

good thing to grant the privilege of holding junior matriculation and also to go as far as McGill, to the second year, under the conditions at present existing. He thought this would be sufficient to bring about some harmonious understanding. If Brandon college chooses to affiliate with the University it would, of course, enjoy exceptional advantage, but he did not believe in extending these privileges of examinations to all centres of population, as there is a distinct educational movement in Brandon.

Dr. Bryce said he moved entirely in the interests of education in the province, as he wished to avoid an unfortunate struggle, which might develop into a local struggle. Otherwise it would go before the legislators and a schism would be undesirable, as the justice of the case might not be considered where local interests and influence are concerned.

Rev. Dr. Bryce then moved, seconded by Mr. D. McIntyre, "That the council adopt the report of the committee and add as an appendix the fact following: As to (a), place of examination. (b), application. (c), conditions of application with University of Manitoba; and agree that on the affiliation to this university of Brandon college by the government, the university will be willing to make provision, not only for the conducting of examinations in Brandon for matriculation and senior matriculation (first year) under the conditions at present existing, but also under the same conditions for the second year in arts."

#### One Fixed Educational Standard.

Rev. Dr. DuVal thought it was a noble thing that in Manitoba there was one university alone and one fixed standard of graduation. He thought that the Brandon people had been laboring under a suspicion that there was an effort afoot to crush them, but there was no ground for this, as the aim of the council had been to preserve one standard. He hoped that nothing would be done to destroy this ideal as if there was not a disposition to maintain this, then the whole structure would be demolished.

Mr. G. R. Coldwell, the representative of the government, said he had no authority to speak on behalf of Brandon college or to consent to anything on their behalf. He represented the province, and could not say whether this solution would be acceptable to Brandon college. He felt grateful to Dr. Bryce and thought his motion was a step in the right direction, but did not go far enough. He had considered this matter and would speak with regard to the practical carrying out of the examinations of the university. This matter was a very serious one and knowing the feeling in the country towards this institution, he said it should be treated very carefully and liberally, otherwise the thing which the board desire to prevent will come to pass in another way, as it will not end here, and may come to pass in a way which will be undesirable to the university. The position of the university should not be lost sight of. The receipts were some \$14,750 for 1903, and of this sum over \$9,500 was contributed by the people of the country. The members of the council should disassociate themselves from their own particular college views and regard the university as an institution owned by the people of the country. He was not speaking on behalf of the people of Brandon, but also the people of Winnipeg, and in accord with views of the latter. The great fund which is back of this university, the great land grant also belongs to the people of Manitoba, and if this is not administered for the institution he predicted a very radical change. What difference does it make to the university whether a college is affiliated or not. Dr. Bryce offered certain privileges if Brandon college would only affiliate but this should not be. Why should these advantages not be granted without affiliation, if a college does not wish to do so. Mr. Coldwell thought that this question should

be eliminated from the discussion. He also advocated scattering the examinations to all parts of the province and giving students the advantage.

An objection was raised that there was no precedent for this.

#### Mr. Coldwell's Motion.

Mr. Coldwell suggested that a precedent be forthwith established, and moved in substitution of Dr. Bryce's amendment, seconded by Mr. Agnew, "That the report be not adopted and that the government will make provision for holding the university examinations at any point in the province from which a request comes signed by at least six students, desirous of writing at any such examinations, and who are duly qualified to apply for examination under the University Act, provided that such place where examinations are to be held, furnish a suitable building and requisite materials for any practical work in science to be done."

#### Land Grant Not for the People.

Mr. J. A. M. Aikins quietly and with his usual legal acumen set Mr. Coldwell right on the ownership of the land grant of 250,000 acres. That grant was made not to the people of Manitoba, but to the incorporated body styled the University of Manitoba, a body incorporated for the purposes of higher education. Prudent legislators would not dream of diverting this grant from its legitimate purpose. He went on to speak of the necessity of having one strong university in this province, one in which the personal training by professors should be homogeneous; this should be the main consideration in dealing with this question. Owing to threats such as these just made, the university had at one time made certain concessions, and he was not sure if the result of these concessions had been beneficial. He advised the council not to be moved by Mr. Coldwell's implied threats. The members should move slowly in this matter. He was much opposed to Mr. Coldwell's resolution, he was not in favor of Dr. Bryce's, nor yet did he feel he could vote for the original report.

Dr. G. J. Laird pointed out that the holding of examinations at outside points is a very heavy undertaking. Already the university has arranged to hold senior matriculations at Brandon and is manfully struggling to meet all difficulties. He hoped that the people of Brandon would see that the university was striving to do all it could in this direction.

Rev. Dr. Hart said that, though a man of peace by nature and profession, his spirit was roused to resistance by the mere hint of a threat, and that he would rather go down with the ship than destroy it.

Rev. Father Drummond pointed out that one of the

#### Advantages of Affiliation

would be that representatives from Brandon college would be on the council and would be able to speak for themselves and their institution in such cases as the present one. The other members of the council would thus enjoy the benefit of their superior wisdom. At present it was the council's misfortune that it was concentrated in the capital of the province, but with the influx of Brandon representatives would come the light from the west. Taking up Mr. Coldwell's statement that the university was something radically distinct from the affiliated colleges, he said that if the colleges were not affiliated with the university there would be no university at all, for practically all the university training was given in the colleges. The impossible attempt to disassociate the university from the colleges reminded him of what happened to the Cheshire Cat as related in "Alice's Adventures in Wonderland," when the cat vanished quite slowly, beginning with the end of the tail, and ending with the grin, which remained some time after the rest of the cat had gone. If you eliminate the colleges the university is nothing but

#### A Grin Without a Cat.

"Chagrin" here wittily interjected Mr. Aikins. "The university without the colleges," continued Father

Drummond, "is an abstraction, for the University of Manitoba is really a republic of colleges. The question of the university's relations to Brandon college is too momentous a one to be lightly settled." As there has as yet appeared in this council no person authorized to speak for Brandon college, he would move that that institution be invited to send a representative to confer with the committee, which would afterwards report to the council.

He was glad Mr. Aikins had so clearly established the fact that the land grant was in no sense the property of the people, but of that incorporated body known as the University of Manitoba. No doubt the people, through their legislators, might, theoretically speaking, be prevailed upon to perpetrate any wrong, but he had too much confidence in the honesty of the people of this province to believe that they would ever sanction so glaring an outrage as the misappropriation of funds. In conclusion he moved, seconded by Mr. Aikins, that the debate be adjourned till some representative of Brandon College could meet the committee. This was finally agreed to.

Before the motion was put Mr. Coldwell again pointed out that the university is separate and distinct from the colleges, and while he did not wish to threaten, still he thought that if Brandon College is not liberally dealt with they might apply for a university charter themselves.

Rev. Dr. Sparling, principal of Wesley College, thought that Mr. Coldwell was speaking theoretically only when he said that the government supplied \$9,500 of \$14,500 received by the university. As a matter of fact the government supplied \$9,500 out of \$80,000 per year, for practically all the teaching of university was done in the affiliated colleges. In the university the only subject was science, while the colleges did all the rest. At present the four colleges had twenty-eight out of the fifty-four members, but if they had their equitable share they would have nine-tenths of the representation on the council. On the other hand, the government, with seven representatives, had more than their proper share, since they contributed only one-ninth of the current expenditure.

Hon. Senator Bernier feelingly supported the stand taken by Father Drummond and Dr. Sparling. If there were no colleges there would be no university. The government grant was only a drop in the cost of the teaching of the university. He felt a certain sympathy for the people of Brandon in their request, but he did not want to see anything done which might injure the university. He favored an adjournment of the debate.

The Rev. Canon Murray favored the adoption of conciliatory measures in the interests of education. He would like to see the militant clause in the report of the committee of the council struck out. He supported Father Drummond's motion for an adjournment.

The Rev. Principal Patrick also advised conciliation. He would like to hear a representative from Brandon College present their side of the question in order that a mutually satisfactory understanding might be reached.

It was finally decided to adjourn the debate until the next meeting, February 12, and, according to a suggestion from Rev. Dean Matheson, it was determined that Brandon be asked to appoint a committee to meet a committee from the council on Jan. 29 to discuss the matter in all its phases and to see if some agreement could not be reached.

#### HOME LIFE OF JOAN OF ARC.

Now that the Church is preparing the process of her canonization, Jeanne d'Arc is again challenging the interest of the world. T. Douglas Murray has just edited her life from original documents. Apropos of the new volume the London Spectator publishes the following interesting article:—

The character and achievements of Jeanne d'Arc, Maid of Orleans, have long passed beyond the range of controversy. Her simple courage and her splendid faith, which so profoundly influenced the fortunes of France, are accepted by all with unquestioning admiration. The source and quality of her inspira-

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tion may still be a matter for discussion, but that is all. The world needs no argument to convince it of Jeanne d'Arc piety or patriotism. Indeed, though she suffered at the stake, in accordance with the savage fanaticism of her time, she had not been dead much more than twenty years when, under the auspices of Pope Calixtus, her trial was reconsidered and her condemnation annulled. Evidence was taken upon oath concerning her childhood, her military exploits and her violent death, and this evidence, translated and edited by Mr. T. Douglas Murray, gives us so plainly unvarnished a picture of the past as history rarely affords.

But it is the record of her life, not the record of her death, that is most interesting to us. The depositions are no dry legal documents. They carry us back to Domremy and show us the life of a fifteenth century village. Jean Morel, a laborer and her godfather, draws us a picture of Jeanne following the plough and minding the cattle in the fields. She was a good girl who knew her belief and her Pater and Ave as well as any of her companions. Moreover, "she had modest ways, as becometh one whose parents were not rich." Before all things she was religious, and if she heard the Mass bell she would leave the field and hie her back to the village and to the church, where she heard the Mass. The same laborer gave evidence on the Fairies Tree, a piece of superstition pretty enough to quote:

"I have heard that the fairies came there long ago to dance," he says, "but since the Gospel of St. John has been read under the tree they come no more. At the present day, on the Sunday when in the Church of God, the Introit to the Mass 'Lactare Jerusalem' is sung, called with us 'the Sunday of the Wells,' the young maidens and youths of Domremy are accustomed to go there, and also in the spring and summer and on festival days; they dance there and have a leaf. On their return they go dancing and playing to the Well of the Thorn, where they drink and amuse themselves gathering flowers. Jeanne the Maid went there, like all the other girls at these times, and did as they did, but I never heard say that she went there

alone, either to the tree or to the well—which is nearer to the village than the tree—or that she went for any other purpose than to walk about and play with her companions."

So all the witnesses agree in asserting the piety and industry of Jeanne the Maid. One of her godmothers describes her as fond of work and often at the spinning wheel; the cure of a neighboring parish says that she often confessed her sins, and that if she had money she would have given it to him for the saying of Masses. One laborer confessed that she would often retire alone "to talk with God." To another she said one day: "Gossip, if you were not a Burgundian I would tell you something," and afterwards when she met the same man at Chalons she owned that she feared "nothing but treason." The unanimity of these simple folk is remarkable and truly Jeanne d'Arc differed from the most of prophets in this, that she was not without honor in her own country and among her own people.

Similarly eulogistic is the testimony of her soldiers. "No one in the army dared swear or blaspheme before her," says Louis de Contes, "for fear of being reprimanded." She was of the most sober habits, he says: "Many times I saw her eat nothing during a whole day but a morsel of bread. When she was in her lodging she ate only twice a day." Brave as she was, and eager to attack her enemies, she was always humane and quick to express compassion for a fallen foe. "Seeing a Frenchman," so de Contes tells the tale, "who was charged with the bones of certain English prisoners, strike one of them on the head in such a manner that he was left for dead on the ground, she dismounted, had him confessed, supporting his head herself, and comforting him to the best of her power." But on one point she was obdurate: she would permit no woman other than herself and her companions to be with the army. Once near Chateau-Thierry she observed the mistress of one of her followers riding on horseback. Instantly she rode at her, threatening her with her sword, not striking her, but admonishing her in all gentleness to leave the army if she would not be punished.