buys a mowing machine. They have cultivated their field assiduously, and for their own purposes. Their tender care for the well being of Higher Education in Nova Scotia is evidenced by the bitter hostility they have shown to an institution which would have done more for the Province than they had ever dreamed of, and which, during the last twelve years, though assailed by prejudice, and hampered by want of means, has done as much as all of them put together. King's College claims more money on the ground that it is required to educate 80 students every year without fees. When King's College comes to have any prospect of educating half that number it may urge such a claim with a little more justice. It would be much more reasonable for Dalhousie to base a claim on the ground that the Government placed her in Halifax where expenses are necessarily much greater than in a country town; or on the fact that strangers visiting the Province will gather their opinion of our colleges from what they see, and as Dalhousie is the only one they are very likely to see, it ought, for the credit of the Provinces to be kept in as efficient a condition as possible. We might also base a strong argument in favour of Dalhousie upon its local convenience. All the other colleges are built in small country towns of from 2000 to 3000 inhabitants, while the advantages which our College offers are within half an hour's walk of over 30,000 people. Every body admires the saying *fiat Justitia ruat coelum*; but how much more beneficial would be the action of our Government, if, without letting anything fall but the scales which cover the eyes of our denominational friends, they would do justice by openly recognizing and rewarding Dalhousie as their own University.

—So many opinions have recently been expressed upon the College Question that our readers may wish to see a brief statement of some facts relating to it, which have never yet been disproved. The disadvantages arising from the present system of collegiate education in Nova Scotia has caused much dissatisfaction. This feeling is constantly increasing, and has at last reached the daily press, which has expressed it strongly and almost unanimously. The two chief disadvantages are the want of rivalry among students, and the impossibility of maintaining, in this small province, six efficient colleges. The former of these might be in part overcome by the establishment of a Paper University. Some have denied that the second disadvantage has any existence, but when our readers reflect that \$30,000 a year would not be too much for a proper College, they will not need to be informed that such a denial is the last degree of absurdity. This second and greater evil a Paper University would only tend to increase; by a central teaching University alone can it be effectually removed. One such University, Dalhousie, is now in active existence, but, as we have already stated, its resources are not sufficient even for its present circumstances, and would be altogether too small for its requirements if it stood alone. It would seem then to be the duty of the Government to concentrate all their resources available for purposes of higher education, upon this its own college, disregarding the unreasonable prejudice against it, which a few interested people have succeeded in raising in some quarters. But our class-rooms are altogether too small for the hundreds who would throng the halls of a properly equipped university. The only course consistent with reason and with good policy now left open to the legislature, is the carrying out of such a plan as we sketched in our issue of February fifth, and stated more fully in our last number. All the means at the disposal of the Government, including the funds of Dalhousie College, and the grants now given to the denominational colleges, should be concentrated and bestowed upon a new university, which would have the sole power of giving degrees in Arts. Such an institution would be cheaper and at the same time immeasurably more efficient than the six now existing can ever hope to be. It would give young Nova Scotians an advanced liberal education without having to leave British territory, or cross three thousand miles of ocean. Though

our scheme be now denounced as inexpedient and laughed at as visionary, we have so much faith in the common sense of Nova Scotians, that, if we live ten years, we expect to see it in active and beneficent operation.

THE *Citizen* has undertaken to shew that the difference between large and small colleges is not so great as it is commonly represented to be. It hints that those who insist upon the difference are probably destitute of personal experience of the working of large colleges. In this age of cheap literature, personal experience in anything not needing acquired dexterity is far from being an absolute necessity. Thanks to college calendars, college papers, and newspaper correspondents, any one can easily make himself acquainted with the working of the larger seats of learning. The writer of the article in the *Citizen* seems to have an acquaintance with the tutorial system used in certain classes at Harvard and other American colleges. There the years, especially in classics and mathematics, are divided into sections of 30 or 40, each under the charge of a tutor—the most advanced students alone coming under the immediate influence of the professor. This system is, as we said above, adopted chiefly in the classical and mathematical departments, and these studies are precisely the ones in which much more depends upon the student's own exertions in private than upon the personal influence exerted by the professors. Almost all that can be done by the latter is in the way of clear statement of facts and lucid explanation of principles, and these can be easily given by the American tutors of the large colleges, who are gentlemen of fine attainments and make specialties of their subjects. Yet even in these branches much can be done by a superior professor personally. If the writer in the *Citizen* had extended his observation, whether personal or otherwise, as far as the University of Edinburgh, he would have found Professor Blackie presiding over the enormous Greek class of that University with but a single coadjutor; and much of the late revival in favor of Greek that has taken place there must be traced to the personal influence of this vigorous and enthusiastic Hellenist. In most other subjects the comparison is still more evidently in favor of the large University. At the present day Professors Masson and Calderwood lecture at Edin-

burgh in crowded class rooms. On the continent the great revival of philosophy, beginning with Kant and lasting to the present day, is almost entirely owing to the personal influence exerted by such men as Kant, Fichte, Hegel, and Schelling, over the large number of students assembled at their prelections. In all other points, e. g., influence of student upon student, libraries, apparatus and many things besides, the difference between the small university and the large is as great as that between a Dartmouth ferry boat and a Cunard steamship.

THE *Reporter* thinks it better to delay the founding of a Provincial University until Maritime Union is secured, and then one University would be sufficient for the new Province. This scheme might do well enough for the present requirements of the Maritime Provinces; but by the end of fifty years these requirements will probably have doubled. We are not expressing our own opinion merely, but that of many eminent authorities when we say that with an attendance of from 500 to 1000 students, colleges have been found to do the largest amount of efficient work at the least expense. The number is large enough to allow full scope for healthy rivalry, and small enough to allow the personal influence of the professors to permeate and stimulate their classes. About 800 students attend the Arts classes in Edinburgh University: about 600 in Harvard. None of the Oxford colleges has so many as 400 students; about 450 attend the largest of the colleges of Cambridge. There the rivalry among the different colleges compensates for the comparative smallness of their attendance. We see no reason to change the opinion expressed in our columns some weeks since, that there should be six or seven Universities in the Dominion, besides an examining Board, after the pattern of the London University. This law would secure the best results; it would afford the most advanced training, and the most thorough examination.

DURING the past two weeks a great deal has been written in the daily press about the College Question. We need not express to our readers the pleasure we feel in the fact that the necessity of erecting a Provincial University has been fully recognized by the great majority of those who have written upon the subject. We think how-

ever that too much has been said about expediency.

We are of opinion that a scheme which is perfect in theory, which has been proved in many countries to be the best possible in practice, which has many ardent supporters, and no opponent but prejudice, cannot possibly be inexpedient. Such a scheme is a Provincial University. It is, of course, evident that the grants now given to the denominational colleges cannot justly be taken away at once. But no denomination has shown much reluctance, some have shown a perfect willingness, to give them up as soon as proper provision is needed for a Provincial University. There can be no doubt that the small colleges will be able during the next five years to continue to work as they have worked in the past without an additional grant; so that if the government has money which it can devote to educational purposes, we think it cannot apply it to better advantage than in forming a fund for the erection of a suitable college building. If something be not done this session tending directly to the establishment of a Provincial University, our Legislature will have lost a golden opportunity.

SCIENTIFIC NOTES.

ON the Electrical Conductivity of Stretched Silver Wires.—By J. G. MacGregor, Esq.

A paper on the above subject, read before the Royal Society of Edinburgh on January 3rd, contained a description of a series of experiments conducted by the author in order to find the effect produced on the conductivity of silver wires by stretching. The wires were stretched by weights. The measurements of resistance were made by means of a Wheatstone's Bridge, the wire under examination being joined up as one of its arms. The dimensions of the wires before and after stretching were determined by cathetometer observations and specific gravity measurements. The increase in the length and the decrease in the thickness of the wires must of course be attended by an increase in their resistance. The question to be determined was whether there was not also a change produced in their conductivity in consequence of the change in their molecular state due to stretching. To get this effect, if it should be present, at its maximum, the wires were heated to just

below the melting point before the weights were hung on. The results were such as to warrant the statement that if there is any change produced in the conductivity by stretching it must be exceedingly slight, the differences in resistance before and after stretching being (when that due to change of dimensions is allowed for) so small as to be within the probable limits of observational error. No former determinations of this kind have been made for silver wires. For copper, iron and steel, Mousson has found that the change in resistance is not entirely accounted for by the change in dimensions. In another respect also silver appear to differ from copper wires. Meik and Murray have found that the increase in the resistance of copper wires due to stretching, is directly proportional to the weights by which they are stretched. Some of the experiments of this paper shew that this is not the case for silver wires.

The Electrical Conductivity of Nickel.—By Messrs. C. M. Smith and J. G. MacGregor.

On Feb. 7th Prof. Tait communicated this paper to the Royal Society of Edinburgh. The close relation between the magnetic properties of nickel and iron have long been known, and Prof. Tait has shewn that their thermo-electric properties are also closely analogous. The object of the experiments which this paper described was to determine, as in the case of iron, so also in that of nickel, the law of the relation of temperature to electrical conducting changes at a certain temperature. The law was found to change at a lower temperature than in the case of iron, and it was approximately determined for temperatures both below and above that at which the change occurs.

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Dallusiensia.

A JUNIOR referring to that passage in Comus where Milton makes

"Stygian Darkness spit her thickest gloom
And make one blot all the air"

wants to know if darkness uses tobacco.

Prof. in Chemistry. There are several steps to be taken in finding the exact chemical composition of bone. For example when you boil it what is given off? *Student*—Soup.

A SOPH. translates "*manet sub frigido jove venator*," "The hunter sits out under frozen jove."

Student to chum. "How do you like your boarding mistress? does she give you plenty meat? *ans.*—"she witholds more than is meet."

THE Freshman who has been hunting the drug stores for sympathetic ink, we are told, intends to write a love letter.

A JUNIOR who is beginning to "wink hard against the prospect of future misery," wants to know why the Prof. in Natural Philosophy exhibits feathers to the class under the microscope.

Prof. Can you indicate any cause why a shadow should be longer at night than in the morning? *Student*—late rising?

FINE opening for a man possessing a considerable amount of energy and an acute knowledge of human nature—Janitor in the new Provincial University.

THE New York *Tribune* has regaled its readers with another editorial on Washington. They can still find something to say about him. We recommend the consideration of this fact to the class in Rhetoric. It is one of the strongest proofs of the marvellous resources of the English language.

THE last meeting of the Kritosophian Society was more than usually interesting. Readings were the order of the evening, some of which were very well rendered. We are sorry to say that there is a sad falling away in attendance of late. It is to be regretted that some of our students take so little interest in these meetings. No student who intends to enter any of the talking professions can, without injury to himself, afford to lose the opportunities for practice which such a society offers. Especially are those students acting foolishly who intend to climb into the pulpit, and at the same time neglect this matter. The lawyer is in a different position. Professionally he talks to a jury who are paid to listen to him and to judges whose chief desire is to know the facts of the case, however awkwardly they may be presented. The preacher always pleads the same cause, and if by tone, manner, look or otherwise he fail to make himself agreeable to his audience he will not be listened to. These can only be acquired by repeated practice. We would therefore invite the serious consideration of some of our students to this matter.

THE University of California cannot be all that some of its supporters would have us believe it is. It is only now that they are about to establish a Chair of History there.

Our Exchanges.

THE *McKendree Repository*, Lebanon, Ill., though badly printed on bad paper, has enough merit in its articles to repay perusal. The January number is chiefly made up of college items, and clippings.

THE *North-Western College Chronicle*, comes out in a new and greatly improved form. The articles are in general short and well written. The article on "Change" is not the best in the January number; the writer tries to be eloquent and becomes grandiloquent. The article on "Hamlet" is very good.

THE *Virginia University Magazine*, is no unworthy representative of the University which Prof. Porter of Belfast thinks the best in the United States. The articles in the January number are all well written; but we were especially pleased with the one entitled "Thackeray's Cynicism." "The Poet's Cremation" is also very readable. This number fully justifies the common opinion that it is the best monthly college paper on the continent.

THE *Lawrence Collegian*, Appleton, Wisconsin, has some very good articles. It is generally very sensible; but we can hardly agree with the opinion that the state should "bear all the expenses of the student." Apart from the fact that the student who would stoop to accept such aid is just the one who is least worthy of it, we believe that the plan would do more harm than good to those whom it is intended to benefit. The self denial and foresight which many students have to exert, in order to be able to take a class at college is often nearly as valuable as the college training itself, though in a different way.

THE *Brunonian*, from Brown University, Providence, R. I., is a valuable exchange. The number for February 5th contains a short but very interesting biographical sketch of Samuel Gridley Howe. A writer styling himself "M" complains that partiality or inaccuracy is shown by his professors in giving marks for recitations. We believe no professor who is rash enough to risk his reputation for impartiality on the marks he gives for recitations can hope to escape such a charge. The only kind of examination fair both to students and professors is a written examination. In paper and typography the *Brunonian* is all that we can desire.

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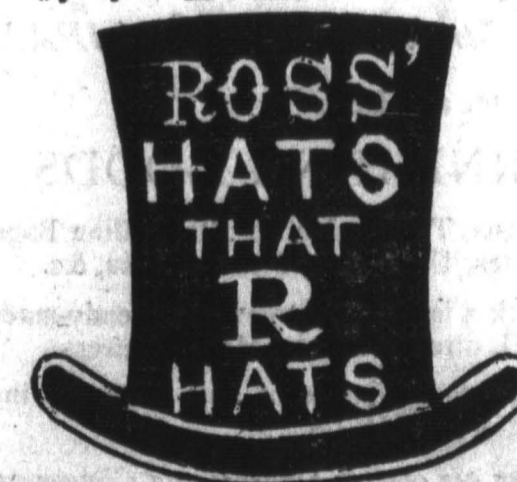
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