

amman of Glarus, a young giant who spoke leaning on the huge cantonal sword, yet he was of good presence and of considerable eloquence. The first part of his speech was a "spread-eagle" panegyric of Swiss freedom and of the example Switzerland has set the world. The freedom of the cantons was immemorial. Their league was six hundred years old. Though a small folk the Swiss have maintained their independence of kings. They rejoice in the freedom of England and America and in the "morning-red" of liberty wherever seen. Passing from generalities he came to the aspects of political liberty in a Catholic country, maintained that the mission of Catholicism was not to the happy but to the suffering, that religious instruction in public schools was indispensable, that the German emperor had honoured himself in visiting the pope, and that Obwald would always remember with pride its feast on the Landenberg in the jubilee year of Leo XIII. By far the most interesting part of the Landamman's speech was devoted to local affairs. The year 1893 happened to be the twenty fifth anniversary of the adoption of the new Obwald constitution, and it was but natural to review the canton's progress during the period. An account given of the building of the Brunig railway, of communal and cantonal roads, of the expansion of the school system and of the rise of manufacturing enterprise. The Landamman dwelt with special pride on the provision made for the clothing and tuition of poor school children. He also criticised a few popular foibles, such as the too common use of beer and tobacco, which the cantonal statistics revealed. In his peroration he held up the dignity of labour, the precept, "mehr sein als scheinen," and the glorious careers of Winkelried and Niklaus von der Flüe for the edification of the community. The speech closed with an appeal to the Christian traditions of Switzerland and to the national symbol, the cross. Although he had acquitted himself well, the Landamman took his seat in perfect silence.

The old-German assembly described by Tacitus signified its approval by the clash of arms. No clamour of any kind disturbs the modern "Landsgemeinde."

The Landamman's address was followed by a hymn from the priests and the Capuchins, after which the Landamman took the chair and the gathering listened to the treasurer's report. The important question before the people was one of new taxation. Switzerland is a beautifully watered country, but its streams expose it to danger. The mountainous districts are apt to be swept by spring freshets and these inundations visit the lower valleys with even greater violence. The further embankment of streams is provided for whenever the cantonal funds permit, and Obwald had to decide, three years ago, whether it would expend 500,000 francs on stone work and drains. The Landamman took care to explain that party considerations were not involved. The material good of all was at stake and the people must make up their minds to select the course of true eventual economy. The money was voted without a murmur.

The next order of business was the election of a new Landamman. Two candidates presented themselves, a young man and an old man. The vote was taken by show of hands and the older man carried the day by a large majority. After the election was over the two candidates made brief speeches. Before the folk proceeded to the election of their officers of justice an impressive interlude took place. One of the magistrates, Imfeld, of Lungern, had lately died and a silent prayer for the rest of his soul was offered by every man in the assembly. Then his successor was selected. After this all stood uncovered while the new Landamman was sworn in. The session closed with an audible and solemn promise of each to obey the laws made and to respect the magistrates elected. This is a sight never to be forgotten for it enforces the true idea of law as something to be voluntarily accepted and