

Among Our Professors

English 9

Well, I must say that you seem to be the worst class that I've ever had. When I remember—But we won't go into that just now. If somebody will just down that blind at the back of the room so I can see what I'm saying, we'll try to make the best of the circumstances.

I don't know why half of you are taking this class. Someone must have told you that it was a cinch and that I never pluck anybody. Well, it isn't and I do, and if you want to leave, get up and go now. What! No One? All right, you've asked for it, so take what you get.

Now for text books and references. First of all read Harrison and after that read any book ever published which deals with any aspect of drama, dramatic art, history, method, and tendencies of dramas. There are about 100 books in the Dal library and 50 in the Kings on the subject. Read them all—you'll be responsible for them. What do other classes matter? This is English 9! Read half-a-dozen books and four Greek plays for next day. Maybe we'll have a quiz then. Would you like that? All right, then, we'll have it.

I could tell you what to study, but I won't. That's for you to guess. I'm different from all my colleagues. They give you the answer and you guess the questions; I give the questions and you guess the answers. I'll pluck anyone who guesses wrong. Now here are seventy typical questions which I might ask unless I change my mind at the last minute. Got them all? Then forget them. I'll give you some more next day, if you remind me to do so.

I didn't come prepared to give a lecture today—I never do. I don't have to prepare for this class or any other. You wouldn't know whether or not I was lecturing anyway.

This class deals with acting as well as with drama. Acting is a modified form of showing off. I'm acting now. Why the laughter? I'm serious! Drama is to poetry what a buffalo is to a gopher; it is larger, woollier, and more ferocious; you can't kill it with a club and it's easier to keep track of and is more noticeable. See the point, now forget it.

Theories, definitions, and abstract terms are dangerous, so I'll give you lots of them. Here's a dozen for next day.

Is this a good scene for a play? Two negroes fighting in a stage-coach going rapidly over rough country in a terrific storm at midnight. Why not. Give me three reasons. Wrong!

There is a limit to acting. This is the language. An actor may look like a carrot, but he can't make a noise like one with any degree of success. Were you laughing at me again?

Now I'm going to ask a definite question pertaining to drama. Here it is: If an egg and a half cost a cent and a half, how long would it take a lobster to kick a sand flea's ear full of sand OR is drama a representation or a re-presentation of an action? You have five minutes to decide. In the meantime I'll think up a lecture for the next day.

Ho hum! Any results? How many are asleep? What! None? Leave it till next day. Now I'm going to give you a lecture on horticulture. I have

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THE DALHOUSIE COLLEGE GAZETTE

upon the darkness, the sight of water in the distance makes you hopeful.

Nocturnal travelling is, for all its discomfort, a solemn thing, you are kept awake by the variety and wildness of the objects which break upon your vision, and which almost act like stimulants upon the system. The route as you approach Whyoccomagh, the first village you meet with frequently passes at the bases of the Indian Rear Mountains a very high range, whose summits gradually become apparent as the morning twilight steals on. The sight of water in the distance makes you a little hopeful, and you almost forget that you had passed a sleepless night. It is Whyoccomagh Bay the most south-westerly water of the Bras d'Or Lake. We entered Whyoccomagh in the gray of the morning. The peaks of the mountains were shrouded in thick volumes of misty vapour. Not a ruffle broke the glassy surface of the bay. Whyoccomagh, so called by the Indians, is a rising village, 21 miles from Baddeck. There are a number of houses scattered over a distance of about a mile. There are perhaps ten merchants in it altogether, the most of whom have but lately commenced business. There is a large Indian settlement back of it, consisting of I think twenty acres of land, but of which a deed cannot be obtained.

Directly, opposite Whyoccomagh, is a small island, called Indian Island, wholly covered with a growth of birch trees, and no part of which is cultivated. The Indian Rear range of mountains is a very long chain, being a continuation of the chain which overhangs the valley of the Middle River Settlement, a distance of about thirty miles. On the eastern side of Whyoccomagh again there is a chain of very lofty mountains, connecting with a range that runs as far on as the North Cape. Salt Mountain, a name given to it from the salt spring of water which gushes out at its base, of course, issuing from beds of salt within the mountain, is almost overhanging Whyoccomagh, and is considered the loftiest peak in this part of the country. It is comparatively easy of ascent on the western side. Almost every stranger that visits Cape Breton deems it a necessary part of his business to get a view from its summit, from which one can command a horizon of about 30 miles in each direction. On the Southern side of it is Whyoccomagh Bay, from the brink of which it makes a gradual ascent. Its height is said to be 700 feet. There are two steamers plying twice a week between Whyoccomagh and Sydney, calling on the way at Baddeck. Mr. MacDougall is the principal merchant in the place, whose kindness is almost proverbial.

After leaving Whyoccomagh you enter the settlement which takes its name from the narrow strait of water which divides it from the opposite land. The settlers are all farmers, who emigrated from different parts of the Highlands of Scotland, some forty years ago. They are all Gaelic speaking, a language which seems to retain its ground very tenaciously, notwithstanding the trade of the country is carried on in English. The Gaelic is peculiarly the domestic language of the C. B. Highlander. It is to

the Highland hearth what the Laros were to the Grecian. When he returns from market in the evening to the peace and calm of his own fireside, his family gathered around him, the rough German-like tone of the Gaelic is the tongue through which he gives vent to his deepest and warmest feelings. He throws away his broken English then, as if it were too cold and inexpressive for such an affectionate meeting. With the increase of the mercantile class in Cape Breton, however, there is and shall be a greater proportion of English speaking people, nor shall this increase, we presume, greatly diminish the home comforts of the Highland population in Cape Breton, although at a sacrifice, it may be, of a language which the true Highlander would be the last in the world to sacrifice, so knit up is it with his national predilections and his own individuality. Again with the rising generation of Cape Breton, provincial predilections are very forcibly supplanting the national, and besides the progress of education is itself a guarantee to the progress of the English language, and the consequent obsolescence of the Gaelic. In respect to its tuition, the Gaelic is an oral language, and like all oral knowledge it must ultimately become corrupt or lose its influence altogether, while the English as exerting a more historical influence, must gain the ascendancy.

(TO BE CONTINUED.)

THE NATURE OF FALSEHOOD

BY A GRADUATE.

We have all from our very youth been told more by example perhaps than precept, that is wrong to tell a lie, yet if we were asked the real nature of falsehood, or even its meaning, we would be unable perhaps to give any explanation of it, further than that it was to lead a person to believe what we did not believe ourselves. This results very naturally from the concrete manner of teaching which is adopted, the most convenient, it is true, as it is the only available method that can be adopted towards very young children. We teach by example very reasonably indeed, since it is of the nature of objective truth to fasten itself upon the young mind with great force, and at a time when their powers of conception are very feeble. This, however, if used as a means of development, as the capabilities of the child increase, would serve its proper place. But in this very point lies the danger. It is evident that all knowledge in its first stage must be presentative, and all teaching concrete. A glance at the natural progress of science will be proof in point. Concrete teaching serves the same place in Ethics as scientific observation does in Mathematical Physics. Both are to be made available as means to an end.

The first step in all moral teaching must be inductive, as the capabilities of the child increase, it should become proportionably and gradually subjective, the mental, like the corporeal system derives nourishment from without,

but the means of it in each case is quite arbitrary and symbolic. Now, what accounts for the materialized and narrow conceptions of abstract moral qualities in society, is that this material progression has been reversed, they make the symbolic, the absolute and the concrete the end and invariable measure of the abstract. We have singled out falsehood as exemplifying in its popular application, perhaps more than any other quality, this erroneous process of the mind. The word in our language which would approximate (not, however, precisely) nearest to the popular meaning attached to this word, would be, untruth, which does not imply any wrong whatever in itself, so that we have no word in the language which would express the popular meaning. The necessity upon which is based the utterance of falsehood at all, in this present constitution of things, is man's partial ignorance of the feelings of his fellow man, and the end which truth, as opposed to falsehood, serves, is to encourage just feelings towards mankind, and a desire for the individual and general welfare. This is the great end sought after. The reason, therefore, that a falsehood is wrong is, not because it is punishable, which is as popular a notion as it is erroneous, but because it is opposed to the order observed in the moral universe, and because its practice would prove subversive of that order.

Under certain circumstances it often happens that we have our fellow completely in our power, and can make him subservient to our interests in whatever way we please. Now, it is in taking this unfair advantage of our fellow, that the wrongfulness of a falsehood lies. It is in the unfairness that the wrong is evolved. In this light falsehood is just a kind of theft. Both exist by virtue of the same defect in man's nature, and both are, or ought to be prohibited for the same end. It would be equally as untrue to say that in every case, the making others to believe what we do not believe ourselves, is a falsehood, as it certainly would be to say that in every case, the seizure of another person's property is theft. Such is not the common measure of it, so to speak, such an enunciation would display a blind groping amid symbols which mystify and confuse. It is as unnatural as asserting that the part is greater than the whole. We may conceive a man taking advantage of another's belief, yet expressing no falsehood, because he does so with a regard to his fellow-man's welfare. Nor does it in the least exculpate him if his fellow does not foresee it, on the contrary it is falsehood of a much baser nature, because more pre-meditated, in certain cases to tell a man what is really the case, foreseeing at the same time that it will be hostile to his interest. Superiority of mental foresight then, we see, just aggravates the unfairness which is the prime element in the falsehood.

We have said that the objects of truth as offered to falsehood serves, is expressed positively a furtherance of the interests of our fellow-men consistently with our own, or negatively a wish to take no unfair advantage of him. Yet even this is not general enough, for I can conceive myself wishing to take no unfair advantage of any one,

although my actions naturally may result unfairly to my fellow-man. I may wish to act fairly with my fellow-man and really intend to take no negative unfairness of him and at the same time act falsely towards him, for a negative act is not at all the counter of a positive one. A wish for his welfare is a negative feeling, it respects the agent himself merely, and not his action, whereas the action must always be complimentary to the agent, and exponential of his intention. Hence, we perceive a wish may imply nothing more than an intentional and tacit depreciation of any power to act, in order to take an unfair advantage. What we mean to say is that the motive to action is in all cases the genuine measure by which falsehood can be detected.

EXPLANATORY.

We have issued this, the first number of the *Gazette*, amid much opposition and many difficulties and disadvantages. The opposition has certainly not been against the paper itself, but against the mode in which it has been prepared. Want of space and time compels us to defer the consideration of this for a fortnight; at present we can only ask you to judge the *Gazette*, now that it has appeared, by its merits and by its aim—to throw away all prejudice and spirit of opposition, and give it a fair trial under its present management.

We will most willingly open our columns to any expression of opinion on the merits or demerits of the paper, or the manner in which it is to be conducted. We will insert all articles sent to us on this subject, provided that they are of a reasonable length, and are not characterized by personalities. We can do nothing fairer.

Political and denominational articles will be strictly excluded from our pages, but all others—literary or social, grave or gay, heavy or light, will be thankfully received, and readily inserted. The design of the promoters of the *Gazette*, is to make it pre-eminently, though not exclusively, a *Students'* paper, one in which all, senior or junior, Freshmen or Magistrates, as well as all others who would join with us in fostering a general literary taste as our ultimate design may freely write on all subjects, one which although it may be nominally conducted by two or three, is to be considered common property, and to whose pages the youngest member of our University may have as free access as the oldest. Will you not, then, lend us a helping hand in our design? Will you not join with us in striving to make the *Gazette* distinguished for its high and intellectual tone, and for its general as well as its academic usefulness.

The Dalhousie College Gazette,

a purely literary journal, whose only aim is to foster and encourage a taste for literature among the students of the above College, is published

EVERY ALTERNATE MONDAY.

BY JOHN J. CAMERON, B.A., A. F. SERTON, AND W. E. ROBOUR, OF DALHOUSIE COLLEGE.

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some roses at home—you've seen traces of them on my shoes and in my lapel.

From the leaves of the Dalhousie Gazette

Drama is like roses. The Greek drama was too fragile to live. The English drama was too crude to be enjoyed, but it was hardy. A wild rose can't be killed; lovely (horrid word) roses are easily destroyed. What do we do? Graft them—not in the political sense. Graft the delicate blossom to the hardy root and there you are. That's what our modern drama grew from—the beautifully simple Greek plays grafted to the hardy English at—next day, but I've given it today.

In everything we do, we tend to do what we did this time last year, and this time last year I went home and had my dinner, so if you'll excuse me I'll indulge in a little acting of my own. See you next day. That's all.

PINE HILL ON PARADE

FEB. 28/35

The "At Home" is over once more. Everyone concedes that Pine Hill even once again, has excelled itself, particularly in decoration and in the show presented in the college building. The various idiosyncrasies of the professors were faithfully and not unduly enlarged upon by John Corston, Allan Beveridge, Lloyd Marshall, and Bill Briggs. Charlie Anderson made a splendid

and venerable professor of the old school, emulating the earnestness of Dr. Alexander Murray, in his advocacy of the "faith" of our fathers.

The "Two Orphans", in the persons of Innes MacLeod and Fraser Nicholson made one of the hits of the evening. Evidence of their popularity was given in their heartily applauded encore, and in the fact that many of the residents were tormenting their bereft state for several days afterwards in the now famous words of the above mentioned pair, "for we have no Mamas and no Homes."

Feb. 19, 1915

The Freshmen in Arts are highly incensed because of certain remarks hurled at them from a certain professional chair.

It appears that some of the Freshmen have made a habit of attending lectures wearing sweaters. The professor in question has drawn the attention of the whole Freshman class to the two or three individuals who have defied custom and who have dared to be sensible and attend lectures wearing the comfortable garb.

The Freshmen propose holding a meeting to consider the prof's remarks which they characterize as uncalled for and displaying questionable taste. It does seem extraordinary that a prof, who is paid wages to talk about a particular subject, should so far forget himself as to deliver a speech on the wearing apparel of his listeners. A man is not judged by what he wears. A college man does not receive an important appointment merely because he is immaculate in

his dress. Neither is a university degree granted for such a reason. Then why should a prof discuss the subject during his lecture? To waste time might be one explanation. A college is known, not by graduates of the Beau Brummel type, but by the Samuel Johnsons. Despite any professional remark on the subject, one respects the Johnson and scorns the Brummel.

Oct. 12, 1914

We regret that the expected migration of Arts faculty to Studley, did not occur this fall. Hence the congested conditions in the "old Dalhousie" still remains. For one year at least, the Arts students are obliged to rush up to the third floor and wander about between the lectures given there in

Chemistry, Biology, Geology, History, Philosophy and half a dozen other subjects. Still must the students in Law read Howell's State Trials, and such other reports, and be disturbed as in the past by the thumping of feet in the Mathematics Room, and by the expiring shrieks of cats from the Biology laboratory, not to mention the far from inspiring ones from the next room. Whilst we regret that the new Science Building is not to be used by the University this year, we cannot but approve of the patriotic action of our Board of Governors in offering the use of this magnificent building to the Military authorities as a Naval and Military Hospital during this period of National peril.

It is the proper Dalhousie spirit: "For all we have and are." The great War of the nations

which is now being waged forces us to refer to those matters which are engaging the attention of the whole world.

Jan., 1921

Back once more to the familiar hall after an all-too-brief respite from the trials and tribulations of a student's life. One by one we arrived from our various homes and the corridors re-echo with the greetings and the clang of trunks and boxes. A strange contrast to the week before we broke up when in general, silence reigned supreme. Indeed it was noticed that several members of the "no-plugging-before exams" school kept their lights burning and the light bill of the Residence increased 100%. During examination week the butter ration

was a great aid to those taking Chemistry as it was a fine illustration of Dalton's atomic theory. Some of the fellows thought that it rather upset this theory that an atom is something that can not be divided and became exponents of the ionic theory.

Editors Make Good

Many of the editors of the *Dalhousie Gazette* have achieved distinction in various professions including journalism, teaching, law, medicine, the ministry, and public life. The following men, former editors or associate editors of the *Gazette*, have attained high distinction in their various fields.

Hon. Angus L. MacDonald, P.C., Q.C. (N.S.), B.A., LL.B., S.J.D.,

Nova Scotia. Graduated from St. F. X. with his B.A. and from Dal with his LL.B. In 1924 he was professor of Law at Dalhousie University.

Charles Malcolm MacInnes, M.A., LL.D. He went to Dalhousie University and graduated in 1915 with his B.A. Distinction in History and Economics. He obtained his B.A. (Honours History) in 1919 from Balliol College, Oxford in 1919. He was the Professor of Imperial History at the University of Bristol (1943-1956) and received an Honorary Degree from Dalhousie. This outstanding man, blind from birth, is author of numerous books, including "The British Commonwealth and Its Unsolved Problems", 1925, "The Early English Tobacco Trade", 1926, "In the Shadow of the Rockies", 1930, and in 1951 he was joint editor of "Bristol and Its Adjoining Countries".

Robert MacGregor Dawson, D.Sc., LL.D., F.R.S.C. He graduated from Dal with his B.A. in 1915 and his M.A. in 1916 and from Harvard University in 1917. He was a Professor of Political Science at the University of Toronto. He was a lecturer in Economics at Dalhousie before this. He was the official biographer of W. L. Mackenzie King. Dr. Dawson died in 1958.

H. A. Kent, graduated from Dalhousie in 1900 with his B.A. He was a former Professor of Theology at Pine Hill Divinity Hall and later at Queen's University in Kingston.

D. A. McRae graduated in 1898. He was Dean of Law at Dalhousie University and later a professor at Osgoode Hall.

Roy Davis graduated in 1899 and was for many years professor of English at Boston University.

Harry Smith graduated in 1940 and was formerly a professor of French at Dal. He is now at Royal Roads, British Columbia.

Horace Emerson Read graduated with his LL.B. in 1924. He is at present Dean of the Dalhousie Law School.

Arthur Meagher graduated with his B.A. in 1934 and his LL.B. in 1936. He is at present a professor of law at Dalhousie University.

Edmond Morris and Bob McCleave were both ardent members of the staff of the *Dalhousie Gazette*. They are both members for Halifax for the Federal Parliament in Ottawa.

Leonard Kitz graduated in Law in 1933. He is a former mayor of Halifax.

John Fisher was editor of the *Gazette* in 1936. He is a noted CBC commentator.

Daniel Spry was the youngest Canadian Major General in World War II and is now Chief Commissioner of the Boy Scout movement.

Hector McInnes graduated from Dalhousie Law School in 1888. He was a former Chairman of the Board of Governors of Dalhousie University. The present Chairman of the Board, Donald McInnes, Q.C. is his son.

George Patterson who graduated in 1882 was the author of the *History of Dalhousie 1887*.

H. Mellish was the law partner of Hector McInnes and later Justice of the Supreme Court of Nova Scotia.

G. W. Schurman who graduated in 1890 and became president of Cornell University, and United States Ambassador to Great Britain.

H. R. Theakston graduated from Dalhousie in 1915. He is Head of the Engineering Department of Dalhousie University, and in charge of buildings and grounds.

D. S. MacIntosh who graduated in Arts in 1912, became a distinguished scientist. For a time he was a research professor in Chemistry at Dalhousie.