

by tracing the relative position of woman from early times down to the present. In the dawn of history she is a slave, or lower; in Persia her position has improved, so also in later times in Greece and Rome, but even here the chief development of intellect is among men, woman being merely "a social appendage." On this account it may be said these nations sank into licentiousness and finally into oblivion. Later on, the Teutonic times ushered in the age of chivalry, and woman suddenly found herself enthroned on a lofty seat and regarded by man as his superior. And to-day this question simply denotes the onward march of woman's position—a regular progress, not a Utopian or Platonic abstraction but a tangible reality. "Canada is said to be the picture of health, but the flush is that of the canker." Corruption is rampant and becoming irresistible. Enfranchise woman, and she will cast her vote against this; admit her to public affairs, and her influence will be sure to tell, for greater purity.

It is wrong to suppose she must sacrifice her chastity and womanliness; she remains true in the most trying crises, and her virtue is not attacked by secular pursuits, nor do her affections become calloused by years of endurance.

As Mr. Hellemis sat down the audience applauded, and the pent up feelings of the Students in the rear found their usual expression, after which Mr. A. Graham, Arts '93, spoke in the negative. His speech showed the wisdom of the Students in selecting him. He spoke in his usual masterly style, and showed that his companionship with Plato, Aristotle, Kant, Schwegler, etc., has not unfitted him for the more practical studies and duties of life. After referring to some of the arguments of his opponents, he went on to say that there was no general desire for this proposed change, and no alteration was made or should be made in nature until there was need for it. Women in Canada are free; their rights are protected by the Government. Her interests are indissolubly connected with those of her husband, and he really legislates for the whole household; she is his partner, their interests are common,—in fact, *man embraces woman!* But his opponents wish to make her not a helpmeet but an "opponent-meet." Again, if woman were enfranchised, the power of the Roman Catholic clergy would be greatly enhanced, since the Roman Catholic woman is compelled to lay bare her feelings before her spiritual adviser at the confessional. As stated before, she now holds an honored place—she is the idol of the race, and to her many sacrifices are offered; but if she has to jostle against the strife and envy of public life, men will no longer worship at her shrine; her womanly charms are dearer and more precious than political rights. Further, the sterner duties of citizenship would fall upon her. If necessary, she would have to fight, which was possible only in the days of the Amazons. Moreover, to give her the franchise would be to introduce another "bone of contention" in the home; there are enough bones there now. If husband and wife were of the same mind nothing would be gained by allowing her to vote, for the total number of votes polled on each side would simply be doubled. Let woman

work the reforms the political and social worlds need, in the home. There she has power and influence, and, if she embraces her opportunity, she can train up a new generation of men and women who will do honor to her, to her country and her God.

Mr. Bull then closed the debate, cleverly meeting many of the arguments of his opponents. After which Prof. Moyse in an admirable manner summed up the discussion and allowed the audience to decide who had won. The vote resulted in a majority for the negative.

The debate over one item of importance still remained on the programme; this was the reading of a poem of 177 lines prepared for the occasion by W. M. McKeracher, Arts '94. It was listened to with wrapt attention, and the men of McGill, especially, were proud of the bard of '94.

The first part was chiefly remarkable for the number and ingenuity of its puns, but when the part became more serious and spoke of our friendly attitude towards Varsity, of the common bonds uniting us, and of the high positions to which the late head of Varsity and the present honored head of old McGill have attained, he did it splendidly and won well merited applause. Referring to the late Principal of Varsity, Sir Daniel Wilson, he said:—

A strong toiler, a high soul, and the stay
Of truth and right, the hater of the wrong,
The friend of youth and lover of the song,
The vindicator of the restless boy
Who would not bide the tardy footed fame
But quench the fire he could not hope to tame.
Whose scant existence here, no guerdon won
But immortality—poor Chatterton!
Of Cromwell, too, Great Britain's greatest king,
Who needed not the regal crown to bring
Him homage of a realm he had made free;
Nor sceptre to make bend the haughty knee.
The foreign tyrant from oppression cease,
Till far off shepherds worship God in peace.

After a few parting words by the Varsity men, in which they expressed their thanks for the hospitality tendered them, and for the kind references to their late President made by Mr. McKeracher, a hearty vote of thanks was tendered Prof. Moyse, and the audience dispersed while the choir in the rear sang "Hop along, Sister Mary," for the smiling Donaldas as they passed out. The Annual Debate is over. We have renewed our friendship with Varsity, and now we return to our books.

THE LAW DINNER.

Last but not least among Faculty dinners came that of the Faculty of Law.

Unfortunately, for several years past, this good old custom has been allowed to die out, so that while in a sense it was the first annual dinner of the Faculty of Law under the new *régime*, it was not by any means the first dinner to which that good old Faculty has lent its name. The committee of management have been very busy with preparations for some time past, and the success of the banquet must in a large measure be attribut-