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STUDENT ACTIVITIES: FUNCTIONS AND MAGAZINES, 1923- 1933

FILE 617

**STUDENT ACTIVITIES :
FUNCTIONS & MAGAZINES**

DOCKET STARTS:
HISTORICAL CLUB



503 Mount Pleasant Avenue,
Westmount, Que.,
October 12th 1923.

Dear Sir Arthur:-

At an executive meeting of the Historical Club of McGill University held this week it was the wish of those present that the Principal and Vice-Chancellor of the University be Patron of the Club, and I was asked to secure your gracious permission.

The Historical Club, which is said to be the oldest and one of the most respected clubs at McGill, is undergoing a process of thorough reorganisation this session, which, it is hoped, will increase its worth. Membership has always been considered a privilege, being limited to twenty-five male students proceeding to a university degree who have a real interest in historical matters.

Professor Basil Williams has very kindly consented to be Honorary President, and will deliver an address at the initial meeting to be held at his residence, entitled, "Canada's Debt to Parkman," on October 23rd. Dr. Fryer and Professor Waugh are Honorary Vice-Presidents.

The Club will each fortnight this session in the homes of members of the Department of History, and of prominent Montreal citizens, as, Eugene Lafleur, Esq., K.C., Hon. Lorne C. Webster, etc. It is hoped that one meeting will take place in the Royal Victoria College, in conjunction with the Historical Club there. A new constitution has been drawn up, the membership carefully selected, and an attractive programme chosen, the majority of subjects being current problems which will be treated from an historical point of view. Among them will be:- "The Imperial Conference", "The Immigration Question in Canada", "The Japan of To-Day", "Islam, Past, Present and Future", "Christianity--Present-Day Tendencies", "Is Democracy Doomed?", "The Possibility of an Anglo-Saxon Commonwealth of Nations", etc.

Trusting that we may receive a favourable reply,

I remain,

Yours very truly,

L.B. Tombs

President, Historical Club of McGill University.

Sir Arthur W. Currie, G.C.M.G., K.C.B., LL.D.,
Principal and Vice-Chancellor,
McGill University, Montreal.

7
October 15th, 1923.

L. C. Tombs, Esq.,
503 Mount Pleasant Avenue,
Westmount, Que.

Dear Mr. Tombs:-

I beg to acknowledge and to thank you for your letter of October 12th asking me to act as Patron of the Historical Club of McGill.

I shall be very glad to comply with your request as I am much interested in the Club and always glad to hear of its progress.

Yours faithfully,

Principal.

Historical Club

October 31st, 1930.

Mr. C. Douglas Johnston,
President, McGill Historical Club,
3478 McTavish Street,
Montreal, P. Q.

Dear Mr. Johnston,

I have your note of the 28th with reference to the meetings of the Historical Club this winter. It will be impossible for me to arrange for November 18th, as I am to be in New York that day attending a meeting of the Carnegie Foundation for the Advancement of Teaching.

Unfortunately, I have already made another engagement for December 2nd, which I cannot break. As the time is so short before my departure for India, I am, naturally over my ears in work. Please express my sincere regret to your members, as I always very much enjoy the opportunity of having the members of the Historical Club meet at my house, and I shall hope to see them all upon my return in the spring.

Ever yours faithfully,

Principal.

3478 McTavish St,

Oct. 28th



Sir Arthur Currie,
Principal,
McGill University.

Dear Sir,

I
am writing to you on behalf
of the McGill Historical

And, to ask you if we
might hold one of our
meetings at your house
this year. The meetings
held at your residence in
past years have always been
deemed a great success, not
only on account of your
patronage but also on account
of the pleasant environment.

We hold meetings every
second Tuesday, the
first one taking place on
November 4th at Professor
Waight's residence. Our
next meeting would be
November 18th, the next
December 2nd and probably
one on December 16th before
the Christmas Holidays as
you will be away after

Christmas I wonder if any
of those three dates would
be convenient for you —
otherwise we might arrange
to meet on another night.

Hoping that one of the
aforementioned dates will
meet with your approval,

Sincerely yours,

C. Douglas Johnson
Pres. McG. His. Club
(1930-31)

DOCKET ENDS:
HISTORICAL CLUB

DOCKET STARTS:

9 MARCH 1927 - 11 MAY 1932

328 SHERBROOKE STREET WEST
MONTREAL, QUE.

TELEPHONE:
LANCASTER 7141

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CHORAL SOCIETY
MANDOLIN CLUB
MCGILL MUSIC CLUB
ROOTERS' BAND

March 9th 1927.

Sir Arthur
Principal
McGill University.

Dear Sir Arthur:-

I received your letter concerning the proposed Cabaret this afternoon.

At a meeting of the Students' Council held this afternoon my position of refusing to recognize or to be responsible for the Cabaret was unanimously sustained, I have therefore requested the promoters to cease selling tickets in the University and to refrain from further advertising, also to remove any signs or posters that may now be on display.

Mr. Archibald has assured me that no students are taking part in the Cabaret, and also that every precaution has been taken to make the Cabaret a respectable function.

I suggested to him that either he or Mr. Hughes

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MUSICAL ASSOCIATION:
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MANDOLIN CLUB
MCGILL MUSIC CLUB
ROOTERS' BAND

call at your office to explain the nature
of the Cabaret and the extent of the
precautions taken to make impossible scenes
which have at times taken place in the past.

Trusting that this will be satisfactory

I beg to remain

Yours very truly,

Errol C. Amaron-

President

Students' Council.

October 18th, 1927.

Edward M. Casey, Esq.,
President, Students' Executive Council,
McGill University.

Dear Mr. Casey:-

The Committee on Students' Social Functions is now charged with considering and, if thought fit, approving all functions conducted by undergraduates or undergraduate societies whether within or without the University, advertised as McGill functions or carried on by McGill organizations.

I should be glad if the Students' Council would assist in this matter and in addition to receiving and making recommendations regarding applications for functions within the University, would also undertake to receive and make recommendations regarding applications for functions outside the University. You may consider yourselves vested with any necessary authority to do so.

Yours faithfully,

Principal.

Student Functions

Royal Victoria College for Women

MCGILL UNIVERSITY
MONTREAL

March 11, 1927.

Sir Arthur Currie, G.C.M.G., K.C.B., LL.D.
Principal,
McGill University.

Dear Sir Arthur,

I am sure that you will realise that the difficulties which have troubled you in the matter of the Red and White Revue and the Cabaret at the Windsor affect us very acutely here.

In the interest of standards which we feel sure the University approves, we have always endeavoured to discourage engagements running into Sunday morning, and late leaves are given to resident students for Saturdays on the understanding that they terminate at midnight.

In the case of Saturday, March 12th, the recognition by the University of the Red and White Revue, in which women students take part, and the holding of a Student Cabaret for the special purposes of these students and other students attending the performance, a dance not sponsored by the University, but not disallowed, it seems to us impossible to expect women students, resident or non-resident, to abstain from attending.

We have as yet no information as to the hour at which the Dance may be expected to close, neither, as far as we know, has any information reached the general body of students to indicate that the announcements in the Daily of February 26th and March 8th have incurred any criticism or disapproval.

We shall endeavour to reach women students to let them know of the objection you have raised with the two students promoting the Dance.

Since this is an entertainment not disallowed by the University the question arises whether the College is to waive the customary regulation, affecting resident students. We propose to attempt to restrict the hour of return within reasonable limits; we think this should be done to minimise public criticism.

I trust that this letter will not add to your

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Sir Arthur Currie,
McGill.

March 11, 1927.

vexations, but that you may approve of it as placing on record another aspect of the difficulties involved in the holding of a McGill Theatre Night under the present conditions.

Yours sincerely,

Esther Hurlbatt

Warden.

Cabaret Dance Follows Revue On Last Night

Arrangements are just about completed for Cabaret night on Saturday, March 12 which is to follow the presentation of the show on the final evening. The largest ballroom in one of the prominent downtown hotels has been obtained for the evening and if the sale of tickets warrants, two ballrooms can be had.

Dancing acts from the local theatres and the presentation of some of the skits and bits of the Revue will form part of the evening's entertainment. The price per person will be about the same as last year. In addition, however, to last year's offering a chicken supper will be included among the entertainments.

The tickets will be put on sale soon in all the faculty buildings and in the Union. More details will be announced later as they are worked out.



PRINCIPAL AND VICE-CHANCELLOR:
SIR ARTHUR W. CURRIE, G.C.M.G., K.C.B.

FROM

THE PRINCIPAL AND VICE-CHANCELLOR,
MCGILL UNIVERSITY,
MONTREAL.

March 10th, 1927.

MEMORANDUM

Gordon Hughes came to see me with reference to the Cabaret on Saturday, March 12th, after the performance of the Red & White Revue. He assures me that no more tickets will be sold in the University and that no McGill students will take part in any of the dances or skits to be given at the Cabaret.

Royal Victoria College for Women

MCGILL UNIVERSITY
MONTREAL

May 10, 1926.

Col. W. Bovey,
McGill University.

Dear Colonel Bovey,

I have just received an invitation from the Graduating Class to act as a Patroness at the Convocation Dance to be held at the Windsor Hotel on Thursday, May 27th. Before replying to this invitation I shall be glad to hear whether the Principal is aware of the arrangement for holding the dance at the Windsor Hotel and whether any action will be taken to protect the interests of the students and of the University in regard to the conditions under which the dance is held in a hotel.

In 1924 it was thought advisable to give definite advice to the students on the subject. I enclose my copies of correspondence on the subject in 1924 with Mlle. Touren's report upon the conditions under which the dance was actually held.

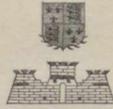
It would be very interesting to know the number of members of the Graduating Class actually attending these dances 1924 at the Windsor Hotel and 1925 at the Ritz-Carlton. If, as I have heard it mentioned, only about 300 in all (150 couples) were present last year it would seem that one ground at least for leaving the University premises, R.V.C. Hall or the Union, was lacking.

I am sure that the University will not interfere with the arrangement made this year, but it may be desirable to consider the matter for the future. Meanwhile, I would prefer to receive some assurance with regard to the arrangements and chaperonage before accepting the students' invitation.

Yours sincerely,

Ethel Hurlbatt

Warden.



THE WINDSOR HOTEL
MONTREAL

MANAGER'S OFFICE

MARCH FOURTEENTH
1927.

Sir Arthur W. Currie,
Dean of McGill University,
MONTREAL.

Dear Sir Arthur Currie:-

This is just a line to confirm our conversation of Saturday, and to say that the poster about which you telephoned, advertising the Red and White Revue, was removed at once; further, that had I known there was any objection by the College Authorities to holding the entertainment, I would have arranged matters in accordance with your wishes.

May I take advantage of this opportunity to assure you that the cabaret and dance held on Saturday night, whether under the auspices of McGill, or of a sub-committee self-appointed, was a very nice entertainment and more like a big family party than any dance of a similar nature held recently at The Windsor. Dancing was participated in in both the Ballroom and the Rose Room - the students and their friends were not permitted throughout the hotel - and, altogether, the affair was a great credit to those in charge, as well as to the members of the fraternity.

Yours very sincerely,
WINDSOR HOTEL LIMITED.

J. Davidson.
A.M.P.

March 15th, 1927.

J. Davidson, Esq.,
Windsor Hotel,
Montreal, Que.

Dear Mr. Davidson:-

I appreciate very much your letter of the 14th of March with reference to the Cabaret last Saturday evening.

I have heard from several sources that the function was a most enjoyable and well conducted affair.

Yours faithfully,

Principal.

March 9, 1927.

Errol Amaron, Esq.,
President, Students' Council,
McGill University.

Dear Mr. Amaron:-

I understand that a Cabaret is to be held on Saturday night after the Red and White Revue and that it has been arranged privately by Messrs. Gordon Hughes and Ian Archibald.

I am told that the Students' Council has assumed no financial or other responsibility in connection with it. This does not, however, relieve the Council of responsibility for the manner in which an entertainment so publicly advertised is carried on, and I shall look to you to see that arrangements are such that it will be a credit to the University. Unless the Council assumes this responsibility no further tickets are to be sold at the University.

In no case are any acts by local professional performers to be put on if acts by students are to be on the programme, and no students must be permitted to act if professional performers appear. Any student acting contrary to these instructions will be liable to suspension.

Yours faithfully,

Principal.

12th December, 1929.

Miss Elinor MacKinnon,
Royal Victoria College,
McGill University.

Dear Miss MacKinnon,

I fully intended to go to the Junior Dance tomorrow night at the Windsor Hotel, but I now find that it will be impossible.

We are adding to the staff of our Department of Philosophy a Mr. Porteous, now at Smith's College, Northampton, and it was thought desirable for him to come to Montreal for a consultation with the Head of the Department, the Dean of the Faculty, and myself. It so happens that tomorrow is the only day on which he can come. We are having a meeting of the Philosophical Club in my house in the evening.

I hope the dance will be a great success.

Faithfully yours,

Principal.

12th December , 1929.

Ray Caron, Esq., President,
McGill Music Club,
McGill University.

Dear Mr. Caron,

I now find that it will be
impossible for me to attend the meeting
in Moyse Hall this evening.

I hope it will be a great
success.

Ever yours faithfully,

Principal.

690 SHERBROOKE STREET WEST
MONTREAL, QUE.

TELEPHONE:
LANCASTER 7141

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MCGILL UNIVERSITY BAND

February 10, 1930.

Sir Arthur and Lady Currie,
3450 McTavish St.,
City.

Dear Sir:

The Students' Council of McGill University
is presenting the Red & White Revue at the Moyse Hall
on March 13th, 14th, and 15th.

May we take this opportunity of asking if you
and Lady Currie would kindly allow your names to appear
among those who have consented to extend their patronage
to this production.

Hoping to hear favourably from you in the near
future, we remain,

Yours very truly,

Douglas R. Ogilvie

Producer,
Red & White Revue of 1930.

February Twelfth,
1930.

Mr. Douglas R. Ogilvie,
Students Council of McGill University,
M o n t r e a l .

Dear Mr. Ogilvie,

I have your note about
the Red and White Revue. Lady Currie
and I will of course allow you to add
our names to those who have consented
to extend their patronage. I hope
the Revue will be a great success.

Yours faithfully,

Principal.

March 13. 1930.

Dear Sir Arthur :-

On behalf of the executive
and members of the Mac Gill Badminton
Club I want to thank you very cordially
for your generosity in donating a prize
for our recent tournament.

Yours truly

George S. Halliday

Sec. Treas.

October 28th, 1930.

Mr. F. Munroe Bourne,
Secretary of Committee,
for the Alma Mater Dance.

Dear Mr. Bourne ,

Lady Currie and myself
gladly extend our patronage to the Alma Mater
Dance which is to be held in the Union on November
7th, and we shall hope to have the pleasure of
attending this function.

Ever yours faithfully,

Principal



The Junior Years
of McGill University
request the honor of your patronage
at their annual promenade
to be held in
the Windsor Hotel
Friday, December the fifth,
at nine o'clock.

Christine Graham,
Royal Victoria College,
Montreal.

November 29th,
1930.

Miss Christine Graham,
Royal Victoria College,
Montreal. P. Q.

My dear Miss Graham,

I am today in receipt of your invitation to Lady Currie and myself to be patrons of the Junior Year's Annual Promenade to be held in the Windsor Hotel on Friday, December fifth, at nine o'clock.

We are very happy to comply, but I shall be leaving on December fourth on this mission to India. I hope the dance is a great success.

Ever yours faithfully,

Principal.

December 3rd,
1930.

J. Emile Latulipe, Esq., Jr.,
Care Faculty of Law,
McGill University.

Dear Mr. Latulipe,

I have received your message about the Annual At Home of The Newman Club on February fourth next, and Lady Currie and I gladly extend our patronage to this function. I hope you will all have a very happy time.

With all good wishes,

I am,

Ever yours faithfully,

Principal.

MCGILL MEDICAL SOCIETY
MONTREAL

Dear Sir Arthur: The boys insisted on my forwarding this even after I told them it would not reach you in time.

D.McM.

Montreal, January 9, 1931.

Sir Arthur Curry,
McGill University,
Montreal.

My dear Sir Arthur:

The Forty-ninth Annual Medical Banquet is to take place on the 7th of February. We regret exceedingly that the limitations of space and time will prevent your attending this.

The Committee would greatly appreciate your sending us a word at this time in some measure to substitute for your greatly regretted absence.

Trusting that your trip may be the best possible one, I am,

Respectfully yours,

W. W. Fitzgerald
W. W. Fitzgerald
Chairman, Medical Dinner Committee,

*Fitzgerald
Medicine
McGill
Montreal*

*Letter just received
best wishes to everybody
Currie*

A. F. 1.

No.

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TO

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McGill

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LETTER

JUST

RECEIVED

BEST

WISHES

TO

EVERYBODY

15/2/31

FROM

CURRIE

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Signature and Address or Designation of Sender.

(Not to be telegraphed.)

Gen Sir A.W. Currie
Viceroy's House
New Delhi

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NOTICE.

Applications regarding *refunds* of the cost of this telegram should be addressed to the *Deputy Accountant-General, Telegraph Check Office, Calcutta*, and *complaints* respecting it to the *Director General of Posts and Telegraphs, Traffic Branch, Calcutta*, within five months of the date of the telegram.

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February 13, 1931.

Sir Arthur Currie,
McGill University,
Montreal.

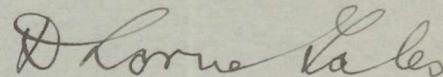
Dear Sir:

The McGill University Players' Club
is presenting "The Beggar on Horseback" by
Kaufman and Connelly in Moyse Hall.

We should very much appreciate it if
you and Lady Currie would honour us with your
Patronage on this occasion.

May we have the pleasure of a reply
from you as soon as possible.

Yours very truly,



Secretary, McGill
Players' Club.

February 16, 1931.

D. Lorne Gales, Esq.,
Secretary,
McGill Players' Club,
690 Sherbrooke St. W.
Montreal, P. Q.

Dear Mr. Gales,

Sir Arthur and Lady Currie, as you know, are not in Canada at present, but as the productions of the McGill University Players' Club have always received their patronage, I am sure it will be quite all right to include their names as extending their patronage to this season's production, - "The Beggar on Horseback".

Yours faithfully,

Secretary to the Principal.

690 SHERBROOKE STREET WEST
MONTREAL, QUE.

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December 4, 1931

Sir Arthur Currie,
Principal, McGill University,
Montreal

Dear Sir Arthur:

We would esteem it an honour if you and Lady Currie would act as patrons at a concert to be given by the McGill Musical Association. This concert will take place in Moyses Hall on the evening of December 16th, and will include offerings by all the student musical organizations.

Yours truly,

Edward Sanction

President
McGill Musical Association

4/6

EHS/AVC.

December 8, 1931.

Edward Sancton, Esq.,
President, McGill Musical Association,

Dear Mr. Sancton,

I have your letter of the 4th December
and am glad to hear that the Musical Association are
planning to give a concert on the evening of December
16th.

Lady Currie and I very gladly extend
our patronage to this event, and hope it will be a
great success.

Ever yours faithfully,

Principal

463 Stratheona Ave.,
Westmount, Que.
Jan. 7, 1932.

Sir Arthur Currie, G.C. M. G., K.C.B.
Principal, McGill University,
Montreal

Dear Sir;

At 6:15 P.M. on January the twenty-fifth, the class of Arts '35 is holding a dinner in the private dining room of the Windsor station.

We would feel honoured indeed, if you could be present with us on this occasion. Such a mark of your interest would help greatly in welding the class together in good spirit, which is the main object of the gathering.

We would greatly appreciate an address from you at that time.

Yours sincerely,

Arnold L. Johnson.
President

January 11th, 1932.

Mr. Arnold Johnson,
463 Strathcona Avenue,
WESTMOUNT, P.Q.

Dear Mr. Johnson:-

I shall be very pleased to
join the class of Arts '35 at dinner in the
private dining room of the Windsor Station at
6:15 on the evening of January 25th.

I am sure it will be an
enjoyable function.

Yours faithfully,

Principal.

May 11, 1932

J. Corneil Binnie, Esq.,
Chairman, Convocation Committee.

Dear Mr. Binnie,

Let me say that Lady Currie and I gladly extend our patronage to the functions of Convocation week, and I sincerely hope that everything, including the weather, will be propitious for a most enjoyable celebration.

As to the Convocation Ball, I am not sure yet whether we shall be able to come, but I hope it will be possible, even for a little while.

Ever yours faithfully,

Principal.

690 SHERBROOKE STREET WEST
MONTREAL, QUE.

TELEPHONE:
LANCASTER 7141

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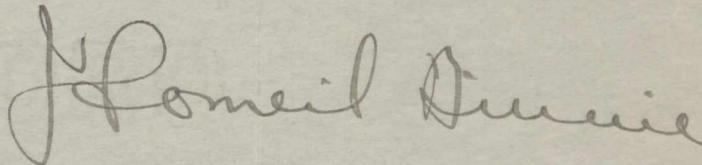
May 9, 1932.

Sir Arthur Currie,
Principal, McGill University,
Montreal, Que.

Dear Sir Arthur:

The Committee in charge have the honour of inviting you and Lady Currie to attend their Convocation Dance at the Mount Royal Hotel, on Wednesday evening, May 25th, and request the extension of your patronage to the functions during Convocation week.

Yours very truly,



Chairman
Convocation Committee

JCB/AVC.

DOCKET ENDS:

9 MARCH 1927 - 11 MAY 1932

STUDENTS' COOPERATIVE SOCIETY RED'G.

The undersigned hereby agrees to default this booklet to merchants advertised herein, or to members of said society, if not presented by him with proper identification when making purchases.

This booklet, with proper identification, entitles
M..... signature
Age.....Height.....Weight....., to privileges
extended by Merchants who are advertised in this booklet.

Price \$1.00

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Continued from page 1017

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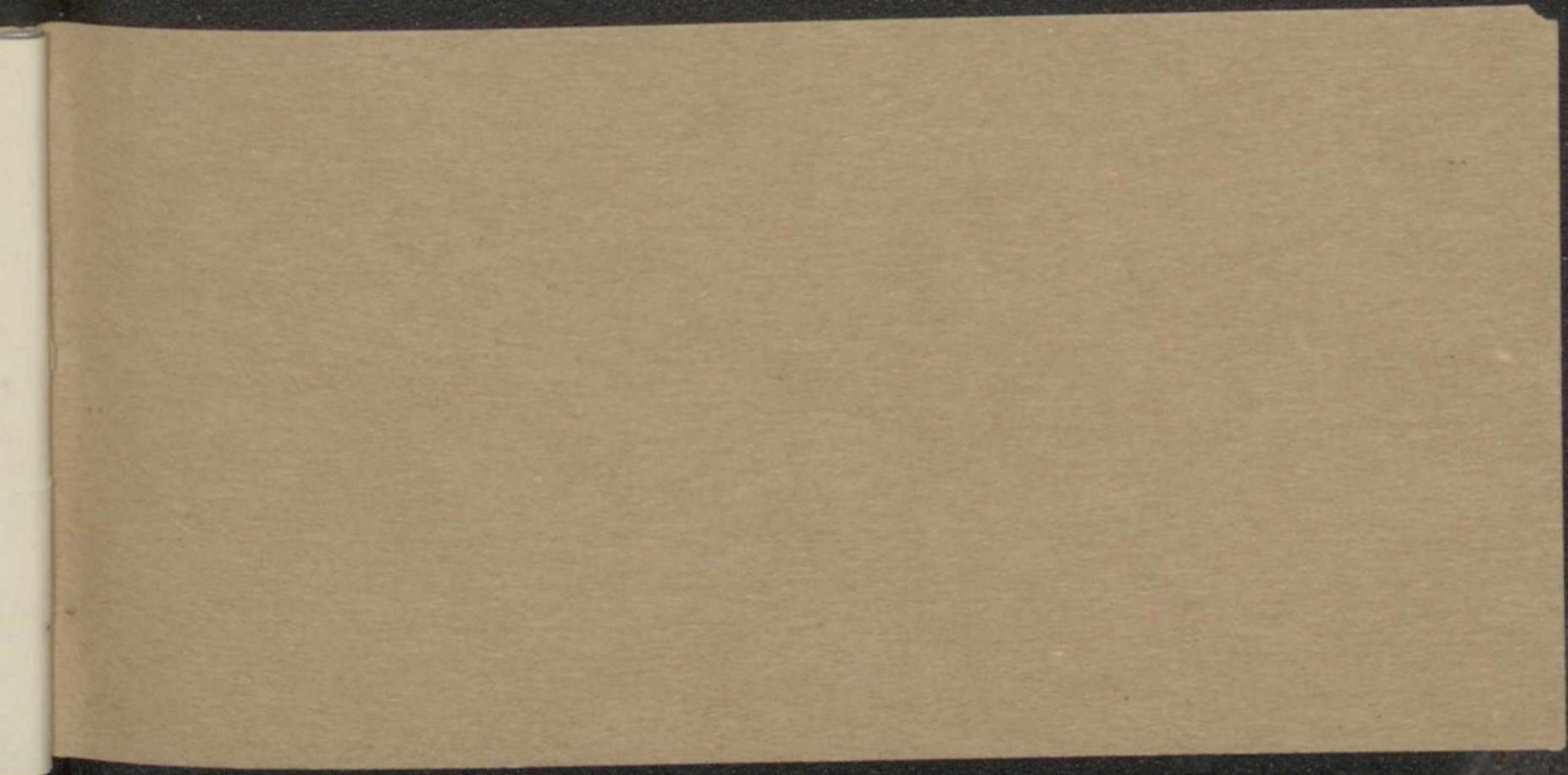
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PRINCIPAL AND VICE-CHANCELLOR:
SIR ARTHUR W. CURRIE, G.C.M.G., K.C.B.

Student
Magazines

FROM

THE PRINCIPAL AND VICE-CHANCELLOR,
MCGILL UNIVERSITY,
MONTREAL.

March 10th, 1927.

Dr. Gammell,
Chairman of Committee to investigate
the new Undergraduate Magazine,
Corporation of McGill University,
Montreal.

Dear Sir:-

The purpose of this letter is to give the Corporation of McGill University information relative to the publishing of an undergraduate humorous magazine.

A Board of Management for the magazine has been formed comprised of those undergraduates who have been the promoting and organizing force behind the venture. The enterprise was, of necessity, a private one, because the undergraduate body itself is too unwieldy to undertake a thing of this kind. But the organizers have been of the opinion that, in time, through the ordinary course of events, the University will easily assimilate their effort and make the magazine a college institution.

To consummate these plans, the Board of Management is prepared to devote its time until the end of the 1927-28 academic year in an effort to establish definitely the new magazine. At the end of that period they offer to submit a balance sheet (duly authorized by a C.A.) to whomever the University authorities think fit to appoint. Should these authorities think that the magazine would benefit by an immediate change of management, the present board is willing to retire without question or complaint. If, on the other hand, the authorities sanction their operation of the magazine, they are willing to carry on their management until graduation.

The present Board also suggests that, if the balance sheet shews a net profit at the time of submittment, that money should be turned over to the Finance Committee of the University. Their services they offer gratis, and they are anxious that Corporation should know

Dr. Gammell

- 2 -

that the only thing that motivates them in this venture is the need of a publication of this kind by their University.

The money that was necessary to start the magazine has been borrowed from three McGill graduates. The Editor-in-Chief has given demand notes in return. He has also registered the magazine in his own name at the Montreal Court House.

Three persons officially connected with McGill University have been asked to act as financial, literary and general advisors, and have consented to do so.

The present Board are anxious, also, to comply with every wish of the University Corporation, and, should Corporation desire any more direct contact or control, it has only to give voice to such desire.

Faithfully yours,

Louis A. Dowling.

March 12, 1927.

L.A. Dowling, Esq.,
McGill Union.

Dear Mr. Dowling:-

The Committee of Corporation appointed to consider the publication of the Martlet has duly reported to the Principal, who has considered the matter and instructs me to advise you as follows:-

The publication of the Martlet can be continued during the present session.

Should you desire to continue it next year, you are to make another application in good time before the first issue.

The name McGill can be continued as part of the name of the magazine. The use of the crest of the University on the cover must be discontinued.

Yours faithfully,

Wilfrid Bovey.

March 11th, 1927.

Dr. I. Gammell,
High School,
University Street,
Montreal.

Dear Dr. Gammell:-

Thank you for your letter of this date enclosing report agreed upon by the Committee of Corporation with reference to the publication of the McGill Martlet.

I will act on the recommendations of the Committee and, pending the action of Corporation, will say to Mr. Dowling that he may continue the magazine until formal approval, or otherwise, by Corporation; that he may continue to use the name McGill, but that the crest of the University must not be used. It is understood also that he shall make application to Corporation before any numbers are issued next session.

Yours faithfully,

Principal.

REPORT OF
THE COMMITTEE OF CORPORATION
ON
THE PUBLICATION OF A HUMOROUS COLLEGE JOURNAL

Before your Committee could discuss this question with the promoters of the plan, it was met by a fait accompli in the shape of the appearance of the proposed journal in print. An explanation is necessary, and runs thus.

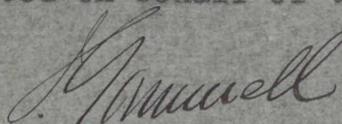
Mr. L.A. Dowling, a student in Commerce, has always been ambitious to bring out a McGill publication of a humorous character, similar to those published in many American universities. His intention is to conduct it himself during his college career, turn over any surplus that may have accrued to some college activity, and leave the journal to any successor who should choose to carry on. Early in this session he asked the support of the Students' Council for such a scheme. He was refused financial aid, but received expressions of goodwill towards his plan as a private undertaking. He was more successful with certain McGill graduates of high business standing, who gave him the necessary financial backing. He secured also approval, sympathetic aid and advice from members of the staff of the University. In good time the copy was ready for the first issue. Application was then made for the formal approval of Corporation.

When, after a time, Corporation met and appointed this Committee, there was some delay in securing contact with the promoter. The latter, apparently in the belief that authorization

was an unimportant formality, went ahead without it. The Committee thinks this is a serious mistake - not the first of the kind. It suggests that there should be a very definite pronouncement by the University, that under no circumstances may its name and patronage be assumed without the express sanction of the proper authorities.

In the present case the Committee is convinced of the sincerity of Mr. Dowling and of his loyalty to his Alma Mater. He regrets his precipitate action and has dropped all work on the second issue until a decision is reached in the matter. The Committee understands, too, the difficult position in which he has placed himself by his error. Under such circumstances, it is unanimous in recommending that Corporation authorize the continuance of the magazine through its several issues for the present session, due application to be made should the editor desire to continue it another year. The Committee is of opinion that the name "McGill" might be permitted for the present, but that the crest of the University should not be used.

Respectfully submitted on behalf of the Committee,



Chairman

I. GAMMELL, B.A.
RECTOR



March 11th, 1927.

Sir Arthur Currie, G.C.M.G., K.C.B., LL.D.,
Principal, McGill University,
M O N T R E A L.

Dear Sir Arthur,

Please find enclosed a copy of the report agreed upon by the Committee of Corporation on the publication of the "McGill Martlett." The Committee wishes to recommend that Mr. Dowling be given provisional authority to publish further issues for this session. As, however, Corporation will not have a regular meeting until April, it was decided to refer to yourself the question of whether anything should be done in the meantime.

I remain,

Yours faithfully,

I. Gammell

MCGILL UNIVERSITY
MONTREAL

REGISTRAR'S OFFICE

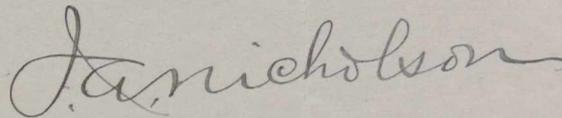
April
18th.,
1929.

Dr. C.F. Martin,
Acting Principal,
Medical Building.

Dear Dr. Martin:-

You will remember that in connection with the representation of the University on the McGill College Book Club you were to ask Dr. Finley whom he wished as an associate or associates. If you get this information in the course of a few days would it not be better to make the Corporation minute read that Dr. Finley and those he wishes to be associated with him were elected without reference to your undertaking to get this information.

Yours very truly,



Registrar.

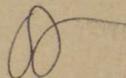
19th April, 1929.

Dear Dr. Nicholson.

I was not quite sure at Corporation whether this matter of the McGill College Book Club had reference to the request which Dr. Finley made some time ago, asking me as Acting Principal to appoint a representative.

I have already notified Dr. Finley that I would select Dr. Chipman, and I think you might just as well let the matter rest in that way without referring it again to Corporation.

Sincerely yours,



Dr. J. A. Nicholson,
McGill University.

MCGILL UNIVERSITY
MONTREAL

FACULTY OF ARTS
OFFICE OF THE DEAN

March 11, 1930.

Sir Arthur Currie, G.C.M.G.,
Principal,
McGill University.

Dear Mr. Principal,

Assuming that you are not an officer of
this University, will you kindly read this article "Virus and
Antidote" and let me have your opinion. The article is written
or professes to be written by Stanley K. Lunn, a student who is
taking all his work in English in the fourth year.

Yours very truly,

I. A. McK.

Dean

Encl.

Dean. McKay

Compliments Arts Undergraduate Society

THE McGILLIAD

Vol. I, No. 1

Publication Office
Gardenvale, Que.

March, 1930

Perils and Pitfalls of College Journalism

Stephen Leacock

Virus and Antidote

Stanley K. Lunn

The Importance of Logic

C. W. Hendel

He Aint Gonna — A Short Story

K. N. Cameron

[15 CENTS A COPY]

PUBLISHED MONTHLY BY THE ARTS UNDERGRADUATE SOCIETY, MCGILL UNIVERSITY, MONTREAL.

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EDITORIAL

IN SPITE of what people may say to the contrary, in spite of even the arguments which they may append to their statement, we strongly maintain that university students do think. We may perhaps, upon pressure, admit that only a small number indulges in this rather precarious pastime; but even then our contention remains unrefuted. For thinking,—deep, analytical, critical thought,—will, we are convinced, always be the pursuit of only a few. Education, even university education, may augment the number, but it can never substantially alter the proportion.

This is not an indictment against education. It is merely a recognition of a regrettable but unalterable condition. We believe that this has been the state in the past, we think that this will be the state in the future, and hence we are not discouraged with the present. There is on our own campus a large number of students to whom life is more than a mere procession of collegiate Beau Brummels and Greta Garbos, to whom attendance at the gridiron or at the dance hall is merely a recreational pastime and not an all-absorbing concern. There are undoubtedly some in whom the ominous rumbling of our social life, the disturbing upheavals in our political world, and the doubting scepticisms of our speculative philosophies have awakened intellectual curiosity and sympathetic interest. There are those to whom forests are more than potential timber, and rapids more than potential water-power; to whom the vicissitudes and pleasures of life present fields for interesting investigation, and engrossing analyses. These feel the need for some forum where they can exchange their intellectual and emotional experiences, where they can present to their fellow-beings their clarified conception of some bewildering phenomenon or some haunting passion. And it is to fill this need that the "McGilliad" makes its appearance.

We, at the university, are both at an advantage and at a disadvantage. It is true that we are not in such poignant contact with realities as are those who have already stepped

into the actual fighting arena. But it is equally true that this distance gives us a more objective perspective of conditions and events; our observation is more unbiassed, and our criticism devoid of so much self-interested prejudice. We can occupy ourselves with theoretical dissections which will give us a basis for future pragmatic applications. We, at the university, have learned the great value of pure science, and of unadulterated speculation as a means of clarifying the atmosphere, and of eliminating traditional misconceptions.

A little consideration of the above rambling and inadequate remarks will clearly demonstrate the great value of such a publication as the present. We ask professors and students of all faculties to cooperate with us, and we are certain that the periodical will do justice to our university, and will prove a useful organ of intelligent opinion and criticism.

The editorial policy is simply that there be no policy. It is the desire of the editorial board to make this magazine a representative university publication. There are in our midst conservatives, liberals, and labourites, idolators and iconoclasts, traditionalists and ultra-modernists, religious adherents and religious sceptics, idealists and materialists, patriots and cosmopolites. Every opinion and class is represented in our university population, and every opinion and class will obtain equal and unprejudiced consideration from the editors. All that the editorial board requires of a contribution is that it have literary excellence, and be devoid of any wilful offensiveness. There is nothing we should welcome more than to have side by side articles of divergent views and of diametrically opposite opinions:

It is obvious from the above statement that the editorial board can never be responsible for any opinion expressed in the pages of the "McGilliad." The editors intend to introduce as little censorship as possible, and desire this to be clearly understood by all concerned.

Perils and Pitfalls of College Journalism

By Stephen Leacock

HAVE BEEN one of those who have been the first to extend to the proposed Arts Magazine an enthusiastic, I might say, an exuberant welcome. College Journalism has always seemed to me one of the best things in college life,—one of the most interesting, one of the most useful.

In every good circus the side-shows excell in interest the attractions of the main tent. So it is with college. College journalism, amateur acting, college dances and college sports are more interesting,—I say it fearless of contradiction,—than many of the college lectures. But of these activities, one at least, college journalism, is more useful, if rightly undertaken, than half a dozen lecture courses.

But having said that much of the advantages of being occupied with a college magazine, let me also sound a warning as to its potential dangers. So absorbing a pursuit must not be allowed to dominate the mind in an exclusive fashion. If it does so, serious consequences may ensue.

It is always well to point a moral by introducing actual individual cases as terrible examples. It supplies what is called in the newer language of newspapers and syndicates, the "personal touch". Without this all writing sinks into the class of high-brow moralizing. It was my good fortune to be associated with college newspapers from my school-days up. In my last year at the University of Toronto I was appointed to be one of the Editors of the literary weekly then called *The Varsity*. I realised in time the danger involved in such flattering and fascinating work. I had the good sense to resign before the year was half through.

But others, my associates, were not so shrewd. It is no exaggeration to say that college journalism turned aside and warped their careers from what they might have been.

Among my colleagues was a boy called G. Howard Ferguson, a bright, innocent young fellow from Kemptonville, Ontario. Up to that time he had kept his mind keen to a razor edge with the study of economics and philosophy. He read easily. I have often seen him sit over Kant's *Critique of Pure Reason*, to others a difficult book, roaring with laughter.

Unconscious of what we were doing, we gave to Howard Ferguson the position of "manager". It was a fatal mistake. From that time on the boy seemed to change; a restless activity took hold of him: he attended meetings, made speeches, and was heard to speak of German philosophy as "bunk". It was an open secret that Howard Ferguson's name was mentioned for a lectureship in Comparative Etymology, a position that he might have held till today. But he had grown too restless. After a feverish year or so at law, he sank into the Ontario legislature. The rest

everybody knows. But I have always maintained that Howard Ferguson had real ability.

Then there was Charlie Mitchell. In spite of all that has been said about General Mitchell since they made him Head of the School of Applied Science, I can only say that I never knew a straighter, decenter boy than Charlie up to the end of his third year at college, and for a month or so into his fourth. It was then that he became one of the Corresponding Editors of *The Varsity*. This position seems to have dazzled him. I noticed the change in him for the first time on the day when we all went as Editors to have our picture taken: it was all I could do, with Ferguson's help, to shove Charlie behind us into the back line. Another good student had been lost. I have that picture still on the wall of my study,—Howard Ferguson, Charlie Mitchell and the rest. Among them stood "Doc" McLay, the present head of the Arts Faculty of McMaster University; he *really* could have succeeded. The fellow had a genuine gift. And Judge Stuart, too, on the left of the picture; college journalism literally ruined him; it bred in him a restless wandering that led him into the west, and settled him in Calgary. The moralist might say that it served him right, but the fault lay surely with college journalism. Stuart died a few years ago as a Judge of the Supreme Court of Alberta, a wasted life.

Compensations of course there were. I must not exaggerate the case. It was certainly gratifying to us all as editors to be able to lord it over the other students, to reject their feeble attempts at composition, to tell them just what we thought of them.

There was, I recollect a young freshman named William Lyon Mackenzie King who sent us in a poem. The boy's name somehow has stuck in my mind all these years. He sent us in a poem called, *Why I like the Winter* or *The Futility of Human Greatness*. I remember that Doc McLay said it was one of the worst poems we had received that week. We sent it back to King with a smart rebuke as a warning. Perhaps we were wrong. Without our rebuke King might be an established poet today. As it was he abandoned literature. Nor did I ever hear that he ever had any career beyond a little temporary employment at Ottawa.

* * *

There: I needn't labour the point, even if it is an allegory.

All that I want to say is that every time you start a literary journal in a college, all the brightest and best students will flock to its service,—in fact just like my friends and myself.

He Aint Gonna

A Short Story by K. N. Cameron

SO I SAYS to myself he aint gonna get away with that no more. Ive stood all Im goin to. If he thinks he can get away with that any more hes crazy. He aint gonna beat my Jim no more I said.

I didnt mind him beating me up so much mind you. I didnt mind that so much. I got kinda used to that. But when he started in on my Jim well that was too much. Jim never done nothing to him. Dont you think hes your son I says to him. Dont you think hes your son. How the Hell do I know says he. How the Hell.

It all started when he comes home one Saturday night drunk as a pig as usual and makes for the cellar stairs like he allus used to to get another shot o gin afore he comes to bed and Jim had put his roller skates on the top step. On the side they was. No one coulda fell on them. But he saw them he did. He always saw everything when he was drunk. His brain I guess never got drunk. Well he picks em up and slams em at the wall and busts a pitcher—the nice one with the cows we got from my ol man when we was married. We was married out in Calgary. I dunno what we come east for. I never wanted to come east. I allus wuz against it. Bill I said Bill lets stay here. But Bill wanted to. More chance he said. He was different in those days. Well he busts the pitcher an yells like a devil or somethin where the hells that brat. Wheres that damn brat he yells. And he comes an beats him with me holdin onto him an yellin an pullin him. I aint goin to stand that no more I says. He aint gonna beat my Jim no more.

And then the same thing happens again the next Saturday night. I dunno how the skates got there. I tol Jim not to do it. Any how I was all ready to leave and had got the things halfpacked cause I wasnt goin to stand any more of that. Then it all happened again an he beats Jim somethin awful and he beats me too.

I was just goin to sneak off quietlike with Jim and go to Toronto an get a job cleanin there but then I guess I was pretty mad and I thought you big b—— Ill give you all you want. By God Ill give it him I thought. Ill kill him by God. I thought about it all week but I didnt let him know what I was thinkin. I was pretty clever that way I guess. I got his breakfast an everythin the same as usual but all the time I wuz thinking how I could kill him and I got a pretty good plan all worked out. Jim an me was all packed to leave Saturday. He got his pay Saturday an we never saw him after the morning. So I got the two skates and put them both together about three stairs down just where he wouldnt look for them and I thought by God if you dont break your neck at that you must have the devil inside you cause I had dragged up the big iron clothes wringer and put it at the bottom where he would hit it sure. It wuz one of them big olfashioned ones all iron ex-

cept the rollers. By God that should finish him I said yes by God.

So I waits upstairs in the dark with Jim all dressed an ready to go. Jim didnt know nothin was going to happen. Well he comes in about one. I heard him swearin tryin to get his key in and then he hits his leg on a chair or somethin and swears some more. And then I heard him gropin for the stairs. I was pretty scared. I knew they couldnt get me for murder. I was too clever for that. But I felt scared all the same. Then I hears him fall and scream an it was all silent an dark an I got more scared than ever. After a bit I creeps to the stairs an listens but I couldnt hear nothin. So I gets a lamp—cause Bill drunk all the money and spent it on whores an our light was cut off cause we couldnt pay for it. There he was lying there lookin very white an still an a lot o blood on his head. I could see by the way he was lyin he had bust an arm. Then just as I was goin to see if he wuz dead he starts to groan. I felt kinda glad somehow. I dont know why. So I rubbed his head with the corner of my skirt. It wasnt cut much. I guess he just missed the wringer. Anyhow when he comes to the first thin he says is wheres that kid. Christ Ill kill that kid. He come to awful quick and it scared me terrible. He lay there with his big drunken eyes an white face lookin at me. Wheres that kid he says. Then he looks at me an says by God Ill kill you too Ill kill the both of you by God I will. So I jumps up an he makes a grab at me as I goes up the stairs but he was pretty weak I guess cause I got away all right. I locked the door at the top and got Jim and the bags. The por kid was scared stiff. And just before we went he began hammerin on the door an cryin to me. Meg he cries for Christ sake open the door. Meg, my arms bust he cries. But I didnt say nothin but opened the front-door quietly with Jim and went out. Im kinda glad I didnt kill him though. I dunno why. Glad it was only his arm was bust. Yeh I guess Im glad.

Sent With Some Flowers

Go little speechless messengers and take
With your sweet smell a message to my girl.
Tell her about the snow that, flake by flake,
Falls in a dull and melancholy whirl,
But that I still see sunshine through the mist
Changing the grey to gold and amethyst.

And should you chance to miss the winding way,
And should strange eyes behold you with a gaze
That has forgotten love's brief holiday
And looks not as it looked in other days,
Yet tell her what I have been telling you,
Or say I love her—maybe that will do.

Henry Donald.

Virus and Antidote

By Stanley K. Lunn

DOES LITERATURE exist by itself, because of itself, and for itself, or by the professors, because of the professors, and for the professors? Ostensibly the former is the ideal: literature is taught at the university because it is regarded as necessary to the cultured enjoyment of life. Actually the latter is the insinuation: literature, so the creed goes, may be the only God, but, what is more important, the professor is its prophet. Without Mohammed Allah is nowhere. Perhaps the young professor is permitted a few sentimental vapourings, filled with such cant epithets as 'sublimity', 'truth in beauty dyed', 'expression of the human spirit', 'criticism of life', and so on and so on. But as he increases in years and erudition, the sentimentality of his lectures evaporates, leaving only a small sediment of catch-words adapted to the ear of the maudlin Honours student, or, if he is a man of strict sincerity of intellect, disappears altogether. Inevitably, however, he becomes more and more insistent upon literature's ponderosity and oligarchal exclusiveness, and less and less inclined to admit that the neophyte can breathe the sacred incense as sensitively as the archbishop. Circumvallated by the monotony and narrowness of the academic existence, he forgets the universality of literature: bowed by the toil of the research spade, he forgets in contemplating the intricacies of the roots, that the tree above him is fair for all to see. The historical study of literature comes to mean more to him than the keen joy of prose or the rapture of verse; and yet he superstitiously maintains that these are to be gained only by means of the former, and that their pure serenity is breathed at its most exquisite only within the sacred sanctuary of the Ph.D.

It would be an instance of unbelievable rashness or perverted vision to refuse to recognize the great benefits conferred by the laborious study of letters. Still we cannot help feeling thankful that the proclamations of supremacy from the Eternal City of Pedantry are necessarily no more binding than the Papal Line of Demarcation. But the menace extends farther than this. These annunciations may have little influence save among the annunciators, but if their principle cannot be promulgated as dogma, it can be and is spread by means of a subtle infection—I mean by the virus of a literary education. Combined with the presumption of religious authority, is the scientific effectiveness of a clinic: and where the bull is impotent, the literary toxin injected by the Academic hypodermic needle is pregnant of result. Upon a few the injection is successful, and they become addicts of the Ph.D.; upon others more fortunate, it has the effect of inoculation, rendering them secure from the contagion; but upon the great majority the vaccination has such a drastic effect, that, if it immunifies them in this case, it antagonizes them at the same

time against the entire pharmaceuticals of literature. And it is concerning the creation of this latter class at McGill that I wish to write.

The young man who matriculates from High School and comes up to McGill is a queer compound of vague dreams and ignorance. In his amorphous mental make-up, literature is represented by a few selections from the very best in Wordsworth, Coleridge, Keats, Tennyson, and Browning, and a thorough textual knowledge of one play of Shakespeare's. About these writers themselves and their work in general he knows practically nothing, and he certainly has not dreamt of regarding literature in an historical perspective. If not wildly enthusiastic about them, he has at least been struck by the things he has read, and is mildly interested in exploring what lies beyond. His outside reading in most cases has not been extensive. At its best it has consisted of Stevenson, Dickens, Scott, and Kingsley, and at its worst of Lytton, Henty, and Rider Haggard. Even the large number to whom this does not apply, whose enthusiasm has led them beyond these bounds, have seldom read anything more than a few of the other well-known nineteenth century novelists to be found in every circulating library. Apart from the little studied in school, poetry is literally a closed book to him; and prose style means nothing more than syntax and a composition every two weeks. And yet he is not blissful in his ignorance. From things stumbled upon in his scanty reading, from remarks dropped by teachers or parents, he has vague, uneasy admonitions that he is moving in the midst of a vast abyss, that he is surrounded on all sides by the 'palpable obscure'. At such moments he is filled, as one who is crossing a bog, with a quaking uncertainty, and a desperate desire to feel something solid under his feet. Bounded in a nut-shell, he is disconcerted by a half-intuitive realization of the vast world of literature on all sides of him.

Not unnaturally, therefore, he comes to the university, expecting to find the nut-cracker of his dreams. Even if his interests are not literary, he desires to gain at least some understanding of that branch of the human struggle after the ideal which makes its appeal to everyone possessed of the power to read. To meet this very expedient, a special machine has been installed in our educational factory for his exclusive use, technically known as English II. This instrument of instruction bears a considerable resemblance,—if we ignore details—to a grind-stone, a clothes-wringer, and—to represent the nut-cracker—a pile-driver. Into its maw (also remotely reminiscent, it strikes me now, of a sheep-dip) he is gently but firmly urged along with five hundred or so other puzzled searchers after "sweetness and light". His ensuing sufferings, as we all know, are dire.

He asks for bread and is given Beowulf. None will deny the great historical importance and even intrinsic beauty of Anglo-Saxon literature. But the youth I am describing has absolutely no conception of the historical point of view, and he cannot read Anglo-Saxon. A dirty, torn, scribbled-over, Cook and Tinker translation is not much of a substitute for the original. He had come expecting to find literature the joyous or stirring symphony he had conceived it, but deeper of tone and more varied in execution; in bewildered dismay he finds it metamorphosed into something hideous and grating and thoroughly incomprehensible. He is rendered abjectly miserable by the contrast of his ignorance to the massive erudition seemingly expected of him; unable to form any cogent picture of the periods described from the few pitiful selections he has time to read, he is tormented with a mad sense of incompleteness; and pestered with conference, particularly horrible to him in his inexperience, conducted in chilly rooms by snobbish graduate students, life becomes a dreary burden. Thus the first few months are a nightmare of 'Beowulf', 'The Lament of Deor', 'The Anglo-Saxon Chronicle', 'The Battle of Brunanburgh', 'The Pearl', 'Gewaine and the Greene Knight', as misrepresented through the blurry refraction of translations. Finally, the climax comes when he is introduced to Chaucer, whom,—if he has had any conception of him at all,—he has dreamed of as the most cheery, melodious, and charming of English poets. And he is expected to confirm this conception through the insipidity of a modernization, or the seeming harshness and nerve-racking obscurity of the original. It is no wonder, with the evidence of his own senses palpably before him, that he sets down the poet who is probably the richest in humanity, as dull, dry, and uninteresting.

The virus has done its work. Henceforward he looks upon his reading with impatience and ennui. Disillusioned and alienated, it seems to him no more than a hateful task to be performed perfunctorily for the sake of the paltry conferences. Marlowe, Shakespeare, Spenser and Milton, at the best difficult without literary training, all seem to him in his morbid state of resentment, equally detestable. Then, to add to his prejudice, he is brought to the eighteenth century, which, without a broad grasp of its historical importance and a wide knowledge of its manners and absorbing minutiae, is the dullest in the history of literature, and which is rendered all the duller to him by the paucity of the selections from it which the exigency of the course can permit. Finally, when he reaches the nineteenth century, a period in which he might naturally expect to find enjoyment unmarred by the archaic or obsolete, the year is far advanced, other work is very pressing, his enthusiasm for English has entirely evaporated, the hebetude generated by the course has become insurmountable, with the result that this period, too, is hurriedly and unappreciatively skimmed. The splendid closing years of the century, the most attractive from a purely literary point of view, enriched as they are with the great figures of Ruskin, Pater, Rossetti, Morris, Swinburne, Hardy, Meredith, and Stevenson, are all but

ignored in the hurry of bringing the course to a conclusion in time for the spring examinations.

Thus, a dismal failure, the course ends. Neither of its aims has been achieved. Its principal purpose—that of creating a sense of historical proportion in the mind of the student—has defeated itself, because in the professors' own mind's historical proportion is hopelessly confused with chronology; its other purpose—always secondary to the academician—that of awakening and stimulating a sound appreciation of literature—has not only proved abortive, but,—such was the atabillious gloom of the course, has resulted in the complete atrophy of what little there already existed. Filled with a virus rendering all literature repellent, the students scatter to follow various academic careers, so that for the next three or four years, occupied with other studies and with this brooding horror behind them, they neglect their birthright as a worthless mess of pottage. And it is only through the broadening effect of other intellectual pursuits that they gradually come to see literature in a true light. In the meantime, some of the best and most leisured years of life have been empty of one of the keenest pleasures granted to educated minds.

The whole situation arises from a strict adherence to a narrow point of view. Without taking into account the insufficiency or rather the entire lack of literary training in the secondary schools, it is expected that the student, who arrives knowing exactly nothing, will adopt in a twinkling the critical attitude of trained academicians. One might as well expect a child to study theology before he has conned his alphabet. Instead of fostering the innate instinct for the beautiful just awakening into conscious perception, it is judged more important to load the student's mind with facts—too diffuse to be more than chronological—which, because unconnected with anything he can appreciate, are meaningless and soon forgotten. Feeling that the historical perspective must be obtained at all costs, and apparently labouring under the delusion that the professorial overlords plunge their totally unprepared victim at once into that period of English study requiring the most literary background and scholarly ardour.

The remedy is perfectly obvious. Why not teach the subject backwards? How absurd it is to maintain that because the student has received a few mistaken impressions of the Anglo-Saxon period, he will understand the last half of the nineteenth century any more clearly! It is ridiculous to pretend that in a course as superficial as this one must necessarily be, it is possible to convey even the vaguest notion of the literary movements and revolutions which produced and were produced by the great writers of the past. Such a course would not and cannot hope to do more than arouse interest and furnish a bibliographical foundation. And as I have shown it fails to do either. But if the course began with the expositions of the brilliant poets and novelists and essayists of modern times instead of the anonymous bones of the archaic past, the student would be introduced at once into the great world of light and life—not imprisoned in the dusty cupboard of erudite research. In the

dull, hard grind of the first year, English would become a pleasant relaxation,

"Annihilating all that's made
To a green thought in a green shade."

Thus the most leisured period of the year could be devoted to a calm, unhurried examination under critical guidance of that period in our literature which is after all of the most vital interest to the intelligent man of to-day, and, as the year declines, less and less time need be devoted to periods which, whatever their value in the eyes of the literary pundit, are actually of small importance to one whose life will be too filled with professional or business pursuits to permit elaborate scholarship in this particular. Nevertheless, there is no reason why the salient features of English literary history should not be as effectively portrayed by this retrogressive method as by the progressive one. It should, as a matter of fact, prove more effective, for it is not generally realized what an immense expansion in mental outlook is brought about by the first year at college. Now retrogression would take advantage of this. Commencing with enthusiasm, and proceeding with alertness and curiosity, the student, becoming ever more and more emancipated from the pedagogical leading-strings, and adopting in their place the unprejudiced intellectual attitude of the educated man, becomes increasingly more capable of examining the masterpieces of the past with interest and pleasure, and of ap-

preciating at the same time their relative positions in the literary cosmos.

Indirectly, this method would have another advantage. Kindred to English II is a certain other horror known as English I, where an attempt is made to teach English composition. Now it is an axiom that a decent prose style cannot be taught; it must be acquired. The only method of acquiring it, if not precisely that of the 'sedulous ape', is by becoming acquainted with the supreme wordmasters of the past. Now it cannot be doubted but that the leisured reading of selections from the nineteenth century prose—men in the early part of the session, would, by stimulating the desire to write and in furnishing examples of excellence, have a beneficial effect upon the quality of composition submitted during the rest of the year. In this way a great stride would be taken towards the goal of education—namely, the proper inculcation of the principals of reading and writing.

Greatest of all benefits conferred, however, would be the condition of our entrant under such idyllic circumstances. At once that familiar glowering countenance of his would be wreathed in beatific smiles; his corrugated brow would shine forth smooth as alabaster; and his melancholy eye would become

"A burning and a shining light
To a' this place."

POEMS

Thaw

With this season put aside
Winter's garment; every pride
Of the body has been lost
Under censorship of frost,
And the soul's bewilderment
Has grown still and diffident.
Let us dissipate with laughter
Sorrow from the mind's domed rafter.

Lest a man recall the keen
Crocus thrust which he has seen;
Lest he recollect the shudder
Of the bursting alder shoot,
Blur his memory with the root
Of thawed nightshade; lightly cover
With your snow a weed's rebirth—
You may not restrain his mirth.

. . . Shall a man lie underground
With no syllable, no sound
Falling from his quilted lip—
Shall he not resent the drip
Of snow water through the dark
With some bellicose remark?

Leo Kennedy.

Falstaff

In these prosaic days when lovers ask
Permission for their suit from ministers,
It is to Falstaff, loosest of bachelors,
That I lift up this ischiadic flask,
Regretting only that I have no cask
Wherefrom replenishment might further course:
"Here was warm flesh, and much of it, my Sirs,
Here was a wight in whom a wench might bask!"

Who left his fire and sack and went to woo
Gay wives innumerable? Who, one dark
Night for the sake of Venus did endue
Himself with buck's horns in old Windsor Park?
Falstaff it was, none other; Falstaff, who,
For love's sake, raised a ditch's watermark!

Orders

Muffle the wind;
Silence the clock;
Muzzle the mice;
Curb the small talk;
Cure the hinge-squeak,
Banish the thunder,
Let me sit silent,
Let me wonder. . .

Abraham M. Klein.



TABULA RASA



Senility-Puerility Get-Together:—

Deans and doctors of philosophy at Defiance College are taking a liking for kiddie cars. The learned profs were victorious in a scooter race with students, staged as a feature of the first campus get-together of the season.

* * *

Courses in "It" at Ohio State University. At Last It is Defined!

Courses in charm are to be added to the curriculum offered Ohio University co-eds. The charm school, by lectures and demonstrations, will bring to women students information concerning the development of these charms: table charm, conversational charm, physical charm, charm in dress, everyday charm and social charm.

* * *

Neo-Grecian Courses Added to University Curriculum:—

Lectures will deal with ice cream formulas, ice cream testing, the handling of the raw cream, pasteurizing, standardizing, the preparation of mixes and the freezing of same, the packing and preparing of the finished product for market. Attention will be given both to plain creams and fancy products, such as fruit and nut creams, pudding, lacto, etc. The subjects dealt with in lectures will be demonstrated by ample laboratory practice. The theory and practice of milk condensing will be given consideration under this subject.

* * *

The Degree of B.V.D. is Established for the Benefit of Minnesota Knit-Wits:—

Work is under way at the University of Minnesota to establish definite buying standards by which the public may be able to choose and buy clothing wisely, with regard to general economy, fit and style, according to Marion Weller, Associate Professor of Textiles and Clothing in the Division of Home Economics. In a letter to Roy A. Cheney, Executive Secretary of the Associated Knit Underwear Manufacturers of America, at Utica, N.Y., Prof. Weller says in part: "Have you any available information which will be of help in setting up for the consumer standards by which she may be able to choose and buy underwear wisely? Will it be possible for you to answer some of the questions that are constantly arising in regard to knit underwear?"

* * *

Cambridge Graduate and McGill Daily Reporter combine to produce the following:—

The Christian life is unique, and one which is very easily attained to. All anyone has to do is through prayer and supplication to work himself up to a fit of frenzy, call upon the Lord, and the end is reached. Education and understanding did not figure in this conversion; the less

a person knows the easier it is for him to be saved. It does not make any difference to Mr. Hooker why anyone should receive salvation as long as he does so.

* * *

Ad. in Syracuse Daily Orange:—

WARM STUDY ROOM, two connecting bedrooms. Simmon's beds. Two men \$6; 3 men \$8; 4 men \$10, 1015 E. Adams St.

* * *

New Social Scale established at the University of Missouri:—

One lucky boy was assessed only eighty-five cents for the smallest girl at the penny-a-pound dance given by the Student Council last Saturday night. Another gave \$1.65 to admit his "heavy date". One co-ed said, "Dieting at least has its social advantages."

When one person tipped the scales at 200 pounds, he was allowed to enter the dance without charge, while a stag weighing 195 pounds had to pay the price of admission.

* * *

McGill Daily editorial rhapsodizes over breeding of freshmen:—

At a house where a number of freshmen made their debut recently, it was remarked that one of the men who appeared, adhered to all the common rules of politeness more closely than any of the others.

How eloquently this spoke for the man! How much unconscious appeal and force emanates from such a person. One immediately imagines all sorts of delightful things about the mother who trained him; about his character and attitude toward life in general and about his future career.

* * *

NOTE:—Recently Bertrand Russell, the great English liberal thinker, was scheduled to speak at the University of Wisconsin. On being asked for the use of the gymnasium so that one thousand persons could hear the speaker, the basketball coach refused, saying that he required it for basketball practice that evening. A writer in the "Capital Times" beautifully paraphrases his statement as follows:

If the five men on my squad, sir,
Learn the tip-off and the passes,
It is better far, by God, sir,
Than to aid one thousand asses.
For my basket quint will hustle,
Bring renown to Alma Mater,
While the thousand who hear Russell
Soak up nonsense like a blotter.
Can this fellow toss a ball, sir?
Can he pivot, can he dribble?
No? Good day, then. That is all, sir!
Bertrand Russell? Ish kabibble!

On the Importance of Logic

C. W. Hendel

THERE ARE more things in our philosophy than the rebuking poets suspect. They have, for one thing, greatly misprised Logic. With all their power of intuition they have missed the quality of beauty and significance in thought when it is going true to itself and to the nature of things. They have conceived of Logic only as a pedantry of rules, or as a restraint upon fancy: the necessities of reason seem purely coercive and joyless things, inimical to the winged spontaneities of creative genius.

The poets' sentiments echo in all of us. In our hearts we tend to disparage logic. This is a little inconvenient to admit publicly, for there are always watchful persons around who will make too much capital of any open profession of that sort. These individuals, by the way, are the very ones who most hurt logic's repute in the eyes of men,—these professed logicians and guardians of the public mentality. Scarcely anyone can escape the experience, in this world of men, of being held to strict account by a troublesome fellow who talks about our "not sticking to logic." He is the kind who insists that we must follow the argument of our own words, the thoughts to which *they* commit us. And we, since we do intend to convey sense and not nonsense, feel an obligation to adhere to the meaning of our verbal utterance. Yet this is often awkward and really false to our intention. What *we* mean is not what our words mean, and we find ourselves forced to commit ourselves to ideas that are concluded only from the accidents of imperfect speech. No one likes to be compelled to opinions by anything that seems external—and logic far too often appears in that guise of being a necessity of our words rather than of our own reason or mind. The logicians and pedants who get us into such predicaments are therefore unwelcome figures in our social landscape. They frequently practice their game of mental accounting in the company of other people where they may indulge their childish desire to exhibit their superiority and win a victory of word-wit. Even when they are just quietly critical, showing, as we say, a "logical mind," even then they take the joy out of our social intercourse. Their making us so conscious of propriety in language, and so attentive to logical consistency stifles in us all impulse to give that dramatic beginning and middle and end to our thoughts which makes them the personal expression of our sense of life and values. The laws of poesy have a right in conversation as well as the laws of logic. It is very imperfect communication of one person with another when the careless rapture of poetry is disallowed by an ever-measuring, censorious reason. Feeling this we resent the presence of the logician who has an interest only in thought's being square with itself, and none in its disclosure of personality. This aversion we have come to feel about logic itself. Let anyone speak well of poetic imagination and we turn gladly to him believing him to be in an affirmative mood;

let him mention logic with praise and we want to hear no more, fearing negative suggestions and some unwelcome application of that gloomy science of verbal proprieties.

There are, as a popular philosopher suggests, "fine mansions of philosophy"; but that of logic, with all its straightness, and severity of line, and measured economy of spaces, is not congenial to our taste. No one cares to live in it. However, we cheerfully recommend it to others, when we see the mote in their mind's eye. Logic is a good house of correction, a place good for other persons, like most disciplines. The sole value recognized in it then, is that it corrects, straightens out, and subdues and drills the mind. Logic applies the rule and the rod to men's thoughts. But it itself engenders no thoughts, nor any new visions. It is not associated, in our tradition, with thinking as a *fine art*.

Now Philosophy has always believed in Logic, as profoundly as in herself. Of course the philosophers individually have railed a-plenty against formal logic since the beginning of history. The contemporary writers who say we do not think in syllogism are not so modern as they fancy—the same was said by Aristotle who developed the theory and practice of syllogistic reasoning. The first writers in modern philosophy, Francis Bacon and Descartes, repeated the charge made by the Greeks, and we go on repeating it as if we were telling something new. Old Socrates, and Plato and Aristotle fought hard against a vile thing called 'logistic'—and that is the same thing for which we have developed so set an aversion today. No thinker tolerates chaining the mind to the mere words by which it expresses its meaning; everyone clamors for a release of the imagination. Yet, in doing so, the masters of philosophy have never once abandoned logic, as if it were contrary to this liberation of thought. They have invariably set out, every time they repudiated formalisms and restraints, to exalt some new method of reasoning; they wanted new organons for old,—but organons still, that is, Logic.

Those who read deeply the words and the lives of wise philosophers will learn, indeed, that logic is in very truth their most cherished art and possession. Logic is to the philosopher what the sonnet is to the poet. The economy of language, the rigor of the form, the great concentration of thought constitute a challenge to which the mind of every genius arises. Such an one considers that unless his reflections and views have, at some place, a severely rational ordering and formulation, he is not whole and sound in thought, and not in possession of the truth. He seeks the logical form because he prizes truth more than rhetoric or persuasion. His mind does not fret over that confinement, nor does it feel itself restricted to narrow convent walls. Through his logical thinking there comes intelligence of whole orders of experience unthought-of before, precisely as the fourteen lines will open to the poet a magic case-

ment on some vista of the human soul or beauty of nature. Logic is the way which the mind of a reflective thinker takes to win an imagination of new possibilities of human experience. It is an avenue to the discovery of a new world. This the philosophers would celebrate in verse, if they had the power and gifts, but it must remain unsung and almost unknown because those who have such arts and graces quite ignore this art of thought.

The veritable triumphs of logic are not in the public eye. They are rarely on record in any argument in print, and almost never in forays of social wit in conversation. They occur in those sessions of silent thought that precede the finding of new visions that afterward call for a life-time of labor to delineate. They come in the critical moment in a genius' career when all that is dimly forecast is gathered into the logical focus in order to be thrown out as a beam of illumination upon the whole world.

An example may be ventured, of the many that are to be found in the annals of philosophy. It is from the thought of David Hume. When he was a very young man he suffered from religious tribulations which he could only meet by earnest reasoning. "It began", as he said to a friend "with an anxious search after arguments to confirm the common opinion; doubts stole in, dissipated, returned; were again dissipated, returned again; and it was a perpetual struggle of a restless imagination against inclination, perhaps against reason." This restlessness of mind was due to wide reading in pagan and religious literature, and in the ancients and moderns. The "common opinion" was that God must exist, as the First Cause of the Universe, and as a Supreme Mind. From one source or another Hume had caught sight of the possibility that Nature might be altogether ordered from within, and that it was which made him dubious of the notion that God must exist as the outside Cause. He had a conception of Nature's origin and process as being something more marvellous than human mechanics, and consequently, he saw less value in a God whose relation to the world was only the mechanical one popularised in Eighteenth Century Deism. Nature with her internal order and workings seemed a better thing than such an external Deity. And then, too, from readings in certain religious philosophers, who had reflected soberly upon the limitations of the human mind in knowledge, Hume appreciated that the self or soul is one of the least-known things in our experience, and so he came to doubt whether our understanding of God is much advanced through conceiving of Him as merely a Mind. Hume expected to get a better idea of God than what was then accepted,—a dangerous expectation to publish at a time when theology claimed itself fully competent to give men a true knowledge of God, and of his relations to man and the world. However, his challenge was directed solely to the philosophers. It was they who professed to have logical demonstrations for the existence of such an externalised God. They pretended to give arguments absolutely cogent and decisive, so that the mind is forced to their deistic conclusion. Hume went straight for those arguments. With the acumen and infinite pertinacity of genius, he put them to the test by asking endless questions until his own mind was logically satisfied.

What proof is there for a Supreme Mind and Cause of the World? The answer of a host of philosophers who were agreed on this point was as follows: There *must* be a cause for everything that exists. It is an absolute necessity. And so the world needs a First Cause. Moreover, the fittest cause for a world which contains beings of mind is a Being who is Himself Mind in a perfect and supreme degree. But why, Hume asked in his imaginary dialogue with the philosophers, why is a Cause Always Necessary? The rest may follow if this is true. But is this an imperative necessity of reason, that everything in or out of Nature shall have a cause for its existence? Would not Nature do by herself without anything beyond her? No, the answer came, this would never do, in any case. A cause for every existing thing without exception is *logically* necessary. And there are proofs for this proposition.

Hume examined these logical proofs very carefully, for he was determined to be convinced only by reasons that he could clearly see for himself and not by the mere form of words. The proofs were all done in the manner of Euclid when no direct demonstration was possible: the contrary of proposition to be proved is supposed to be true; it proves itself contradictory and absurd; and so the mind is compelled to abandon it and come back to the original proposition, which thus is established because everything else goes to pieces. Everything in the proof, then, depends upon the absurdity of the contrary views. If they did not turn out to be really absurd, the original view would be unproved. It is a strange way to truth when we have to see clearly not the truth itself but the absurdity of its opposite. A philosopher is bound to be discontented with such logic.

But on to the proofs. The first one was this: If anything were ever to exist *without a cause*, then *it itself* would be its own cause. It would produce itself. But this seems absurd. And since the idea of a self-causing reality is absurd, we must conclude that every thing which exists must have a cause *distinct from itself*.

Another proof on the books was as follows: If anything ever were to exist without a cause, then it would be produced by nothing, that is, it would have *Nothing for its cause*,—but Nothing is no positive reality and the thought of its causing something is utterly absurd. Again we are forced to think that there simply must be *something* positive and distinct from the thing itself which will cause it to come into existence. So it is always necessary to think of a cause.

Here it was that Hume's superiority as a philosopher showed itself. When all the language of men and all their habits and prejudices of thought tended to fool them, he kept his mind fixed steadily on the idea instead of the words. He kept his grip on the point at issue. And his master-stroke was not a counter-argument, but a quiet, searching scrutiny of those so-called absurdities. He still wanted to know something—how they happened to be absurd. The spirit of the scientist dwelt in him—he tried to explain these things which all the other philosophers had too hastily accepted at their face-value. His was the finer logic of science which makes what had once seemed impossible and

inconceivable thoroughly reasonable in the light of a new vision of the situation.

Those philosophers who were so sure about the principle of cause had professed to be honestly experimenting with the contrary type of situation where something is imagined to come into existence without any cause. They gave the impression that they were trying out fairly the alternative notions and that they were only following the logic in each case. But Hume perceived that they had spoiled their own experiments. The new proposal to be tested was that there is *no cause of any description* in the affair. But what had they done? No sooner had they excluded a cause than they imagined either the *thing itself* or *Nothing to be a cause*. They had ceremoniously ushered cause out of the front door but surreptitiously reintroduced cause by the back door. They simply could not do without a cause. The habit was so strong upon them that they were bound to have some cause or other figuring in the argument, logic or no logic. The image was in their minds all the while, so that the moment they debarred a cause distinct from the thing itself, they imagined the thing itself or nothing in the place of the missing entity. All the absurdity was thus of their own making. By injecting causes when they pretended to exclude every thought of cause they had "faked the experiment" and so proved nothing at all. It was still possible that a being might exist without a cause for its existence. All the so-called demonstrations against that possibility proved nothing but the inveteracy of the habit of thinking causes, and the obstinacy of the human mind in doing so.

Thus Hume showed that the logician's proofs for causality were not logical as had been pretended. It was hard for his contemporaries to appreciate *his* logic as the better. What is the sense of trying to think of things without causes? What is the point of throwing down arguments which aim to prove the causal principles? It all seemed mere wantonness of intellect, trifling with the ordinarily accepted notions. Far better drop all logic and stay by common sense which believed in causes without abstract reasoning. There was a prejudice against "mere logic" and even against the attitude of inquiry. To ask questions about a belief is but a step to *denying* the belief. And when men live in an atmosphere of prejudice and passion they cannot help regarding the dispassionate man, who is only seeking to understand, as a person animated by a negative passion to deny their beliefs,—because he is not impassioned *for* the common opinion, he is *against* it. Actually Hume never denied the existence of cause. Nor did he deny the existence of mind or God. He had simply questioned the logic of the arguments used by others to prove these beliefs. And he had done so because he had vision—he saw that the possibilities ruled out by the older thinkers with *their* logic were significant for a new view of the Universe. He cleared away the obstacles to this vision, but he had to do it by *his* logic.

We can see nowadays who were the denying spirits in that age. Those logicians who fought down by demonstrative reasons the notion that there *could* be anything *besides* the *mechanical* cause, they were the negators. They kept the mind shut to an interpretation of Nature which the world

was to make in the centuries after them. Hume, on the other hand, was appreciative of the view of Nature organised from within. He was in friendly relations with Buffon, Diderot, and others of the circle of the *Encyclopedia* in France, who were hinting at the process of evolution in living matter. It was his crime, then, to shatter the false logic which forbade the mind of man to entertain any other conception of processes in Nature than that of mechanics. His reasoning banished the negative dogmatism which stood in the way of the coming sciences of life. Hume's logic cleared that way and liberated the mind to new concepts of Nature.

But other sciences were favored in this checking of the arrogance of materialism. When Hume noticed the role of habit in our thought of causality, that is, how set and determined the mind seems to be to have some cause or other, he became interested in these habitual and instinctive tendencies throughout the realm of experience. He wrote all his books about Human Nature. And he noticed how many such necessities of nature, not of logic, there are in both knowledge and conduct. This was in itself the beginning of a science of man, and with us it is the science of psychology, stressing the peculiarity of the human being's processes and actions. Psychology is something other than biology or physics. And Hume's logic helped make it so.

Science in general has profited. Hume declared that the habit of thinking in terms of cause is only a natural "presumption of the mind" and suggested other such presumptions, that is, other possible ways of dealing with the material of experience. He pointed out clearly, and he was the first philosopher to do so, that whenever we argue at all from our past experience, when we think inductively, we are *assuming* without any proof the Uniformity of Nature. Did he on that account repudiate all reasoning from experience? No, he even ventured to treat history and the social sciences as *bona fide* sciences, although they more than any others have to interpret material that cannot be experimented with as in the physical sciences. Hume really taught, therefore, that the human mind gets all its knowledge by the help of such 'postulates' like this one of nature's regularity and consistency. His reasoning suggests the view that there will be valid science wherever the human mind has the aptitude to choose significant postulates and to utilize them for the marshalling and ordering of the data of experience. In one aspect of things, one set of ideas is properly axiomatic; in other aspects, we must be prepared to find other axioms pertinent. Here mechanism is relevant, there, perhaps, teleology. In any case, the outcome of the logic of Hume is to make all knowledge dependent upon the axioms and postulates. Hence there is no reason to suppose that mankind in its brief history has happily hit upon the only possible ways of knowing. No ventures in understanding according to new ideas can ever be ruled out "logically". Logic is not meant for ruling-out but for destroying precisely such dogmatic exclusions and blinding prejudices. It is intended to keep the mind generous about ideas. And so it encourages the attitude of always looking for better hypotheses and more relevant facts,

In Praise of Illusions

By J. A. Edmison

"Dear Recent Graduate: How long will it be before you become a Babbitt?"—such was the rather ominous message that several of us received from the League for Industrial Democracy shortly after we had finished toiling in the academic galleys of the Faculty of Arts. How contemptuously we viewed this at the time. *Babbittism!* Ugh—what sophisticated 100% college graduate would ever become so thoroughly mired in blatant Idealism and superficiality? Shades of Kiwanis and Edgar A. Guest and the Saturday Evening Post and William Jennings Bryan! Oh no—we had relegated all such things to the intellectual ash can by the time we had written off our last second year supplemental.

How secure we fancied ourselves in our new self-sufficiency! We considered ourselves mentally emancipated, freed from the Bastille of convention and tradition. It gave one a smug feeling of superiority. . . . Pity those other poor people, blind as yet to things as they *really* are. They read the newspapers and actually believe them. How absurd! Newspapers are filled with propaganda and do not give honest opinions. Upton Sinclair has told us so and he is an honourable man. . . . The masses, morons that they are, believe in God and a future life and other old-fashioned things. How ridiculous! Clarence Darrow and E. Haldeman-Julius say that there is no God and that dead men rise up never, and they should know. . . . The common folk, (it is pitiful, really) still dream of Romance, and fall in love, and gape at the moon and warble sweet platitudes. Incredible, when you come to think of it. Professor Freud has given us the "low-down" on love, doctors say osculation is unhealthy and astronomers declare the moon to be a dead thing. Hence "*much ado about nothing*". . . . The sporting public, deluded souls, yell like cannibals when a goal is scored or a drop kicked. They won't believe that all amateurs are paid and that all 'pro' games are 'fixed.'

We have this on authority. Good authority? Well, we know it is so anyway.

Then it came about that we were moved with compassion. . . . How can we save the lost mortals out there crying in the intellectual wilderness? How best can we make them realize that things are *not* as they seem, that there are no honest politicians, that religion is the bunk, that marriage is a joke, that Optimism and Service and Cheerfulness are frothy nothings, that there is no God in any Heaven and that all is not well with the world? A formidable programme, it is true—but Don Quixote-like we were ready to face it. Would that we could give them the True Faith; just as we had received it from holy sweet communion with Nietzsche, H. L. Mencken and Sinclair Lewis!

Then came the dawn! This new credo was not so satisfying after all. While a temporary narcotic for the ego, it was not stable, substantial or lasting. It had torn down much and built up nothing. It had deprived us of our faith in Providence, our trust in man, and our interest in human institutions. *Faith, trust, interest*,—intangible qualities these—whose value, like that of good health and friendship, we do not appreciate until they are lost.

Why not then have a few dreams and pleasing illusions? 'Ask the man who owns one', 'No home should be without them'. They are efficient gloom-chasers, they lower the suicide rate and greatly aid the holy cause of matrimony. Let the children have their Santa Claus; 'Billy Sunday', his Genesis; Lothrop Stoddard, his Nordic theory; J. S. Ewart K.C., his Canadian Republic; and McGill students, their vision of a college gymnasium. Let young men's fancies lightly turn to thoughts of love. Let every goose be a swan and every lass a queen. For verily I say unto you, one is happier as a doorman in the House of Babbitt than as a throne occupant in the palace of the "*Debunkers*"!

The Importance of Logic

the attitude of true experiment. It is no error of modern science that it looks back to Hume as to a congenial spirit.

Even in speculative philosophy Hume's logic has made for freedom rather than restraint of thought. He said himself that the ancient maxim *Ex nihilo, nihil fit* was no longer an incubus on the mind. It had hampered theology, for it ruled out the possibility of a creation of matter out of nothing. It also compelled men to think of all the living processes as mechanistic. But life, we have come more and more to realise, is the creation of qualities and natures which had no existence before in the conditions of living matter. Evolution means to us the appearance of forms of life from lower forms less complete and perfect. It is, in fact, "something coming from nothing." The philosophers are now agreed upon this way of viewing it, though they differ in their descriptions, some preferring to think of an Emer-

gent Evolution, others of a Creative Evolution. Today, however, the point of departure for all alike is the maxim that something does in very truth come into existence from nothing, one of the cases which the philosophers prior to Hume thought obviously absurd of course many factors have brought about this viewpoint of the present age; but among them we must certainly count the price of reasoning by which Hume showed that it is not absurd and ought not to be excluded from our thinking.

In such logic, then you find the philosopher at his best. He is working for open-mindedness. He holds not to words but to some idea which promises a new intelligence of things. His reasoning is for the sake of that new order, and it is not against anything but false reasons on behalf of the old order. Thus logic is part and parcel of a fine imagination which discerns from afar the possibilities of the future and uses reason to justify them against prejudices of the present day.

DR. ALFRED T. BAZIN
MEDICAL ARTS BUILDING
MONTREAL

November 15th, 1930.

Sir Arthur Currie,
Principal,
McGill University,
Montreal.

My dear Sir Arthur:-

As a supporter of McGill activities I naturally
subscribed to "The McGilliad."

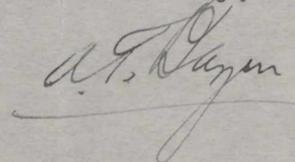
As a whole I think the Editorial staff is to be
congratulated upon the excellence and interest of the
contributions.

But I could read only with disgust "Bigot" which
is openly lewd, and "The Parliament of Fowles" in which
the obscenity is thinly cloaked with clever handling
of words.

Surely a brilliancy in literary style is not
dependent upon an oblique moral sense.

As a graduate of McGill I trust that efficient
control will be exercised over future issues.

Yours sincerely,



ATB/T.

November 17th. 1930.

Dr. Alfred T. Bazin,
Medical Arts Building,
Montreal, P. Q.

My dear Dr. Bazin,

I have your letter of Saturday, with your comments on certain of the contents of the "McGILLIAD".

The question of control over such a periodical as the "McGilliad" is fraught with many difficulties. You know how ready professors, students and others who make pretence of being academically-minded are to insinuate that academic freedom does not prevail at McGill. Personally, I never could see any grounds for such a criticism, and on more than one occasion in public and in private I have made it as clear as I could that a professor or a student is free to make almost any comment he pleases on any subject. I only suggest respectfully that they disclose that they have a knowledge of what they are writing or speaking about, that they recognise that there are two sides to a question, and that the language they use is not offensive to good taste.

What can I do with the "McGILLIAD"? I loathe the sort of stuff to which you call attention, but you would find ready champions for that sort of thing. I remember on many occasions last year I found it necessary to urge the DAILY to purge one or two of their columns of a good deal of filth. But that was regarded as interfering with this nebulous thing called "academic freedom". I often wonder why the students themselves do not try to stop it. I know it does not appeal at all to the great majority of them; they snicker about it and shrug their shoulders. Perhaps the best thing to do is to discourage it in every way you can without taking too violent repressive action. The "McGILLIAD" will soon die. Of that I am certain. In the meantime we shall have a talk with its editors and see if we can bring to bear upon them a decent influence.

Ever yours faithfully,

Principal.

DR. ALFRED T. BAZIN
MEDICAL ARTS BUILDING
MONTREAL

Nov 18, 1930

My dear Sir Arthur.

Many thanks for your letter
of 17th re "St. McElliott".

I am grateful for your
advice as to moderate measures
of discouragement - and feel
assured that the proper
punish will be applied.

Yours very sincerely,
Alfred T. Bazin

McGILL UNIVERSITY
MONTREAL

FACULTY OF MEDICINE
OFFICE OF THE DEAN

November 30th,
1931.

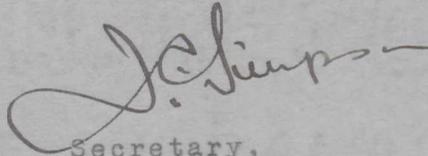
Sir Arthur Currie,
Principal - McGill University,
Montreal.

My dear Sir Arthur,

I am sending you, herewith, a copy of the first issue of the "McGill Medical Undergraduate Journal", which was discussed at our last Faculty meeting.

The editors have asked me to say that they are sorry they did not send it earlier, but that your name will be placed on the mailing list for future copies as they are issued.

Yours sincerely,



Secretary,
Faculty of Medicine.

*Table
p. 10
10/31*

December 2nd, 1931.

Professor J. S. Simpson,
Secretary,
Faculty of Medicine.

Dear Professor Simpson,

Thank you for sending me a copy of the first issue of the "McGill Medical Undergraduate Journal". I like its appearance, and such articles as I have glanced through impress me as being very well put together and of a high literary standard. I congratulate those responsible for the appearance of the magazine, and wish it all possible success.

Ever yours faithfully,

Principal.

DOCKET ENDS:
STUDENT MAGAZINES

DOCKET STARTS:
COMMITTEE ON
STUDENT FUNCTIONS

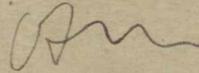
24th September, 1928.

Colonel Wilfrid Bovey,
Chairman of Committee -
STUDENT SOCIAL FUNCTIONS,
McGill University, Montreal.

Dear Colonel Bovey,

With reference to your note of the
20th instant, Mrs. Vaughan writes me that she will
act as representative on the Committee for Student
Social Functions while she is assuming the position
of Warden at the Royal Victoria College.

Yours sincerely,



Acting Principal.

21st September, 1928.

Mrs. Walter Vaughan,
Acting Warden,
Royal Victoria College,
M o n t r e a l.

Dear Mrs. Vaughan,

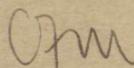
I am informed that a representative from the Women's Staff should replace Miss Hurlbatt on the Committee on Student Social Functions.

I do not suppose that you care to add this to your burdens, but if you do, so much the better!

The name of Miss Herriott has been suggested as an alternative. What do you think?

I hope to see you very soon at the Royal Victoria College.

Yours sincerely,



Acting Principal.

Royal Victoria College for Women

MCGILL UNIVERSITY

MONTREAL

Sept. 24, 1928.

Dr. C. F. Martin,
Acting Principal,
McGill University.

Dear Dr. Martin,

In reply to your note of the 21st inst. on the subject of a representative on the Committee of Student Social Functions, it seems to me rather important that the Warden of the College should be in close touch with such a Committee. Therefore, for the time being I think that I had better represent the women's staff.

Hoping to see you soon,

Yours sincerely,

Susan E. Vaughan

Acting-Warden

24th September, 1928.

Mrs. Walter Vaughan,
Acting Warden,
Royal Victoria College,
Montreal.

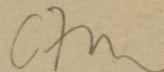
Dear Mrs. Vaughan,

Thank you very much for your note. I will
notify Colonel Bovey, who, for some reason or other, seems
to have something to do with the Committee on Student
Social Functions!

I hope to see you before the end of the week.

With kind regards, believe me

Sincerely yours,



Acting Principal.

MCGILL UNIVERSITY
MONTREAL

DEPARTMENT OF EXTRA-MURAL RELATIONS

April 22nd, 1932.

The Principal,
McGill University,
M o n t r e a l.

Dear Mr. Principal:-

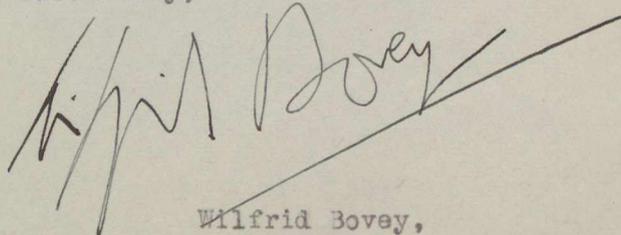
At a meeting of the Committee on Students' Social Functions held this afternoon considerable thought was given to the Convocation Dance, and the Committee proposed to sanction it under the following conditions:-

- (a) That the Students' Council as usual undertake the general responsibility for the conduct of the dance.
- (b) That the Students' Council as usual undertake the financial responsibility.
- (c) That the Mount Royal Hotel be instructed that their ticket takers are to remain on the door throughout the evening.

Four members of the Committee - Mrs. Vaughan, Mr. G. King, Miss Harvey-Jellie and myself - were at the dance last year and the general opinion was that it was much less objectionable than that of the year before.

Mrs. Vaughan, while not wishing to commit herself on this point, felt that as far as any abuse caused by the taking of rooms was concerned it was quite as easy to obtain rooms at the Windsor as at the Mount Royal. The opinion was also expressed by one member of the Committee that dances at the Mount Royal had tended to be better conducted than those at the Windsor.

Yours faithfully,



Wilfrid Bovey,
Chairman,

Committee on Students' Social Functions.

DOCKET ENDS:

COMMITTEE ON
STUDENT FUNCTIONS

DOCKET STARTS:

EVANGELICAL CHRISTIAN UNION

Evangelical Christian Union

79 Somerville Ave.,
Westmount, Quebec,
April 6, 1930.

The Registrar,
McGill University,
Montreal, Quebec.

Dear Sir:

We beg to submit a few copies of the Constitution of the Evangelical Christian Union, which has recently been formed by a group of students at McGill.

We hereby make application for permission to call our organization the "McGill Evangelical Christian Union".

Our Union is the seventh unit of the Inter-Varsity Christian Fellowship of Canada. Other branches are at Victoria College (Victoria), and the Universities of British Columbia, Saskatchewan, Manitoba, Toronto and Western Ontario.

The signatures, as they appear on the original Constitution, are the following:

W. Lyall Detlor
Fred E. Davis
John Bancroft
L. W. Billingsley
W. Nowers Asbury
William Thomas
Ebert E. Judd
A. W. Smith
Raymond Stote
Arthur J. Marshall
George Murray
Phillips C. Motley

All of these men are either in McGill or the affiliated colleges. Three are matriculation students in the Diocesan College.

We shall esteem it a great favour should you see your way clear to grant our request.

Yours truly,
On behalf of the Evangelical
Christian Union,

W. Lyall Detlor
President.

CONSTITUTION

1. Name.

The name of the club shall be: "The Evangelical Christian Union".

2. Aim and Object.

- (a) To witness to the Lord Jesus Christ as Saviour and God, and to seek to lead others to a personal faith in him.
- (b) To deepen the spiritual life of members and to strengthen them in a life of faith by the study of the Bible and by prayer.

3. Basis of Belief.

- (a) The Divine inspiration and inerrancy of Holy Scripture as originally given, and its supreme authority in all matters of faith and conduct.
- (b) One God, revealed as the Father, Son, and Holy Spirit.
- (c) The Deity of the Lord Jesus Christ, His Virgin Birth, Miracles, Bodily Resurrection, and Coming Again.
- (d) The total depravity of man in God's sight since the fall, and the necessity of being born again through faith alone in the atoning Blood of Christ shed upon the Cross.
- (e) The necessity of the work of the Holy Spirit to make the death of Christ effective to the individual sinner, granting him repentance towards God and faith in Jesus Christ.
- (f) The indwelling and work of the Holy Spirit in the believer.
- (g) The resurrection of the dead, the eternal life of the saved, and the eternal punishment of the lost.

4. Basis of Membership.

To become a member of the Union a candidate shall be required to sign the following declaration:

"In joining this Union, I declare my faith in Jesus Christ as my Saviour, my Lord, and my God".

5. Executive.

- (a) The executive shall consist of:
 - 1. President.
 - 2. Vice-President.
 - 3. Secretary-Treasurer.
 - 4. Advisor.

- (b) The President shall always be a man; one of the other positions on the executive may be filled by a woman.

6. Election of officers.

- (a) Election of officers to take place each year at an annual meeting to be held before the 7th of March, and each member of the Union shall be given two weeks notice of the meeting.

- (b) All members of the executive shall hold office for one year.
- (c) If the resignation of the President is accepted by the annual meeting, the retiring President shall nominate successor; his choice to be ratified by 50% of total membership.
- (d) In the event of rejection of nominee to Presidentship, the candidate shall be nominated in writing, which shall be signed by 20% of total membership.
- (e) The Vice-President, Secretary-Treasurer, and Advisor, to be elected at the general meeting.
- (f) Quorum at all elections shall be 50% of total membership.
- (g) Each member of executive subject to recall by written petition signed by three-quarters of the total membership. In the event of resignation or recall of any officer, successor shall be elected at special meeting. Members to be given two weeks notice. Officers so elected to hold office until next annual election of officers.
- (h) All members of the executive shall sign their agreement with the doctrinal basis on election.

7. Honorary Officers.

Honorary officers of the Union shall be given title of Vice-President, and shall be appointed by executive subject to approval at a general meeting. Such officers may be men or women.

8. Change of Constitution.

If any change in the Constitution becomes necessary in the future, notice of motion regarding such change shall be given to every member at least a fortnight before the meeting is called together to pass such change, and all such changes shall be ratified by 50% of the total membership.

164-50
Please report to me

A. J. NESBITT

April 7th 1930

My dear Sir Arthur:

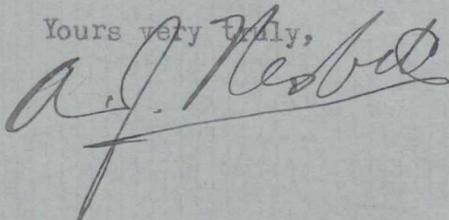
I recently had the privilege and pleasure of speaking at the McGill Union to some of the theological students who were interested in forming an Evangelical Union. With me were Mr. Palmer, M.A., of Oxford, and Mr. Kenneth Hooker, B.A., of Cambridge, who also spoke to the students. They were representing the Evangelical Unions of the colleges in Britain.

I understand from Mr. Lyle Detlor, who is the leader of the movement at McGill, that they are desirous of calling their Union, McGill Evangelical Union, and that the request to use this name will be made to the Board.

The members of this Union are those who are seeking to hold fast to the fundamentals of the Christian faith. I am

very much interested in this work in the
Colleges, both in Britain and Canada, and
trust when this comes up you will give
their request your consideration.

Yours very truly,

A handwritten signature in cursive script, appearing to read 'A. J. Nesbitt', written over a horizontal line.

Sir Arthur Currie,
McGill University,
Montreal

Evangelical
Christian
Union

April 9th, 1930.

A. J. Nesbitt, Esq.,
Nesbitt, Thomson & Company,
St. James St. W.,
Montreal, P. C.

My dear Mr. Nesbitt,

Let me acknowledge your
letter of the 7th with reference to the pos-
sibility of a number of theological students
forming an Evangelical Union.

I shall ask Mr. Lyle
Detlor to come to see me.

With all kind wishes,

I am,

Ever yours faithfully,

April 8th, 1930.

Mr. Lyle Detlor,
79 Somerville Avenue,
Westmount, P. Q.

Dear Mr. Detlor,

The Principal would be glad if you could come to see him at some convenient time. He would like to have a talk with you about the proposed "McGill Evangelical Union".

Yours very truly,

Secretary to the Principal.

April 10th, 1930.

Dr. James A. MacLean,
President, University of Manitoba,
Winnipeg, Manitoba.

My dear Dr. MacLean,

A group of students at this University have formed themselves into what they call an "Evangelical Christian Union" and have applied for permission to call the organization "The McGill Evangelical Christian Union.

I am told that such a Union exists at the universities of Manitoba, Toronto and Western Ontario.

Without telling you in full what their creed is, I might define them as being ultra-fundamentalists.

I would appreciate very much your telling me if the University of Manitoba has allowed its name to be used in connection with this organization.

Ever yours faithfully,

Also to :-

Sir Robert Falconer, Toronto
University of Western Ontario.

Principal.

President's Office.



April 11, 1930

My dear Sir Arthur:

No application has ever been made to our Caput
" " " " " "
by the Evangelical Christian Union for permission to use the name
of the University of Toronto for one of its branch organisations.
All that we have is the Student Christian Association of the University.
I hope that they will not approach us for the use of the name as it might
be difficult for us as a State university to decide between the relative
merits of the S.C.A. and this fundamentalist organisation. Some of their
literature has been sent to me recently, and it is very much what I expected
to find from the information that I had as to the views that were held by
a group of students who for a year or two have been associated here as a
branch of this movement. As I have just said it might be difficult for
us to make a logical distinction between the two types of work, however
strongly my sympathies run with the other.

With kind regards, I am,

Yours sincerely,

A handwritten signature in cursive script, appearing to read "Robert Galton".

President.

Sir Arthur Currie, G.C.M.G.,
Principal, McGill University,
Montreal, Q.

THE UNIVERSITY OF WESTERN ONTARIO

LONDON, CANADA

April 15, 1930.

Sir Arthur W. Currie,
Principal, McGill University,
Montreal, P. Q.

My dear Sir Arthur:

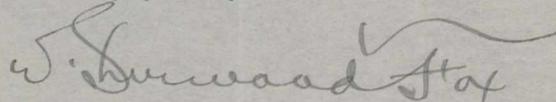
I have just returned from a brief holiday and have found your letter of April 10th awaiting me.

The organization among our University students that corresponds to the proposed McGill Evangelical Christian Union is the Inter-Varsity Christian Fellowship of Canada. So far as I know the name of the University has not been formally associated with the group. The numbers identified with the movement are small, but their enthusiasm is fervent. They have held a few meetings on their own account and have brought two preachers to town for two services in prominent city churches. Your characterization of the type as ultra-fundamentalist is correct.

When the young people concerned with the movement approached me in regard to organization they laid before me their program. After a careful perusal of it and after being convinced that the name of the University was not going to be associated with the organization in any official way I consented to the formation of the organization. I felt and still feel that this group under the conditions of operation that they propose has as great a right to recognition as has the Students' Volunteer Movement, the successor of the Students' Y. M. C. A.

I trust that this statement will be satisfactory for your purpose.

Faithfully yours,



W. Sherwood Fox,
President.

WSF/ML

DOCKET ENDS:

EVANGELICAL CHRISTIAN UNION

DOCKET STARTS:

NEWMAN CLUB

Among the subscribers to the at home to be given by the Newman Club of McGill University at the Mount Royal Hotel on Monday, March 1st, are: Lord and Lady Shaughnessy, Mr. and the Hon. Mrs. Rene Redmond, Mr. and Mrs. G. W. Cook, Mr. and the Hon. Mrs. H. W. Beauclerk, the Hon. Justice and Mrs. Walsh, Mr. and Mrs. T. Taggart Smyth, Mr. and Mrs. Raymond Kelly, Mr. and Mrs. A. B. Colville, Mrs. John McMartin, Mrs. J. T. Davis, Mr. and Mrs. P. M. O'Neil, Miss A. McDougald, Dr. Leo D. Mason, Mr. and Mrs. Leo J. McKenna, Dr. J. K. Carver, Dr. P. Nelligan, Mr. F. Callaghan, K.C., and Mrs. Callaghan, Alderman and Mrs. A. J. Gillett, Miss Therese Gillett, Dr. P. Gaboury, Mr. and Mrs. Leo Larkin, Mr. and Mrs. E. Carsley, Dr. and Mrs. Louis Balogh, Miss Agnes McShane, Mr. and Mrs. J. J. O'Brien, Mr. and Mrs. J. H. Colton, Mr. and Mrs. Roy Dohn, Mr. and Mrs. P. Faughnan, Mr. and Mrs. J. H. Cooney, Mr. and Mrs. R. E. Meagher, Mr. and Mrs. E. P. Wright, Mr. H. A. Mulvena, Mrs. Ethel Day, Mr. George Condie, Mr. and Mrs. J. E. Walsh, Mr. and Mrs. C. F. McCaffrey, Mr. E. McCaffrey, Dr. and Mrs. H. C. Bussiere, Mr. and Mrs. D. K. Donnelly, Mr. and Mrs. L. O. Reynolds, Mr. and Mrs. T. J. Donnelly, Mr. Warren Mountabone, Miss Jean Collins, Mr J. McLean, Mr. T. G. Coonan, Major E. T. Reynolds and Mr. and Mrs. P. Heffernan.

The Gazette
Montreal.

OFFICE OF THE PRESIDENT

Newman Club
FEB. 12th 1930

Personal & confidential
SIR ARTHUR W. CURRIE
PRINCIPAL MCGILL UNIVERSITY
MONTREAL.

My dear Sir Arthur:

I have not yet made any inquiry looking to a confirmation of the story that is told to me in connection with the new organization which is said to be affiliated with the University, known as the "Newman Club". The suggestion I hear is that, it is an exclusively Roman Catholic organization and would be, I presume, entirely foreign to the policy and practice which has been carried on by the University up to this time.

I am looking for information as the story as told to me is not sufficiently concise for me to give anything further than I have outlined above.

Yours sincerely

Sumner D.olik

February Fifteenth,
1930.

Personal and Confidential

Honourable Smeadon White,
The "Gazette",
M o n t r e a l .

My dear Senator,

With reference to your letter of February 12th and the story concerning the foundation of a Club to be known as the Newman Club of McGill, I have to say that there is such a Club here, and it never occurred to me that any exception could be taken to it.

Fraternities, as you know, exist at McGill and have existed for many, many years. They are secret organizations and their usefulness has often been debated wherever they exist. There are many arguments that can be advanced in favour of fraternities, and at the same time powerful objections can be raised to their continuance. While appreciating the value of the arguments on both sides, on the whole I am not opposed to fraternities. They are self-perpetuating bodies and are secret to this extent: that the general public cannot be admitted to their meetings. However, we know who they are, and I have often dined with the members of different fraternities. My son is now a member of the Delta Upsilon.

Then we have other sectional clubs, like the Maritime Club, the Newfoundland Club, the British Columbia Club. These clubs do not amount to very much and have never been encouraged. I suppose they were formed in order that the members might meet others from the same part of Canada and so feel less lonely.

We have always had a Roman Catholic Club at McGill, - at least, one existed when I came here. It was known then as the Columbus Club, but it got into some sort of financial difficulties and dissolved. Father McShane took a great interest in it, I remember.

Of course, no club can be formed without getting permission from the Students Council, who keep me informed of applications they receive. Last December, Mr. L. J. Phelan of 338 Kensington Avenue, Westmount, wrote to the President of the Students Council and asked for permission to form a Club, to be known as the Newman Club of McGill University. It was to be organized for the social, intellectual and spiritual betterment of the Roman Catholic students of McGill, and its aim, as set forth in its constitution, reads as follows:-

- a) To act as a bond of union among its members
- b) To foster the general interests of McGill University.

One of my Roman Catholic chaplains overseas is a leading spirit in the Club and I know him to be a most excellent soldier and gentleman.

In the social columns of this morning's GAZETTE you will notice that this Club is giving an At Home at the Mount Royal Hotel on Monday, March 3rd, and there follow the names of subscribers, among whom you see Lord and Lady Shaughnessy; Mr. and the Honourable Mrs. Redmond; Mr. and Mrs. G. W. Cook; Mr. and Mrs. A. B. Colville, and many others.

In Montreal we offer no objection to the formation of the Knights of Columbus Club - nor to the U.M.C.A. and we support these bodies according to our denominational preferences. I think I can assure you that there is nothing sinister about the Newman Club. There is one at the University of Toronto; another at Queens; and I know there are such clubs at Yale, Columbia, California, and possibly in many other universities of the United States.

Ever yours faithfully,

Principal.

DOCKET ENDS:

NEWMAN CLUB

DOCKET STARTS:

OLD MCGILL

690 SHERBROOKE STREET WEST
MONTREAL, QUE.

TELEPHONE:
LANCASTER 7141

STUDENTS' COUNCIL OF MCGILL UNIVERSITY

MCGILL UNION
MCGILL ANNUAL
STUDENTS' DIRECTORY
MCGILL DEBATING UNION SOCIETY
PLAYERS' CLUB

MCGILL DAILY
MCGILL HANDBOOK
RED & WHITE REVUE
SCARLET KEY SOCIETY
BUREAU OF APPOINTMENTS

MUSICAL ASSOCIATION
OPERATIC & CHORAL SOCIETY
BANJO-MANDOLIN CLUB
MCGILL MUSIC CLUB
MCGILL UNIVERSITY BAND

February 5, 1932

Sir Arthur Currie,
Principal, McGill University,
Montreal

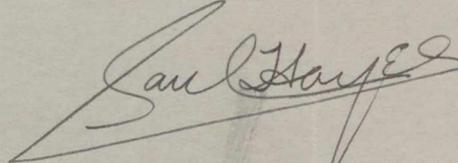
Dear Sir Arthur:

Your inspiring message to McGill graduates, which is to appear in the forthcoming edition of the "McGill Annual", has been received by me, and I must take this opportunity of thanking you on behalf of the Editorial Board for it.

The "Annual" this year is departing from the custom of many years past, inasmuch as it has been designed to interest McGill graduates as well as students. Consequently, your contribution will further this ambition.

Thanking you again for your kindness and prompt attention, I am,

Yours very truly,



Editor-in-Chief
"Old McGill, 1932"

SH/AVC.

690 SHERBROOKE STREET WEST
MONTREAL, QUE.

TELEPHONE:
LANCASTER 7141

STUDENTS' EXECUTIVE COUNCIL OF MCGILL UNIVERSITY

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GLEE & INSTRUMENTAL CLUB
MCGILL MUSIC CLUB
MCGILL UNIVERSITY BAND

December 5th, 1932.

Sir Arthur Currie,
Principal, McGill University,
Montreal, Que.

Dear Sir:

With the production of this year's Annual well under way, I have the pleasure of asking, in the name of the Editorial Board, for permission to reproduce your portrait in that book. We are also desirous, as past editors, to be the means of conveying a message from you to the undergraduates of the University.

Concerning your portrait, Sir, we could repeat the one used in "Old McGill", 1932, which was taken, I believe, by William Notman & Son, or, if you so desire, a new photograph could be made by our photographer, the Rice Studio. The page, which we have reserved for your message, is amply sufficient for anything up to 700 words.

If at any time you may wish me to present to you the plans for this year's volume, I shall be only too glad to do so.

Yours very truly,

R.V.V. McNeill
Editor-in-Chief,
"Old McGill" 1933.

*h) [unclear]
VT [unclear]
h) [unclear]
VT [unclear]*

RVVN/AVC.

Inter-department Correspondence



PRINCIPAL AND VICE-CHANCELLOR;
SIR ARTHUR W. CURRIE, G.C.M.G., K.C.B.

FROM
THE PRINCIPAL AND VICE-CHANCELLOR,
MCGILL UNIVERSITY,
MONTREAL.

December 5, 1932.

R. V. V. Nicholls, Esq.,
Editor-in-Chief,
"OLD MCGILL" 1933.

Dear Mr. Nicholls,

In reply to your letter of the 5th, let me say that if you wish a new photograph I will gladly go to Notman's and have one taken; but as far as I am concerned, I am quite willing that you use the one in last year's ANNUAL, which I think is fairly good.

I shall let you have my message in due course.

Ever yours faithfully,

Principal

690 SHERBROOKE STREET WEST
MONTREAL, QUE.

TELEPHONE:
LANCASTER 7141

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MCGILL MUSIC CLUB
MCGILL UNIVERSITY BAND

December 8th, 1932.

Sir Arthur Currie,
Principal, McGill University,
Montreal, Que.

Dear Sir:

Many thanks for your letter of the 5th,
instant, and the favours therein contained.

The Board has decided to use the portrait
of last year and not to ask you to have a new one taken
at the Rice Studio.

Yours sincerely,

R. V. V. Nichol
Editor-in-Chief,
"Old McGill" 1933.

RVVN/AVC.

690 SHERBROOKE STREET WEST
MONTREAL, QUE.

TELEPHONE:
LANCASTER 7141

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MCGILL UNIVERSITY BAND

February 1st, 1933.

Sir Arthur Currie,
Principal, McGill University,
Montreal, Que.

Dear Sir:

May I expect to receive your message to the
undergraduates, which is to appear in this year's Annual,
within the next few days?

The Editorial Board hopes that their work in
the production of the Annual will be completed within
the next few weeks.

Yours sincerely,

sent

R.V.V. Nicholls
Editor-in-Chief,
"Old McGill" 1933.

RVVN/AVC.

890 SHERBROOKE STREET WEST
MONTREAL, QUE.

TELEPHONE:
LANCASTER 7141

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THE GLEE CLUB
MCGILL MUSIC CLUB
MCGILL UNIVERSITY BAND
CONCERT ORCHESTRA

Dec. 27, 1933.

Lady Currie,
3450 McTavish Street,
Montreal, Que.

Dear Lady Currie:

Permit me to express to you, on behalf of the Board of Editors of "Old McGill", 1934, our very deep sympathy in your bereavement.

We would consider it an honour to be allowed to dedicate Volume 37 of "Old McGill" to the memory of Sir Arthur as a tribute from the Undergraduates of McGill University. Your permission in this matter would be greatly appreciated.

Should you grant us this request, would you be so kind as to advise us concerning the best picture to use, and also the photographer from whom we may secure it.

Yours very truly,

A. M. Morrison

Editor-in-Chief,
"Old McGill", 1934.

AMM/AVC.

DOCKET ENDS:

OLD MCGILL

DOCKET STARTS:

19 OCT. 1932 - 1 NOV. 1933



Hubert: 10/19/32

Arts Building,
McGill University,
Montreal
Oct. 19, 1932

Sir A. W. Currie,
3450 McTavish Street,
Montreal

Dear Sir,

The Arts Undergraduate Society is holding an informal Smoker on Thursday evening, October 27th. It is to be in the Union, starting about 8 o'clock.

We are very keen to have you with us at that time. The boys would very much appreciate it if you would say a few words to them.

This Smoker, we hope, will be an incentive for further activity among our undergraduates, and we feel that to have you with us would greatly increase its success.

Yours respectfully,

Arnold L. Johnson
Secretary

October 22, 1932.

Arnold L. Johnson, Esq.,
Arts Building,

Dear Mr. Johnson,

I shall be very happy to attend the informal Smoker
to be held by the Arts Undergraduate Society in the Union,
on October the 27th.

Ever yours faithfully,

Principal.

690 SHERBROOKE STREET WEST
MONTREAL, QUE.

TELEPHONE:
LANCASTER 7141

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GLEE & INSTRUMENTAL CLUB
MCGILL MUSIC CLUB
MCGILL UNIVERSITY BAND

October 26, 1932.

Sir Arthur Currie,
Principal, McGill University,
Montreal, Que.

Dear Sir Arthur:

The annual concert of the McGill Musical Association will be held in Moyse Hall on December 7th. May we take this opportunity of asking if you and Lady Currie would kindly allow your names to appear among those who have consented to extend their patronage to this concert?

Hoping to hear favourably from you,

Yours very truly,

R.F. Shaw

President
McGill Musical Association

RFS/AVC.

October 28th, 1932.

R. F. Shaw, Esq.,
President,
McGill Musical Association,
Montreal. P. Q.

Dear Mr. Shaw,

My wife and I gladly extend our patronage to the Annual Concert of the McGill Musical Association which is to be held in Moyse Hall on December 7th. I hope it will be a very successful affair.

Ever yours faithfully,

Principal

November 3rd. 1932

3507 University Street
Montreal

Dear Sir and Madam:-

The Medical Undergraduates
Society of McGill University would deem it an
honor if you would extend your distinguished
patronage to their Annual Ball, which will be
held in the Mount Royal Hotel on Friday evening,
December Ninth, Nineteen Hundred and thirty-two.

May we request a reply.

Very truly yours

N. P. Drysdale

Chairman
Medical Ball Committee

Sir Arthur and Lady Currie
3450 McTavish Street
Montreal, Que.

*Say yes and
note date,*

November 5, 1932.

H. R. Drysdale, Esq.,
Chairman, Medical Ball Committee.

Dear Mr. Drysdale,

My wife and I are very glad to extend our patronage to the Annual Ball which is to be held in the Mount Royal Hotel on Friday Evening, December the Ninth, by the Medical Undergraduate Society. I hope it will be a very happy and successful affair. You are holding the Ball on the same night as the Somerville Lecture in Moyse Hall, but I shall hope to look in later in the evening.

Ever yours faithfully,

Principal

690 SHERBROOKE STREET WEST
MONTREAL, QUE.

TELEPHONE:
LANCASTER 7141

STUDENTS' EXECUTIVE COUNCIL OF MCGILL UNIVERSITY

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MCGILL UNIVERSITY BAND

November 22, 1932.

Sir Arthur Currie,
Principal, McGill University,
Montreal, Que.

Dear Sir Arthur:

The Operatic and Choral Society of McGill University is presenting "The Yeoman of the Guard" in Moyse Hall, on December 13th to 17th inclusive.

We should very much appreciate it if Lady Currie and you would honour us with your patronage on these occasions.

May we have the pleasure of a reply from you as soon as possible?

Yours very truly,

Arthur S. C. Ritchie

President,
Operatic and Choral Society

ASCR/AVC.

November 24, 1932.

Arthur S. C. Ritchie, Esq.,
690 Sherbrooke Street West,
Montreal. P. Q.

My dear Mr. Ritchie,

My wife and I gladly extend our
patronage to the forthcoming presentation of
"The Yeoman of the Guard" by the Operatic and
Choral Society on December 13th to 17th inclusive
in Moyse Hall. I hope it will be a great success.

Ever yours faithfully,

Principal

690 SHERBROOKE STREET WEST
MONTREAL, QUE.

TELEPHONE:
LANCASTER 7141

STUDENTS' EXECUTIVE COUNCIL OF MCGILL UNIVERSITY

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MCGILL UNIVERSITY BAND

November 30, 1932.

Sir Arthur Currie,
Principal, McGill University,
Montreal, Que.

Dear Sir Arthur:

The annual concert of the McGill Musical Association, which was to have been held on December 7th, is to take place, instead, next Tuesday, December 6th.

We hope that you and Lady Currie will honour us with your presence on this occasion.

Yours sincerely,

R. F. Shaw
per A.M.C.H.

President,
McGill Musical Association

RFS/AVC.

December 5, 1932.

R. F. Shaw, Esq.,
President McGill Musical Association.

Dear Mr. Shaw,

Let me acknowledge your letter of
November 30th in which you tell me that the annual
concert will be held on Tuesday, December 6th.
I am very sorry indeed that I shall not have the
pleasure of hearing it, but on that evening I
have another engagement.

Ever yours faithfully,

Principal

Sorry, promised to
attend another university
function.

455 Mt. Stephen Ave.
Westmount

Dear Sir,

The men of The
class of Arts and Science
'36 are holding an Informal
Dance in The ballroom
of The McGill Union,
on Friday, December 9th;
and we hope to have

The honour of your
presence.

Yours faithfully

J. J. Macfarlane

Secretary

690 SHERBROOKE STREET WEST
MONTREAL, QUE.

TELEPHONE:
LANCASTER 7141

STUDENTS' EXECUTIVE COUNCIL OF MCGILL UNIVERSITY

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MCGILL UNIVERSITY BAND

December 5, 1932.

Sir Arthur Currie,
Principal, McGill University,
Montreal, Que.

Dear Sir Arthur:

We wish to thank you for honouring us with your patronage for the McGill Operatic and Choral Society's production of "The Yeomen of the Guard", which is to be presented in Moyses Hall on the evenings of December 13th, 14th, 15th, 16th and 17th.

The Box Office, in the McGill Union, 690 Sherbrooke Street, West, is now open daily from 9 a. m., until 5 p. m. If it is your intention to favour us with your presence, we would suggest that you make your reservations at the earliest possible date.

Yours respectfully,

R. W. Oliver

Ticket Manager,
McGill Operatic and Choral Society

*Say
16th
2 tickets.
aisles. about
10th row*

RO/AVC.

December 6, 1932.

R.W. Oliver, Esq.,
Ticket Manager,
McGill Operatic and Choral Society,

Dear Mr. Oliver,

Sir Arthur Currie asks me to
thank you for your letter of the 5th of December
and say that he shall be very pleased if you will
reserve two tickets for him, aisle seats about
the tenth row, for Friday evening, December 16th,
for your presentation of "The Yeomen of the Guard"

Yours faithfully,

Secretary to the Principal.

December 3, 1932.

J. F. Macfarlane, Esq.
455 Mount Stephen Avenue,
Westmount, P.Q.

Dear Mr. Macfarlane,

Thank you very much for your invitation to be present at the Informal Dance which the men of the class of Arts and Science '36 are holding in the Union on Friday, December 9th. I should like to have been with you, but unfortunately I already have made two engagements for that evening. One is to attend the Annual Somerville Lecture in Moyses Hall and the other is to attend the Medical Undergraduates Ball in the Mount Royal. I do not see how I can very well undertake anything more, but I hope your Informal Dance will be a most happy affair. Please convey my sincere regrets to the committee in charge.

Ever yours faithfully,

690 SHERBROOKE STREET WEST
MONTREAL, QUE.

TELEPHONE:
LANCASTER 7141

STUDENTS' EXECUTIVE COUNCIL OF MCGILL UNIVERSITY

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MCGILL UNIVERSITY BAND

January 30th, 1933.

Sir Arthur Currie,
Principal, McGill University,
Montreal, Que.

Dear Sir Arthur:

On behalf of the executive of the Players' Club, I am writing to know if Lady Currie and yourself would do the Club the honour of acting as Patrons for the coming performance of Leonid Andreyev's "He Who Gets Slapped".

I remain,

Yours faithfully,

F. B. Kelly Stewart

Corresponding Secretary,
McGill Players' Club.

Say yes

O'RH/AVC.

690 SHERBROOKE STREET WEST
MONTREAL, QUE.

TELEPHONE:
LANCASTER 7141

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MCGILL UNIVERSITY BAND

March 1, 1932.

Sir Arthur Currie,
3450 McTavish Street,
Montreal, Que.

Dear Sir Arthur:

The Red and White Revue of 1932 is to be presented by the Students' Council of McGill University in Moyse Theatre of March 15, 16, 17, 18 and 19th.

It would be very much appreciated if you and Lady Currie would kindly allow your names to appear among those who have consented to extend their patronage to this production.

Hoping to hear favourably from you at your earliest convenience, I remain,

Yours very truly,

D. Lorne Sales

Business Manager
Red and White Revue of 1932

DLG/AVC.

yes

March 4, 1932.

D. Lorne Gales, Esq.,
Strathcona Hall.

My dear Mr. Gales,

Lady Currie and I gladly extend
our patronage to the Red and White Revue of
1932, to be presented by the Student's
Council of McGill University in Moyses Hall
March 15th to 19th. I hope it will be
a great success this year.

Ever yours faithfully,

Principal

690 SHERBROOKE STREET WEST
MONTREAL, QUE.

TELEPHONE:
LANCASTER 7141

STUDENTS' EXECUTIVE COUNCIL OF MCGILL UNIVERSITY

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OPERATIC & CHORAL SOCIETY
GLEE & INSTRUMENTAL CLUB
MCGILL MUSIC CLUB
MCGILL UNIVERSITY BAND

March 2nd, 1933.

Sir Arthur W. Currie,
Principal, McGill University,
Montreal, Que.

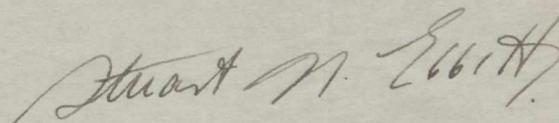
Dear Sir Arthur:

The Red and White Revue Cabaret is to be held
in the Mount Royal Hotel on Saturday evening, March 11th,
commencing at 10.30 p.m.

It would be very much appreciated if you and
Lady Currie would kindly allow your names to appear among
those who have consented to extend their patronage to this
Cabaret. I am enclosing herewith complimentary ticket.

Hoping to hear favourably from you at your
earliest convenience, I remain,

Yours very truly,



Chairman,
Red & White Revue Cabaret

Say yes

SNE/AVC.
Enc.

1000 SHERBROOKE ST., WEST
MONTREAL

Dear Sir Arthur and Lady Currie,
The members of the
Newman Club are very
anxious to have you
again this year as
Patron and Patronsess
at our annual dance
which is being held
at the Mount Royal

hotel on February the
twenty fourth.

We also hope very
much that you will
come to our dance and
honour us with your
presence at our head table.

Very sincerely
Katherine Higston

Sunday

February 7th, 1933

Miss Hingston,
1000 Sherbrooke St. W.,
Montreal. P. Q.

Dear Miss Hingston,

My wife and I gladly extend our patronage
to the Newman Club Dance to be held at the Mount Royal
Hotel on February twenty-fourth. I trust it will be
a most happy and successful affair.

Yours faithfully,

Principal



STUDENTS' EXECUTIVE COUNCIL

Sir Arthur and Lady Currie,
3450 McTavish Street,
Montreal, Que.

The Graduation Functions
Committee would consider it a great
favour if you would honour us with
your patronage at the Graduation
Ball to be held in the Ballroom of
the Mount Royal Hotel on the night
of May 24th.

Gilbert Haintes

Chairman.

McGill Union,
690 Sherbrooke Street, West.
April 26, 1933.

May 1, 1933.

Gilbert Painter, Esq.,
Chairman, Graduations Functions Committee,
Students' Executive Council,
McGill Union.

Dear Mr. Painter,

My wife and I gladly extend our patronage to the Graduation Ball to be held in the Mount Royal Hotel on the 24th of May. I hope we may be able to attend, and that it will be a very happy function.

Ever yours faithfully,

Principal



9 Redpath Row,
Montreal.
May 17, 1933.

Sir Arthur Currie,
3450 McTavish Street,
Montreal.

Dear Sir:

The McGill Players' Club is presenting "The Romantic Age", a comedy by A.A.Milne, at Victoria Hall on June 1st.

We would appreciate it very much if you and Lady Currie would be kind enough to extend your patronage to The Players' Club for this production.

It is rather unusual for The Players' Club to continue its activities after College has closed, but this year it was felt that an extra effort should be made. This production is being financed by the cast, and the proceeds will be given to the Students' Council, so that The Players' Club will be able to carry on next year.

Yours respectfully,

H. Neward Stillman

2 tickets

May 22, 1933.

H. Heward Stikeman, Esq.
9 Redpath Row,
Montreal, P. Q.

Dear Mr. Stikeman,

Let me say that my wife and I
gladly extend our patronage to the production by
the McGill Players' Club of "The Romantic Age".

I shall be glad if you will
send me two tickets for the performance, and let
me know how much they are. I sincerely hope
that it will be a very successful one.

Ever yours faithfully,

Principal

690 SHERBROOKE STREET WEST
MONTREAL, QUE.

TELEPHONE:
LANCASTER 7141

STUDENTS' EXECUTIVE COUNCIL OF MCGILL UNIVERSITY

MCGILL UNION
MCGILL ANNUAL
STUDENTS' DIRECTORY
DEBATING UNION SOCIETY
PLAYERS' CLUB

MCGILL DAILY
MCGILL HANDBOOK
RED & WHITE REVUE
SCARLET KEY SOCIETY
BUREAU OF APPOINTMENTS
BOOK EXCHANGE

MUSICAL ASSOCIATION
OPERATIC & CHORAL SOCIETY
THE GLEE CLUB
MCGILL MUSIC CLUB
MCGILL UNIVERSITY BAND
CONCERT ORCHESTRA

Oct. 26, 1933.

Sir Arthur Currie,
Principal,
McGill University,
Montreal, Que.

Dear Sir Arthur:

As requested by you in our conversation on Tuesday last, I am hereby sending in formal request for your permission to present our production of "Rope" in Ottawa, on December 21st, 1933.

The budget for this production has been passed by the Students' Council, who have also given their permission for the performance.

Yours very truly,

Ronald M. Leathem
President,
McGill Players' Club.

- bus

RL/AVC.

November 1st,
1933.

Mr. Ronald M. Leathem,
President,
McGill Players' Club.

Dear Mr. Leathem,

I am sorry that I have overlooked answering your letter of October 26th before this but the Players' Club has the permission of the University to present the production "The Rope" in Ottawa on December 21st, and I sincerely hope that it will be a great success.

Yours faithfully,

Principal.

DOCKET ENDS:

19 OCT. 1932 - 1 NOV. 1933