

The Dalhousie Gazette.

ORA ET LABORA.

VOL. XV.

HALIFAX, N. S., MARCH 23, 1883.

No. 10.

DALHOUSIE COLLEGE AND UNIVERSITY, HALIFAX, NOVA SCOTIA.

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The Dalhousie Gazette.

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SUCCESS IN LIFE.

There is not, I will venture to say, a young man now attending this College who has given any thought to his future without indulging to a greater or less degree in day-dreams. "What will my future be like?" has been asked by every thoughtful member of the human family. This question may not be audibly spoken, yet it is put to the mind itself in moments of leisure and reflection, and the imagination set at work to paint for the mind a picture of the future. This picture will be coloured according to the peculiar traits of the mind that draws it, and affected by the social and moral influences by which that mind is surrounded. Apart from this it may be laid down as a general rule that the answer which the oracle of the mind returns is favorable, and a pleasant and successful future mapped out. It is to be feared that young people consult this oracle too much, and are too apt to trust its predictions without seriously considering what is the basis of such a belief, and what are the grounds of the faith they place them on. For those, however, that, in some measure at least, understand the principles by which success is achieved, reason will foretell the future with almost prophetic accuracy. To this it may be excepted the future lies wholly in the hands of Providence, and therefore cannot be known. But does Providence work without means? Will not similar causes to-day produce effects similar to those of yesterday? If the principles that underlie success in life are constant, will not the effects produced by the application of these principles also be constant? After due allowance has been made for "time and chance," which "happen to all men," it

requires no prophetic inspiration to predict who will succeed and who will fail.

What then are the chief qualities upon which success in life depends? Industry, energy and integrity. Other things being equal, the man who possesses these qualities is sure of success, while he who lacks them is sure of failure.

Industry is that quality of the mind which the possessor uses for the purpose of gathering together and cementing into a well-spent life the moments as they come. He is the industrious man who turns the moments to good account; not the busy trifler, not the "busy-body in other men's matters," not he who uses them in accomplishing some purpose unworthy of humanity; but he, who, setting before him some high, noble, or holy aim, watches over the moments as a miser over his gold, and makes them his slaves in performing his will in regard to that object. The truth of the proverb, "The hand of the diligent shall rule," is sufficiently proved by such examples as Shakespeare, Milton, Luther, Napoleon, all of whom achieved success by an untiring industry. Nor is industry an essential to success in life alone, it is equally as essential to its enjoyment. Sweet is the sleep of the laboring man! Then must not the sleep of him who does not labor be the reverse of sweet? Are not other natural enjoyments dealt out in a like ratio? Away with the false notion that he is the happy man who has nothing to do but enjoy himself as the butterfly; that he whose life is spent in haunting the scenes of worldly pleasure, whose bosom is never excited by the joy of having achieved a victory over some great difficulty by means of his own exertions, is the one best fitted to enjoy life. Would you enjoy life? Then labor—that hard necessity—which

keeps you bound down to books, the farm, the workshop, or the counting house, is the greatest blessing of life. Improve then that blessing, and by the ladder of *industry* climb to success.

Be not afraid of overwork. More are killed by too little rather than by too much work. Does the student or clerk grow pale and wan? Look for the cause in some other source than in the amount of work he performs. Is the brain of the merchant, the lawyer, the minister failing in its usual powers? The same causes are at work there; care, worry, riot, exposure, or some similar cause has produced it, not overwork. A want of regularity, of proper attention to diet, of necessary exercise, of respect to some of Nature's laws, will be found to be a greater bane than work. The hills of difficulty and the rough places in the path of life are what develop the man and give him a place of power and happiness. Then "whatsoever thy hand findeth to do, do it with thy might."

Linked to industry is energy, which is force of character, the ability to concentrate the will upon any object. Energy knows not how to fail; is daunted by no barrier; clings to its purpose in the face of all opposition; and only yields up its life when success has been attained. It is the soul of every great enterprise, the power that triumphs over adverse circumstances, that "laughs at impossibilities and says it shall be done." Why is it that so many men, who appear to be endowed by nature with talents that would give them a leading place in society and in the world, are constantly kept in the back-ground? They lack energy. As they see others, with fewer talents than they themselves have, with fewer natural advantages, and hampered with difficulties of which they themselves know nothing,—rising above them in places of honor and trust, they are ever ready to attribute this to their ill-luck and the good-luck of their neighbour. Why not be honest and rather say it is because he is a more energetic man than I? Wherein consists the ill-luck (if the term be admissible) of the one, and the good-luck of the other? Simply in this, the former allowed himself to become the fool of circumstances, the latter by his indomitable energy made himself

master of circumstances, using them as a chariot upon which he is carried to greatness. The one set out in life without an aim, drifting along with the tide, waiting listlessly for some unforeseen event to happen by which, without any trouble on his part, he might be borne on to greatness, waiting till life be spent and death find him at last just at the point from which he started, nothing accomplished, nothing achieved, his passage through life, like the passage of a bird through the air, leaving no trace behind; departing from the world at last no happier, wiser, or better, for his existence. The other having a good aim in view, enters life with a determination to succeed and realise the goal of life. Are circumstances unfavourable? It is another spur to his energy. Instead of waiting for some chance to offer, he forces an opening, making obstacles stepping-stones on the road to fame, and if death should cut him down in the midst of his career he still leaves his mark in the world,—his passage through life being like that of the needle through the cloth, easily traceable by means of the thread it leaves behind. Innumerable examples might be adduced to illustrate the power of energy. Let two suffice. A few years ago a ship passing the Island of Formosa landed on its shores a young man without friends, home, or worldly possessions. Why did he wish to be left there, a stranger in a strange land, not knowing even the speech of the people among whom he went? To preach to those people the Story of the Cross, of which they had never before heard. In the face of ignorance, danger, and persecution, he nobly persevered in his work, till in the short space of ten years the Island has become christianized, a native ministry assisting him in his work, and institutions of learning illuminating the mind where formerly ignorance reigned supreme. A lad playing in his father's garden one day, attempted to climb a tree and reach a certain point on it; in the first attempt he came to the ground, breaking his arm in the fall; without a murmur he at once started again and accomplished his object; but though the act was insignificant in itself, it was an index to the energy of the man who afterward became one of England's greatest generals.

Would you then achieve success, and make life not a bubble but a reality? Cultivate energy, learn self-control, form an object in life which is worthy the life and energy of man, then use industry and energy to attain that end. The last, but by no means least important requisite for a successful life is integrity. It is that principle which includes honor, incorruptibility, honesty, and a firm loyalty to right. A man of integrity scorns everything mean and dishonorable, and would sooner suffer than submit to do a wrong action. He abhors bribery and everything that approaches thereto with an intense loathing. He disdains to take advantage of his fellow-men, proving unmistakably that his honesty is that of principle, not of policy. Nothing can make him swerve from the strict line of duty; the pleadings of love and friends, the flattering of the wicked, open persecution, the covert sneer, the hiss of scorn, are alike powerless to lure or drive him from the straight path of truth. Like Daniel of old he dares to stand alone in defence of his principles, yea, even to face death itself and yield his life to that grim monster rather than turn aside from his rectitude, rightly considering that life without honor is worthless, and he who purchases ease, wealth, or life itself, at the expense of integrity, has made a dear bargain.

A beautiful illustration of the moral grandeur of integrity is given in Hetherington's History of the Church of Scotland. The scene is that commonly known as the Disruption of 1843. Previous to that time the State had claimed jurisdiction over the courts of the Church, and by that claim had reversed some decisions of the Church courts, thereby making demands which could not be conscientiously acceded to. A protest was raised, and a royal commissioner was appointed to enforce the decision. This commissioner, after service in the densely crowded St. Giles Cathedral, Edinburgh, retires to St. Andrew's, where the Assembly had met. The meeting is called to order, prayer is offered, and after a few moments painful silence the celebrated Welsh, Moderator of the Assembly, rises, and in a voice clear and unfaltering reads the protest, lays it upon the table, and leaves the

hall. Outside where interested thousands are assembled, the suspense is terrible. Will they come out? Have they moral courage sufficient to brave the royal anger? Will they give up those positions they occupied for ones of poverty, to be dependent on Providence alone for support? Such are the questions asked with bated breath, when lo! the door opens and forth steps Welsh, accompanied by about four hundred of the leading Scotch ministers. Then, as if upon a given signal, a shout loud and deep arose from the waiting multitude, accompanied by the murmur, "Thank God, Scotland is free!"

There, whilst from thousands of hearts and voices rise the words of the grand old Psalm:

"God is our refuge and our strength,
In straits a present aid;
Therefore, although the earth remove,
We will not be afraid."

every heart is kindled by the display of that integrity to do and dare for Christ.

There is an example of that integrity which consecrates industry, which strengthens energy, and lends an ennobling charm to every action of life. Industry and energy combined may amass wealth or secure places of honor and esteem in the eyes of the world, but unless sanctified by integrity they can achieve nothing good, noble or true. Have then an aim in life; be not a straw to show which way the wind blows, a plaything of chance, a harp upon whose strings every passing breeze may play; but with a fixed, definite purpose press on to gain the goal. Let your ideals be high, as high as that which Christ recommends, "Be ye therefore perfect, as your Father in Heaven is perfect;" and, instead of waiting for a chance to effect your purpose, step boldly out into the world and taking things as they are, make them submit to your purpose. By *industry*, *energy*, and *integrity* climb to success yourself, and strive at the same time to raise your brother man, that the monuments of success be not laurel wreaths, carved tablets, or storied volumes, but a dignified humanity, living hearts to speak your praises, and the most beautiful book upon which the eye of man can ever rest, viz., that of a well-spent, perfect life.

J. F. S.

COLLOQUY ON A BEACH.

Two friends were driving down a hill towards eight miles of beach, along which their road ran, and were conversing on the subject of spelling Reform. "The ground upon which—I urge Phonetic Spelling," said the junior of the two, "is simply this—that we ought to adopt the most rational and convenient method of symbolizing our utterances in writing. If it be asked, Why not remodel our language itself as well as the spelling of it? I reply that to remodel our language would be a huge task beyond the power of any of us, and a useless one, as one set of words is as good as another if it be only complete. But with spelling the case is very different. A language might be imagined in which, in part at least, the characters might represent ideas directly, without any reference to vocal sounds; but our languages are actually not of that kind. Our orthography is altogether representative of our enunciation, and is quite Phonetic. The larger half of our words are spelled phonetically. But to this general rule there are a certain number of preposterous exceptions. I maintain that these spellings are really wrong spellings, from the very fact that our system is *avowedly Phonetic*. I maintain that *ruf* is really the right, and *rough* the wrong way of spelling the word "rough." The defense of anomalous spellings is that they are meritorious from their historic associations. But the function of language is not to be a Museum of antiquated curiosities, but is the far different thing of being a means of expressing Thought. The real ground of defense however is, in short, Conservatism—that what we are doing, we had best continue to do."

His Companion.—What evil can you attribute to our present Orthography which will make a good plea against it?

Junior.—Almost wholly the absurdity and wrongness of the thing itself—it is an anomaly, an eye-sore, and a stain.

Senior.—Very true. And yet you might well urge another reason—the difficulty of learning our orthography. This is a very real evil. And I doubt, if it does not check the advance of some

who might otherwise learn to read. But as you say, blind Conservatism dominates this poor world of ours, on this question as on questions ten thousand times more important. To defend an existing thing, a herring of a reason is enough, but to advocate a change we must bring a whale of a reason, or we shall be merely laughed at. This leads us on to discuss Conservatism in general. What do you consider the essential source of Conservatism—mere stupidity, or selfishness, jealousy, vanity, pride in one's exploits?

J.—The political Conservatism of England is, of course, founded largely on aristocratic selfishness; but in matters relating to culture, Conservatism arises from dulness.

S.—Dulness; or perhaps we might say superficiality—lack of earnestness. There are too many of us who, though aware that the world is not exactly what it should be, are too listless to ask how it might be improved, or to give any attention towards its improvement. We acknowledge the evils, but try to put it off by saying that they are necessary. So said the people of Walpole's time of highway robbery, slavery, and capital punishment for petty crimes. So we say of that tremendous mountain of unreformed evils which still remain. The world has been advancing steadily for centuries. It is certain to continue to advance. Two centuries hence human life will be so much improved, that our present life is a mere dog-life in comparison. Had we sense we should anticipate those improvements and bring on a total reformation at the present hour. How do we regard the Terra del Fuegians? In such a way shall our successors regard us. And yet progress, we are told, *must* be gradual.

J.—It has hitherto always been gradual.

S.—But there is no reason on earth for supposing that it will always be gradual. The world ought to have learned a few things by this time, and made up its mind to put on a little more steam.

J.—Speaking of reforms, what do you think of the comparative worth of carnal and spiritual reforms, of reforms in regard to living, wages, etc., and in regard to Culture?

S.—I agree with Cobbett that victuals and drink come before education. Education otherwise is a mockery. Yet mental things are of transcendent importance from the point of view of reform; even at this present hour, in this desperate, struggling world. In an ideal state they would constitute the whole perplexity; to many even now they are the main question; and even to the working classes they have some importance.

J.—If the world were righted with respect to food and raiment, do you think it would trouble itself much about Culture? It might rather prefer to leave it alone.

S.—Well, so it might. And to a certain extent I might favour its so doing. I at least advocate liberty, and that everyone should judge for himself (after knowing enough of both sides to decide). I would not like to say too decidedly that ignorance might not be better than knowledge. This is my favorite hobby of all hobbies—that book-learning is not necessary to the completeness of life or even intellectual greatness. I am so disgusted with the atmosphere of our professedly cultivated circles that I prefer ignorance in comparison. There are some stars whose rays we are asked to admire who, while knowing everything in the discovered creation in one sense, in another and deeper know nothing, who do not feel, appreciate, or understand anything. We would be less surprised to find them showing appreciative insight into anything, than we would if the horse before us were to turn round his head and say, *What now from an artistic point of view do you think of these waves and this shore?* Ignorance is thus my idol. I like it better than examination-paper knowledge.

J.—Well, we mustn't blame a man for his limitations. We may reasonably blame his pretensions however.

S.—I shan't launch out into the subject of Culture—what it is and what it is not, although these points should be more talked of, however hackneyed already. But I say this much—that, whether within or without the circle of Elegant Letters, every reader should have absolute freedom, and should be guided by his own mind. I

take it for granted that neither of us care for the crabbed futilities (Mathematics, etc.) nor for anything else outside the range of Literature, yet there are men who are really attracted to those things, and they certainly should have full liberty. But even in the classical literature of our language, no one should be forced to study what he feels uncongenial to him.

J.—What do you think of College Education as distinguished from Reading and Culture in general.

S.—As it is, it is a *superstition*; but if remodelled, it might be a *help*, a *secondary help*. A thing that I think would do more good than Colleges do, would be a public readership, an institution by which rooms might be provided and a reader paid to be in attendance at certain hours with certain books, in order that the unlettered public, the public with objective eyesight, and the public who never think of looking into a book might have an opportunity of mental improvement. I believe that such an institution would do a vast amount of good. It is a notorious fact that ignorance does not proceed from inability to read, as much as from abstaining from reading when able. There are many among the working classes who read with difficulty. There are others to whom the exertion of tracing a printed column is too great after a day's toil. There are others who never read a book, though able, simply because they have never thought of such a thing.

J.—Now you are verging on the chimerical. But what you say of reading has some truth in it. I believe the ear to be a much more effective instructor than the eye; and this fact in itself goes a long way in the defense of college education. But I can scarcely define what chiefly makes me loyal to the principle of college education. I feel that for the young, social study, if I may use such a phrase, is much better than solitary study; and that by listening to readings and by companionship in reading, etc., an almost colloquial familiarity may be attained with, for instance, such an author as Shakespeare. I need not say that such a familiarity, such a Shakespearean atmosphere, is very desirable; and I should think that the reading of Shakespeare

would if rightly conducted, constitute full scope for say at least *one* instructor, without his meddling with any other author.

S.—But, my dear sir, you must be aware that in the existing state of matters, the reading of Shakspeare and such authors is merely the fifth and least wheel of the vehicle; and even then it is rather permitted as a *concession*. What colleges *are*, you and I know. Now, why will young men attend them while they are what they are?

J.—Because a young man of seventeen cannot take the world off its hinges, grease the latter, and put it on again. He has to take things as he finds them; and it is most natural that he should fall in with the existing arrangement as a means of gaining a position among cultivated men, and having that position acknowledged. It is not to the students that one must appeal, but rather to those men who constitute what one might call the *constituency* of a college, the old students, and other men of intelligence whose attachment in sentiment gives the college its weight with the public. Indeed, the government of a college, if it needs any government, should be in the hands of such men altogether, and not in the hands of a narrow coterie. But now that we are upon Discipline, what are your views of College Discipline?

S.—They are simple enough. This Discipline is altogether a fancy article; there is no need for it at all. If our Sublime Officialism would but gabble on any topic of any possible importance or interest whatever to any inhabitant of Earth, Heaven, or Hell, it would not need to ask us to "sit round properly on our bench," or to "please stop gazing out of the windows." No, ye robed and parti-coloured, ye think too much of your discipline, assemblings, dispersings, etc., and ponder too little the relative smallness of your brains as compared with your *viscera*. Could some of you (well enough known) but make up your minds to lay aside the manners of the drill-sergeant and the truckman, ye would find less need for discipline among your followers; at whose crudeness ye chuckle, at whose trippings ye catch with your mincing accent, and to whom ye think ye bring their very temporal and spiritual salvation.

J.—But here; while you have been haranguing, I have been writing out from memory on this envelope some snatches of Milton rightly spelled. What do ye think of them?

"Him folloed Rimmon hooz deliteful seet
Woz fare Damascus on the fertil banx
Of Abbana and Farfar leusid streemz."

Or this?

"All in a moment throu the gloom wer seen
Ten thowsand bannerz rize into the air
With orient colors waving: with them rose
A forest huge ov speerz."

But they had already passed the beach; had driven up the road beyond; and their progress was now impeded by a gate.

S. J. M.

CLIPPINGS.

HE—"I wish you were an opportunity."
She—"Why?" He—"Because I've been told to embrace every opportunity."

TUTOR (dictating Greek prose composition)—
"Tell me, slave, where is the horse?" Startled Sophomore—"It's under my chair, sir; I wasn't using it."

ENTHUSIASTIC Professor of Physics, discussing the organic and inorganic kingdoms: "Now, if I should shut my eyes—*so*—and drop my head—*so*—and should not move, you would say I was a clod! But I move, I leap, I run; then what do you call me?" Voice from the rear: "A clod-hopper?" Class is dismissed.

"JOHN," said the pious grocer have you sanded the sugar?" "Yes, sir." "Larded the butter?" "Yes, sir." "Floured the ginger?" "Yes, sir." "Then come in to prayers."

Up and down the esplanade walk the victims of each other's salutation.

The first time they meet they stop, shake hands cordially and chat a moment.

The next time, they exchange a warm "How d'ye do."

The third time, a hasty "Here we are again!" accompanied by a feverish smile.

The fourth time, they hurry past with an excited nod.

The fifth time, they rush by with averted heads.

The sixth, they see the horrible crisis from afar, and turn tail; the situation has grown untenable, and they have driven each other from the esplanade.—*Haweis' American Humorists.*

The Dalhousie Gazette.

HALIFAX, N. S., MARCH 23, 1883.

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THE friends of Dalhousie should soon begin to consider what is to be the sphere of this College. Is it to be merely a Provincial institution with all the narrowness and petty aims of such concerns? Or is it to develop into a University of American, or even Canadian, name? The settlement of these questions will be largely determined by the methods adopted by the College authorities now. If the Governors are content with making Dalhousie an institution of the stereotyped form, then, as far as we can see, nothing remains before her but semi-oblivion. On the other hand, if true liberality is shown and a proper conception of the duties of a College exhibited by the adoption of proper methods, we have no fear but that Dalhousie will make her influence widely felt. And how shall this be accomplished? Assuredly it will not be by imitating the effete Colleges of the Old world and the New.

It must be apparent to those who have studied the College question in America, that the day of usefulness to many of our Colleges has gone by,—if, indeed, they ever had that day. In this age all that seems necessary to the formation of a College is a charter and the employment of some half-dozen men who

were never intended to be educators of youth. Forthwith B. A.'s are manufactured by the score, and to every one that asketh is given any degree known to the University category. And what does all this tend to but the degradation of honest work? It is high time that the doctrine of protection were applied in this case. We are proud to say that Dalhousie has not entered on any such course, nor is it even likely to. But have we advanced in the opposite direction? Are we ever to reach that plane upon which such Universities as Edinburgh, etc. stand, and look with contempt on the petty Colleges and their petty results? The answer to this question will, as we have said, depend upon the action taken by the authorities. If Dalhousie be content to dole out the store of acquired knowledge she will pass her days in the usual state of mediocrity. If, on the other hand, it is her desire to add somewhat to the stock of knowledge, and if she accomplishes ever so little in that direction we have no fears for her name and fame. It should not be enough that she requires a regulation amount of Classics, &c., before a degree is conferred. Every facility should be offered in the way of rising above the narrowness which is the curse of too many institutions of learning. "To encourage original research, stimulate individual growth, and offer the conditions of a high intellectual life,"—these should be the objects to be aimed at by this College. And we have confidence enough in the supporters of Dalhousie to feel sure that in the near future these objects will be attained.

OUR readers may remember that some time since we drew attention to the fact that circulars had been sent by the Faculty to the proprietors of Students' boarding-houses, requiring from them certificates of character. We now desire to offer a few suggestions, which, coming as they do from the representatives of those immediately interested in this boarding-house question, may not, we trust, be looked upon as inopportune.

It is well known that the number of Students taking classes at Dalhousie has largely increased of late years; and yet it is manifest that the

facilities afforded them in the way of finding board have not increased in the same proportion. Every Student knows by bitter experience how difficult it is to secure the necessary "board and lodging." Indeed this is *the* bug-bear to the new Student, and forms a very unpromising commencement of College life. The terrors of the matric. become as nothing on a near approach. The serious part of the performance begins when the Student is cast loose on the city with none to guide him to a sheltering haven. It is apparent, then, that something must be done to remedy this unsatisfactory condition of things.

We suggest that either of two courses be pursued. Let the authorities either erect a Hall of Residence, or have a list of boarding-houses prepared, with a statement of locations, prices, &c., and let Students be assisted in making a proper choice. This plan has been adopted, as we said in our former article, at McGill and other prominent Colleges. And yet it is not without drawbacks which are self-evident. Suppose the Faculty do adopt what we may call the McGill plan, the evil complained of would only be temporarily stopped. It would return as larger bodies of Students pour into the city—and are we not justified in expecting that this increase is in the highest degree probable? As the matter is at present, Students have great difficulty in getting a place at all. There are but a very few more persons in the city who would take boarders, and as for the regular "professional" boarding-houses, the less a Student has to do with them the better. And then, too, with Students scattered all over the town, what Student-feeling can there ever be among Dalhousians.

A Hall of Residence, however, would tend to cultivate amongst us a little *esprit de corps*; and it can never be seriously urged that Dalhousie needs none of this feeling. On the contrary, we stoutly maintain that just here is Dalhousie's weak point. Owing to the present state of affairs, neither Student clubs nor, indeed, anything promotive of social life can flourish amongst us. It ought to be kept prominently in view that one of the chief advantages in a college course is not so much the acquiring of a fixed

number of dry facts but rather the experiencing of that broadening influence which contact with men assuredly gives. This broad spirit can never be possessed by Dalhousie Students in any appreciable degree till some steps are taken to break up the narrowness which prevails to so great an extent amongst them; and no better means could be found to effect this than the establishment of a Hall of Residence. It would not involve any great expense on the part of the College, for the income, we are convinced, would justify any expenditure on that score.

This boarding-house problem is now up for solution. It must be solved soon. The College must suffer materially till this question is disposed of. And the sooner it is disposed of the better for the Students who are put to great inconvenience by the present state of affairs, and for the College which lacks, as we have said, that feeling of attachment to it which a Hall of Residence is eminently calculated to produce.

THE GAZETTE had it under serious consideration at one time to come to the assistance of the over-worked first-year men. The editors could not, unmoved, read the pitiful letters forwarded them for publication. As complaint after complaint about extra work in this department and in that poured in, the souls of the editors were stirred to their very depths, and we were about to write what might have passed into history as one of the most touching appeals to a Professor on record. But just as we had nerved ourselves to the proper starting point, matters assumed a new aspect, and we were spared that painful necessity. The cause of this sudden change was that the Freshmen disagreed. A communication in another column will explain our meaning. Not only is there a disagreement but there would seem to be every indication of a "row". We appeal to these parties not to "row" in the face of the common foe, for are not Profs. the out-and-out enemies of all students? Who can say but that the asked-for remission of work was about to be granted when this unfortunate wrangle started? Exams. will be here in a few weeks, and all must see how unfortunate it is to "row" at the very moment when

such a crisis had arisen that victory must surely have been the outcome. However, we trust that our pugnacious correspondents will now settle down and devote their energies to what will be conducive of more good at the present time—cramming.

CORRESPONDENCE.

To the Editors of the Dalhousie Gazette:

HAZLET vs. BLIT.

In looking over the columns of last issue I must confess that I was not a little surprised, after having read your announcement that the columns of the GAZETTE "were not to be the vehicle of promiscuous invective," to find such an article as "Hazlet's" published. Were it not for some questions asked me, to which an answer is evidently expected, I would not deign a reply; since I consider "Hazlet's" article wholly beneath the dignity of a gentleman. First allow me to answer his questions and then strive to allay his "wonder" regarding "maxims."

1st. The discussion regarding the extra work assigned to the English Literature Class I took for granted was included in that concerning extra work in general, and which appeared in the earlier issues of the GAZETTE; but, when I gave prominence to the one branch with which the article in question dealt, I did not imagine any Dalhousie student could be so ignorant as to think that because the other items were not mentioned I therefore supposed the discussion to be wholly concerned with that one particular branch. This error "Hazlet" has (unwittingly let us hope) fallen into. 2nd. Blit does not "run" a college paper of his own, but if he ever should do so in the future, would be happy to "run" in an article for "Hazlet." 3rd. He considers optional work rather a pleasure than a burden. 4th. Though classics do take four or five hours daily, Blit has no fault to find with them on that account, and had he any, he imagines there are more honorable and manly ways of having grievances redressed than by raising "a row" about them; therefore he leaves such dishonorable means to the practice of those who advise them, and consider. "Hazlet's" ideas of

genius very crude if "raising rows" is one feature thereof.

Furthermore, Blit denies that he holds "the erroneous impression that students, in order to keep up appearances, must take a class in every study," and has never heard that opinion expressed by any Dalhousie student, though doubtless "Hazlet" has, or else he would never make the assertion that "this impression has gained credence in our College."

Concerning the "maxim" quoted, Blit has heard it as others have, and he has been blessed with sufficient common sense to put it into practice, which some of his critics have not. There is also another "maxim" of which he has heard, and tries, at least, to put in practice, viz., "Mind your own business." He does not consider himself bound,—as does "Hazlet,"—to make nonsensical answers to communications addressed to Professors, though perhaps the Professor of English has deputed this *Solomon* to be his unworthy representative. In conclusion, I may take the liberty to soliloquise a little, as my worthy critic does. I think a little instruction in good manners would be beneficial to "Hazlet," and in return for the good advice offered, I would respectfully recommend to his serious consideration a work on good manners. Moreover, I wish to inform him that I will take no further notice of his articles, nor answer his questions, unless he uses his pen in a more gentlemanly manner. Thanking you for your space, I remain,

Yours respectfully,

BLIT.

OUR EXCHANGES.

We have received *Acta Victoriana*. It is neatly printed, has its local columns well filled, and is strong in the editorial department.

THE *Protestant* has turned up after a prolonged absence. Will the *Protestant* try to be more regular in the future?

THE notice of recent donations to the Queen's Museum, as announced by the *Journal*, is suggestive to Dalhousie. It is high time for the College to make a commencement in establishing a Museum.

THE *Argosy*, for February, has the following about the GAZETTE:

"There are few numbers of the GAZETTE which have not some word about consolidation. Now, granting that it has the right theory, and that our smaller colleges should be consolidated into one, it would seem, nevertheless, to be bad policy in the GAZETTE, knowing how the movement was received but a short time ago, to be continually harping on the question, for it cannot but have the opposite effect of that desired."

We may accept this as the Wesleyan view of Consolidation. It is granted that the theory is right, but "harping on the question" will only confirm non-consolidationists in their view of the matter. The GAZETTE has been advocating the Union of our Provincial Colleges. In common with many supporters of Mount Allison, it holds that the present state of things is very unsatisfactory. The *Argosy* is correct in saying that the outcome of the agitation has been the opposite of that desired. It now remains for Dalhousie to see that no more of her energy is wasted in the fruitless discussion of the question. Possibly in the future the subject may be taken up by those very colleges which just now will not listen to reason.

THERE are many features in the far West Colleges which seem to us by the "sounding Atlantic" very "queer." We have before us the *Central Collegian*. Speaking of the "Inter-State Oratorical Contest" it says it is confident that Missouri can send men who will stand on equal footing with the College orators of any of the other States. What is an "Oratorical Contest?" It appears that a number of these "men" assemble at a certain place and speak pieces on such subjects as, "the transcendentalism of Plato;" "the undercurrent of Assyrian civilization;" "the decline of ante-deluvian theocracy on the Upper Nile," &c., &c. Judges are chosen who award prizes to the best "man." In view of the fact that the office is no easy one the *Wabash* (a first class college paper by the way) humorously suggests that each of the Judges have a "special province, in which, of course he would be an expert. The judges would then be three, to wit: a metaphysico-historian, a scientifico-metaphysician and a dancing master,—the latter to look out for posture, presence, and nervous energy." Truly, the West is a wondrous country.

WE acknowledge the receipt of the following: *Index and Chronicle, Beacon, Niagara Index, Varsity, University Monthly, McGill University Gazette, Bates Student, and Wollestock Gazette.*

ABOUT THE COLLEGE.

THE latest rumor is that after all the Grand Parade question is not settled; the City Council object to some of the terms of the settlement effected last spring.

THE balance of the funds in the hands of the Lecture Committee has, we understand, been expended in purchasing for the Library, Chambers Encyclopædia.

DALHOUSIE is to have a Law School. George Munro, Esq., has again placed the College under obligations by founding a chair in Jurisprudence. The professorship thus created has been offered to Dr. Weldon, who is Professor of Mathematics and Political Science, at Mount Allison College, Sackville. The Dr. studied, we understand, at Sackville, then at Yale,—where he received his Ph. D.—and subsequently at Heidelberg. It is very generally understood that Professor Weldon will accept the position thus offered. The remainder of the Faculty will be made up of practitioners of the City bar. The Calendar for '83-'84 will, no doubt, contain complete particulars of the course.

DR. MACGREGOR's lecture, last evening, before the Y. M. L. C., on "Our Schools as a Source of Wealth," was an elaborate and well-sustained argument in favor of technical education, and suggestive of a scheme by which training for professions and handicrafts might be given to our youth. The scheme contemplated the establishment of a Normal School for science in this city, the staff of which would be, in part, the teachers in the University here; in part, experts and Government officials, in their special lines, and the remainder supplied from other sources. It will be well worth while for the Club to have the lecture published. At the close of the lecture Hon. Mr. Pipes, in a few remarks, offered the thanks of the club and the audience to Dr. MacGregor.—*Herald, Mar. 14.*

THEY are going to reduce the tariff, take the tax off matches and bring false hair down so low that it will be cheap enough to put it in mince pies as well as hash.

COLLEGE NEWS.

It is rumored that President McCosh of Princeton will resign.

MCGILL has received by bequest, \$25,000 for the Law School.

DARTMOUTH rejoices in a legacy of \$5,900 for a professorship.

THE college students of the United States number 25,670.

A MEMBER of her class of '53 has lately made Yale College a present of \$50,000.

HARVARD, John Hopkins, Lehigh, Cornell and Amherst now have gymnasiums arranged according to the plans of Dr. Sargent, of Harvard.

THE Athletic Association of the University of Michigan has \$3,000 invested in United States four per cent. bonds, worth on the market \$3,600. There is also a surplus of over \$200.

THE late Governor Morgan has left Union Theological Seminary \$200,000 and Williams College \$100,000, subject however to a reduction of \$80,000 previously given.

THE number of students attending classes in Arts at Queen's College, Kingston, is 191; in Theology, 20; in Law, 5; in Medicine, 81. This makes an apparent total of 304; but as 48 medicals and 6 of the theologues and jurists take classes in Arts, the actual total is 250.

PRESIDENT PORTER of Yale testifies emphatically in favor of college athletics, stating that the students are benefitted not only physically, but he believed that they are improved morally. It is only in rare instances that athletics are pursued to the neglect of regular studies.

THE Trustees of John Hopkins University announce the founding of eighteen new Hopkins scholarships in addition to those already held. Each is worth \$250 a year to the holder. Six of them will be distributed annually among those candidates of Maryland, Virginia and North Carolina "who may be most deserving of choice because of character and intellectual promise." A board of advisers will select candidates.

OXFORD has never been very great in the mathematical line, but it seems to be in a worse plight than ever just now. Five Colleges (University, Merton, Exeter, New, and Corpus) held a combined examination at the beginning of term for Mathematical Scholarships; but the candidates were so deficient both in quantity and quality, that only Corpus was able to make an election at all.—*Truth.*

THE addition to the chemical laboratory at John Hopkins University is completed. The building is a mild form of Queen Anne style—three stories and finished in hard wood. A bridge will connect the second floor directly with the library of the University. In the basement are the assaying rooms. The first

floor is given up to laboratories (accommodating ninety students), spectroscopic, photographic and balance rooms. On the second floor are lecture halls, a laboratory for advanced students, and Dr. Remsen's private room, the walls of which are done in English tiles. The third floor will be devoted to mineralogy. The ventilation apparatus and fire-escapes of this building are prominent features.

A VISITOR at Cornell University writing about the women in that institution says: "They are not beauties in the popular sense, but they have attractive and intelligent faces, dress well and sensibly, are in fine health, extremely well-behaved, quiet and womanly, and promise to become just the sort of women that make the country great in honor and strength. As a rule, they receive the most respectful treatment from the men, and their presence here is regarded in precisely the same light as men regard the presence of women in churches, in theatres, at lectures or in the street. It is simply an accustomed fact and nothing more is thought of it."

DALLUSIENSIA.

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

"APPLY the corkscrew."

THE Philosopher to funeral class-mate:

"Why is your hair like Heaven?"

F. C.—"Don't know."

The Phil.—"Because there's no parting there."

SOME of the Pictonians considered it their pleasant duty to drink to the pious memory of St. Patrick, because he was a Scotchman.

ONE of the speakers on optional courses remarked that, one class of his critics had wit and beauty, the other class wit without beauty. The young ladies are very indignant at such a premeditated insult and gross attack upon them.

"THE intuitional Freshman" has completely won the hearts of his fair class-mates, by declaring that one of the psychological benefits of his course this season, has been the development of an intense admiration for the beauty of Eng. Lit.

OUR LADY'S MAN.

*Our lady's man is on the ship
From well-worn boots and moccasins
An alpine glacier down the west,
His course lies to the mountains top
A wonder of beauty that's true
No glacier in, but Robert's too.*

OUR nasal general says that he will be the cause of a good many suicides among the fair ones when he gets into theology.

PERSONAL.

R. McLELLAN, ESQ., for some years teacher of Classics at Pictou Academy, and for some time a Dalhousian, has been appointed Inspector of Public Schools for the district of Pictou and South Colchester.

EIN EPISODUS.

Eh! Dancez vous dicit mein Herr;
Oui, oui, the charming maid replied
Videt ille at once the snare,
Looked downus quick et etiam sighed.

Das Madchen knew ein bona art,
Stat ludicrous superba sweet;
Simplex homo perdit hisheart,
Declares eros ad ejus feet.

Mein Leibchen, here, exclaims der Herr,
Lux of mine life ein rayum shed,
Dein oscula let amor share,
Si non, alas! meum be dead.

Ludit das girlus gayly then,
Cum scorud much upon her lip,
Quid stultuses are all you men,
Funus to give you omnes slip.

Mein Herr uprose cumdignas now
Et-melius et wiser man,
Der nubis plana on his brow
To his dark domus cite ran,

Nunc omnes you qui eager hear
Mea talus de falsa maid,
Of fascinatus girl beware
Lest votre folly thus be paid.

PHILOSOPHICAL DEFINITIONS, BY HERR BIERZLINGER.—A Optimisdt vas a veller dot haf blenty money to set oop der beer.

A Bessimisdt vas von ash don't got vive cents, und vas just so dursty like der tuyvel.

A Sdoic vas a man vot don't gare auf he dook some beer or not.

A Epigurean vash bound to haf blendy beer, py gracious, all der vile; und auf he don't got der change, yust but him on der shlate.

A Cynig ish von of dem demberance vellers ash said beer don't been healdy, und got der gramps mit drinking colt vater, heh?

A Socialisdt vas a veller as dinks dot beer had ought to pe only dree cents a glass, und a zaloon-geeper get noddings. Dot vos voolishness.

A Gommunist is a tam schoundrel vot says der beeples has a rightt to all der lager dot dey could trink midout baying a cent. Potztanden-dmitdonnerundblitzen! Br—r—r—r!!

ACKNOWLEDGMENTS.

George H. Blair, \$2.00; Professor H. McD. Scott, B.D., Professor Lyall, L.L.D., Rev. Ephraim Scott, M.A., Rev. George McMillan, B.A., Rev. E. S. Bayne, W. G. Matheson, Howard Primrose, Esq., Clarence Primrose, Esq., A. P. Logan, D. C. Fraser, B.A., F. S. Coffin, F. J. Coffin, A. M. Morrison, T. H. McKinnon, Miss L. O'Donnell—\$1.00 each.

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IN GREEK.—Xenophon Anabasis, Books IV. and V. Grammar: Accidence (omitting Accentuation), chief rules of Syntax. Text Book: Hadley's Elements of Greek Grammar.

* These text books are mentioned to indicate in a general way the extent of knowledge required.

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My Esteemed Friend, J. G. Bennet, Halifax, N. S.

My attention has just been called to your recent change in a new field of labor in the cause of humanity. Were it in my power to speak to the afflicted in your community, I would be very emphatic in my congratulations that so earnest, faithful and experienced a worker had located in their midst, for I know much of the record you have made in permanently establishing the absorptive treatment, by effecting cures of an ultra character where everything else had failed. I say yes, it is the system you have adopted of giving consultations Free of Charge at your office, where the patient could be treated intelligently, and the positive and undoubted use of Fresh and Pure articles that enable you to effect what is so certain to follow, even in chronic diseases, and it is to be hoped that the same good judgment and common sense course will be followed by your new neighbors. If so, success is sure. Not to do so would indeed be very short-sighted. On this point you must insist most strenuously. Wishing you every success, which you so richly deserve,

I remain, &c., DR. D. W. FAIRCHILD.

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