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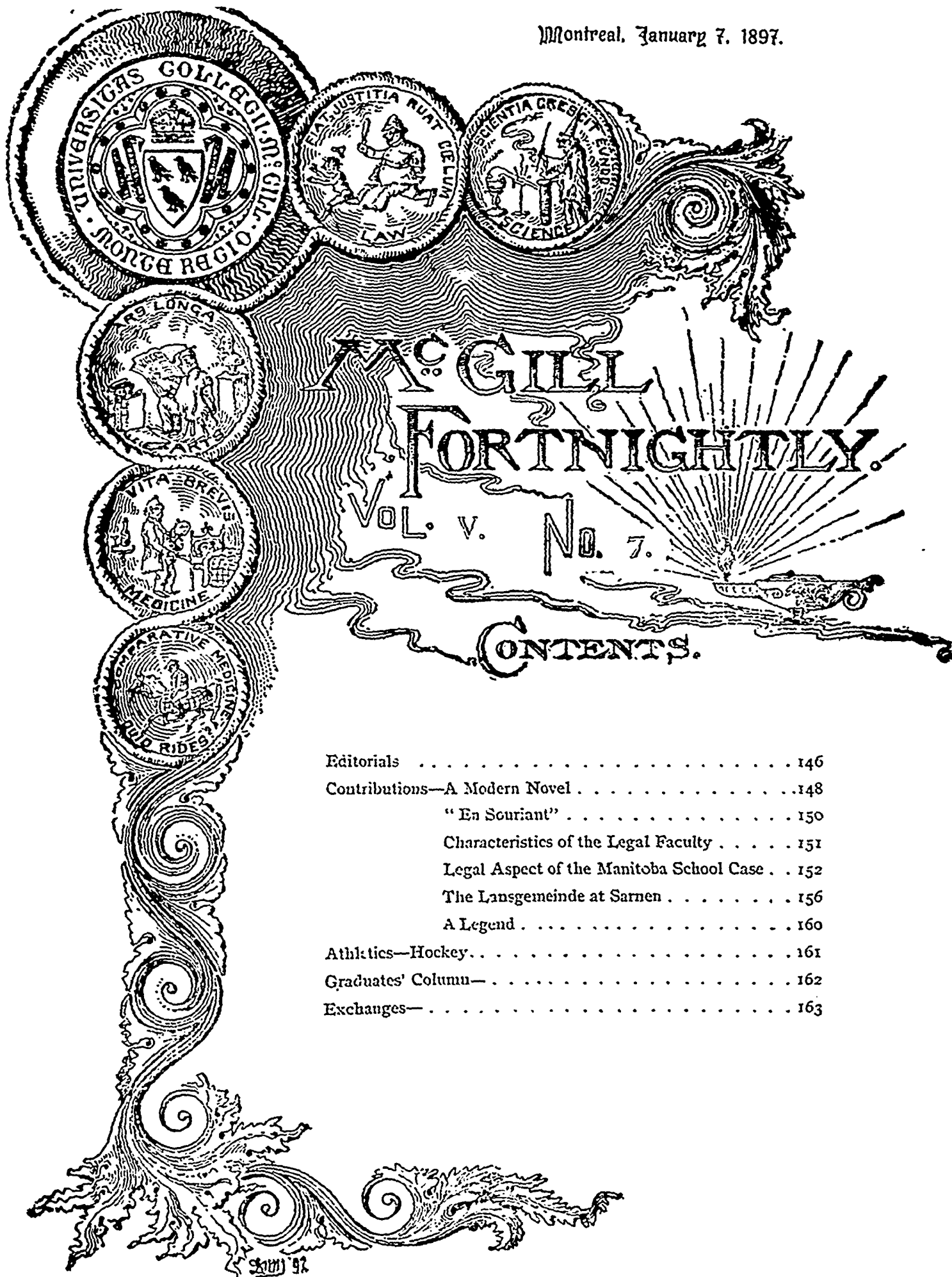
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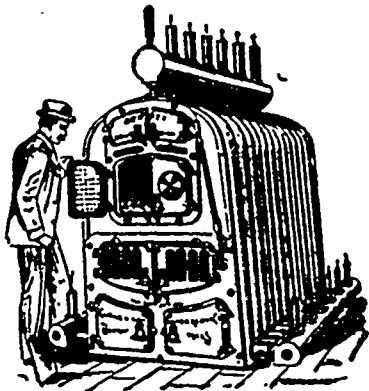


# McGILL FORTNIGHTLY.

VOL. V. No. 7.

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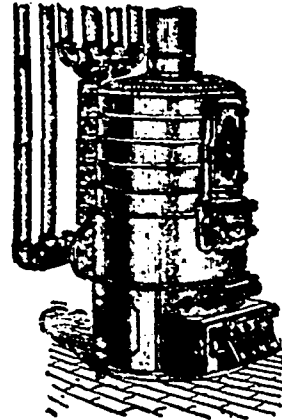
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# MCGILL FORTNIGHTLY.

Vol. V.

MONTREAL, JANUARY 7, 1897.

No. 7

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## Editorial.

THE enthusiasm for hockey which is so marked in the University at the present time is only one of the many phases of the activity which, as we have already said, is prevailing at McGill. If this enthusiasm can be made to bear its proper fruit, there is absolutely no reason why McGill should not once more resume her place in the senior league. This consummation may not be arrived at for some years to come, but sooner or later it ought to be reached. It will be remembered that McGill used to have a senior hockey team, but either owing to improvement in the other teams or deterioration on the part of our own, we were forced into the intermediate league. Even there, however, McGill could not hold her own, and for the last few years, she has been unrepresented in any of the leagues.

We have now, in the college many of the best hockey players in Canada. These men, however, are nearly all prominent players on senior teams, and we can hardly expect them to give up their positions on such teams

in order to play in intermediate matches. We think, however, that we have a right to expect that all hockey players, who are still in the early part of their college career, and all new players coming into the college shall join the college team. *There is not enough esprit de corps at McGill.* The observation has been made many times—it is becoming almost trite. Let us beware, lest through much use it acquire a sort of prescriptive truth. The observation however, is particularly true as regards hockey. We are now being given the opportunity of making personal self-sacrifice in order that our Alma Mater may be benefited. If all McGill men playing on outside teams, save only final year men, would resign from those teams next year and devote all their energies to promoting hockey in the University, what a grand showing we could make. Then, indeed, it would be but a short time before McGill would occupy a position in the hockey world, even superior to that which she already holds in the world of football.

**T**HE 'Skating Rink' has emerged from the state of probability into that of actual fact. It has now been in operation for some time and has proved eminently satisfactory. It must be remembered that this is a 'students rink' under the management of a committee composed entirely of undergraduates, and as such, if for no other reason, deserves the hearty support of every student of the University. The expense of carrying on such a rink as we now possess, is necessarily great, and as the grant from the 'Grounds Committee' has been a merely nominal one, we consider that the promoters of the scheme have shown the utmost pluck and enterprise in undertaking it. The success of the rink now rests with the students. They alone, by their hearty co-operation can make it a success and we feel confident that there is enough of the true sportsmanlike feeling in McGill to carry the thing through to a most successful end.

Already hours have been arranged for class practices in hockey and we are glad to note that these hours interfere but very little with the general skating on the rink. A schedule of inter-faculty matches has also been drawn up and everything points to a most successful season.

**W**ITH the beginning of a new term the FORTNIGHTLY wishes again, to appeal very strongly to the students for their support and co-operation in carrying on the journal. The boards of the FORTNIGHTLY are ready and willing to do all the work they can, and to devote all the time they can, to making the journal as interesting and successful as possible. Their work is a labour of love, and we think that the least the students can do is to help them as much as is in their power. Those who have any literary ability ought certainly to write for us. It will help both us and them. We feel sure that there is a great deal of this ability lying dormant in the University, and the college journal ought to be the medium by means of which this latent ability might be quickened. The FORTNIGHTLY, however, is unable to feel intuitively the presence of these hidden literary lights, as an inquisitor would a heretic. We would therefore ask them to declare themselves and to make the first step in the path which may prove to be that which will lead them on, at some future date, to literary fame. The FORTNIGHTLY has its business as well as its literary side, and those who feel themselves unable to contribute to its columns ought at least to help us with their subscriptions.

#### FRIENDSHIP.

When from the treasures of the silent Past,  
I gather memories of other days,  
Those old beloved faces smile again  
And, as of old, their eyes look into mine  
And own me friend. They trusted me, and still  
Do trust me. They believe me pure and true.  
And shall I fail them? There is not on earth  
A stronger power than friendship. Thy friend's trust  
Doth make thee worthy to be trusted.  
And as these faces fade, their smiles remain  
To cheer and strengthen, through the coming days.

W. J. M.

## Contributions.

### A MODERN NOVEL.

The output of novels becomes greater day by day and year by year, yet so low is the average standard that the believer in modernism has some ado to stifle the pessimistic cry that romance writing is a lost art and that the modern novel is non-existent. In the waste of hopelessly diseased and hopelessly insignificant books there are however strong and characteristic specimens enough to save the reputation of the age and represent it fairly in times to come. To say: this and this book will stand after our time, this and this will die, is to make statements which it is beyond our power to verify, and yet perhaps the believer in modernism may be forgiven if he cling to his belief that what has filled his want so completely in this age will not be "willingly let die" by those that succeed. There is one book which has stirred not a little controversy during the past year and which, living or dying in the next age, certainly deserves some tribute from this. That book is Mr. I. Zangwill's novel "The Master," (Harpers 1895).

It is one of Mr. Ruskin's canons that the artist who is to labour best in his art must depict his own times, and it is the faithful adherence to this principle that brings about changes of method and treatment—changes in some cases so radical that, as in this novel writing, the art is scarcely recognizable in its new form.

Elements that were counted indispensable in the older romances are wanting entirely in these of Mr. Zangwill's school, which have been spoken of slightly as "sketch book novels." The name is not inapt, for in this typical instance the book is made up of a series of pictures which show the figure of the hero in an almost infinite variety of circumstances. Minor figures change and disappear and later pages know them no more. The presence of the central one supplies the only principle of unity and as the series goes on, the character of this subject figure is revealed with wonderful clearness.

In the old romances one looked for mysteries, in this plotless narrative is none other than the mystery of life which is round every man's path. There are no wonderful coincidences, no miraculous keys to inconceivable dead locks. The responsibility of all this negation however is not so much with the novelist as it is with his impatient and unimaginative age. The stress and strain, the eager restlessness of modern life are in the rapidly shifting scenes of these pages. "To hold as 'twere the mirror up to nature" the modern writer must be forever on the move. Here also we find the intense realism which is characteristic of our time and with it an undeclared scepticism which is almost pathetic. There is no hint in Mr. Zangwill's story of an overruling Providence making all things work together to a desired end. There is simply presented the conjunction that we all know, man, even genius-dowered man, at war with circumstance and not seldom repulsed in the struggle. There is no attempt at solution of the old old puzzle of the limitation of man's powers. Only there is delineation of it all, both man and circumstance and in such picturing much is implied.

Mr. Zangwill's story follows the life journey of one Matthew Strang from his obscure childhood in Cobequid Village, Nova Scotia, through many toilsome wanderings, up to the pinnacle of earthly fame and beyond that deceitful point.

At every stage one finds the environment of the boy or man painted with marvellous vividness; and wrought in with the natural surroundings is many a human shape of strength or beauty to act upon the imaginative artist mind and help to mould it.

In the earlier chapters are Nova Scotia landscapes shown with a faithfulness to which native artists might be proud to attain. Here is the chill winter scenery carrying its peculiar air of stillness, deep snow muffling all footfalls and weighing down the branches of unrustling evergreens. Here again is the wonderful Bay of Fundy coast, the sea withdrawn, and in the



tranches of sand, water "in saucer-like pools" glistening under the summer sun; or here at turn of tide, is the rushing flood of water making the fisher-folk fly for their lives before it. It is with this early part that some of the most dramatic scenes, some of the most striking characters are connected. Had Mr. Zangwill written nothing beyond the night scene in the sugar camp and the character sketch of Mrs. Strang, Matt's mother, he would still merit the title of master with which he has dignified his own hero.

The sugar-camp episode is a foreshadowing of all tale that is to follow. One finds here the boy Matt, an uncouth-looking, pale-faced lad dreaming over the fire at night while his only companion, a micmac boy, is asleep in the corner of their rude cabin. Round the walls are fastened the crude embodiments of the child artist's imaginings, angel studies whose original is Ruth Haley, the deacon's lovely daughter, and devils whose faces reflect Abner Preep, the village bully. Into the fire-lit gloom of this strange place comes a wonderful apparition, not a phantom but a mortal walking on snowshoes, a girl whose loveliness, startlingly fair on the dark background, almost paralyses Matt with awe. His dread is hardly lessened when he finds that his visitor is "Mad Peggy," a beautiful sorrow-crazed village Cassandra who proceeds to read his fate in words of passion. It would seem that an extraordinary depth of insight dwells in the wild eyes and unreasoning brain, for Mad Peggy's curse is strangely fulfilled in Matt's later life. His doom is to feel the thirst of desire all his life long and never to be able to slake its torment.

Mrs. Strang is a woman in whose French blood runs a keen desire for pleasure which adverse circumstances have cramped and tormented until the natural wholesome impulse has been changed into a sort of life eating morbidity. Her termagant railings drive her easy going husband to sea, and she is left in poverty and loneliness to rear up her children by the discouraging toil of working an unproductive farm. There in the utter dullness she eats her heart out with longings for her native Halifax

which, magnified by her fervent imagination, becomes the embodiment of all that is rich and glorious. Her religion, a sort of distorted Calvinism brings, no comfort but rather a fatalistic hopelessness which deepens her despair. Sick of the struggles she tries sometimes to end the dreary life and cries out with impotent passion that she will "throw up the position." The day comes at last when the poor soul throws it up indeed and returns to her native Halifax to a cell of the Provincial Lunatic Asylum.

This is but one of many figures which, if they are less powerful than this in their appealing power, are not less carefully drawn or less characteristic of the age.

Matt is represented as extremely susceptible to the influence of "beauty in the concrete," and time and again we find his course shaped or modified by the appeal of a pretty woman whose entrance makes thus an epoch in his story.

Rosina, the well favoured, well dowered daughter of a Goliath of a Halifax druggist, comes in at a critical moment to tempt him past yielding point, to lift him by marriage from starvation to opulence, and even in so doing to bring leanness into his soul. Eleanor Wynewood, a beautiful romantic Englishwoman with a fervent admiration for art and artists, appears in the days of his prosperity to be for a time the goddess and ideal of his thoughts, the object of all his passion, but even this beautiful creature fails him at the critical point and his thirsting soul is still unsatisfied. Almost at the end of the troubled story, comes like the gleam of an evening star, Ruth Haley, the child love of Matt's boyhood, grown now into a pure and lovely woman, bringing in her sweet presence influence sufficient to turn the whole course of this man's life. By no extravagant heroics, by no passionate appeals, but by the simplest words sent directly from an utterly sincere, loving and self-renouncing heart, she sends Matt back to his neglected wife and the commonplace home whose sordid atmosphere his soul loathes. It is not in the power of either of them to know that in so doing she lifts him out of a fool's paradise the fruit of which is ashes on his lips,

into a purer, more bracing region where out of the earnestness and solitude of his soul he may bring true art. There is no strong ring of triumph or of heroism in this ending. Many will find it unsatisfactory and complain that here, as all the story through, there is too little happiness. It may be so, but how far does the story differ herein from the world which it reflects? Are there no mistakes nor disappointments there? Does the talented youth realize all his dreams? Does the man of genius live always up to his high calling? Does the opportunity always come to the worthy? Is it always used when it does come? Mournfully must one say no. Mr. Zangwill's story is sometimes unpleasing but it is none the less true. Sometimes bitter and hopeless, sometimes beautiful and fair, its pictures bear always the convincing stamp of truth and with it the strong mark of individuality.

In some of the London scenes showing the squalor of Rotherhithe or the dullness of Camden Town, one is reminded of Besant. In the realistic description of the art students' masquerade in Bohemian Paris, is a suggestion of Du Maurier, but the resemblance is of material rather than of treatment, and in the new ground of the Nova Scotia portions, the work is decidedly original. The sympathetic touch of the artist shows itself throughout all the book particularly in those parts where the scenery gives opportunity for fine colour effects in which the writer seems to revel like Scott or Keats.

The poem with its miniature history of Acadia will appeal to all Canadians, who will condone trifling errors and accept the general truth of the sketch. Before its close comes the note of sad philosophy, which will find its echo in the soul of the student of life everywhere, be he Canadian or another. S. E. C.

THE ALL-AROUND MAN.

In the fall he played at football,  
And played the season through.  
In winter he played a banjo,  
And sang in the Glee Club too.  
In the spring he swung a racquet,  
And base ball, too, played he.  
In one year he graduated  
With the degree "G. B."

—Bowdoin-Orient.

EN SOURIANT.

Horas non numero nisi aerenas.

Doux chérubin à tête blonde,  
Aux yeux bleus, si pleins de candeur,  
Que viens-tu faire, en notre monde?  
Du ciel es-tu l'ambassadeur?

"Oui, des cieus je viens  
Sur la froide terre,  
Chassant la misère,  
Semer tous les biens.

Enfant, je t'apporte,  
Compagnons joyeux,  
Toute la cohorte  
Des Ris et des Jeux.

A toi, fille d'Eve,  
Sur ton front si blanc  
Je mets, en un rêve,  
Un baiser charmant.

Oui, ta fiancée  
Va t'aimer toujours,  
Toi, dont la pensée  
Ne rêve qu'amours.

Que dans ta demeure,  
Vide de soucis,  
La gaité demeure,  
Père, avec tes fils.

Au vieillard qu'appelle  
La voix du tombeau  
L'appui de mon aile  
Pour monter là-haut.

J'apporte à toute âme,  
Que le froid étreint,  
Un peu de la flamme  
De l'espoir divin."

Ce chérubin, à tête blonde  
Aux yeux bleus, c'est le Nouvel-An!  
Il passe ainsi de par le monde  
Semant la joie, en souriant.

Montréal, décembre, 1896.

E. B.

ASTRONOMICAL.

"What are the stars that never set?"  
The learned Prof. inquired:  
"Roosters!" the answer that he met,  
While Prof. and class expired.

—Bowdoin-Orient

## CHARACTERISTICS OF THE LEGAL FACULTY.

### II. PRECOCITY.

"The child is father of the man." Never was saying more succinct, more universal, more truthful. This great general, as a child, had a passion for soldiers; the tin soldier, the wooden soldier, both were his friends. To follow a red coat, was his amusement, to imitate one, his study, to be one his desire. Again, the embryo admiral, was a past master at building rafts; was the envy of his playmates when he embarked on them; was the object of paternal affection when he returned to shore.

And so, in this faculty, how thoroughly this maxim is followed; how well it has been learned; how fully it is understood. To aspire to learning, is commendable; to be learned, is to be great; to look learned, is omnipotence. To this end, do all law students shave the upper lip; wear abnormal collars; plaster down their hair. To carry one book is common place; to carry ponderous calf-bound tomes, is the privilege of the law student, and of him only. Again, an abstracted air, a lowered head, a downcast eye, all are small traits of this glorious faculty. A gesture or two is much to be desired—but at frequent, very frequent intervals; otherwise, people shun you, look at you questioningly, shake the head significantly, nay, even mournfully. The legal embryo loves argument; to use sage words—incomprehensible to him as to others—is his delight; to speak loudly, and so attract attention, is his aim.

In corners of the court-house you meet him, addressing visionary juries; saving a murderer from the scaffold; dumbfounding a full bench of judges. Again, you discover him in the chairs reserved for members of the bar; nodding sagely at the learned counsel's remarks; smiling audibly at the Bench's witticisms; hobnobbing jocularly with his patron.

On the street, with feverish step, careworn face, thoughtful brow, you encounter him. To carry bundles of papers, is his ambition; to carry

them conspicuously, is his care; but to carry fat records with big red seals, is his contentment. Everywhere and at all times does the precocity of the law student dazzle, astound, stagger the quiet citizen, the well-known character, the staid policeman. Truly "the child is father of the man;" and verily, the law student is the idol of his patron's heart.

To awake with smoke in your eyes; dust down your throat; ice water down your neck; to be told in stentorian tones by the cook, that the house is on fire, that your escape by the dumb waiter is impossible, that you are a dead man unless you throw yourself fifty feet into the street sooner than possible,—all this is unpleasant, is vexatious, is disturbing. But when to this is added, a whole household to care for, a few tons of bricks to dodge, a temperature below zero to counteract, and the contents of three fire hose to greet your arrival at the front door—then the affair is insipid. It lacks narrow escapes to be interesting; heroic rescues, to be inspiring; imminent dangers to be thrilling. Yet all of us congratulate Judge Doherty and his family on their safe escape from these insignificant nothings; and we all express our sympathy with them for the unfortunate mischance which deprives them of their own fireside at a season like the present, when everyone calls home the dearest spot on earth.

### NIGHT TIDES.

Over the bar of eventide,  
Over the bar where the breakers roar,  
The flood tide sweeps with wind-tossed surge,  
Bending away to the distant shore.

Gently the first wave sweeps the sands,  
Murmuring soft o'er the winding lea  
Its slumber song to the listening shore,  
A slow and tremulous melody.

Strange the voice of the harbor bar;  
Dull the sound of moon-white sleep;  
Dreamy the rock-pines whisper low  
Tales of the distant land of sleep.

—Yale Lit.

## A RESUMÉ OF THE LEGAL ASPECT OF THE MANITOBA SCHOOL QUESTION.

It has of late been so confidently asserted in many quarters that the Manitoba School legislation of 1890 constituted a breach of the stipulations in the nature of a treaty under which the province of Manitoba became a member of the confederated provinces, that it becomes opportune to consider how far that assertion is well-founded. If it be true that the act of union between Manitoba and the Dominion guaranteed to the Roman Catholic minority of that province a system of separate schools, that guarantee ought to be fulfilled, and it is totally irrelevant to inquire whether separate or national schools would best advance the material, intellectual and moral interests of its population.

The Dominion of Canada, as originally formed, consisted of only four provinces, Upper Canada, Lower Canada, New Brunswick and Nova Scotia. The act of union is known as "The British North American Act," and was passed by the Imperial Parliament in 1867. By this Act the subject of education was placed under the control of the Provincial Legislatures, with certain guarantees for the protection of religious minorities to which reference will presently be made. The Manitoba Constitutional Act was passed in 1870. Its provisions concerning education differed slightly from those of the British North American Act. The provisions of the latter act upon this subject were as follows: "In and for the province the legislature may exclusively make laws in relation to education, subject and according to the following provisions:

"1. Nothing in any such law shall prejudicially affect any right or privilege with respect to denominational schools which any class of persons have by law in the province at the union.

"2. All powers, privileges and duties at the union, by law conferred and imposed in Upper Canada on the separate schools and school trustees of the Queen's Roman Catholic subjects,

"shall be and the same are hereby extended to the dissentient schools of the Queen's Protestant and Roman Catholic subjects in Quebec.

"3. Where in any province a system of separate or dissentient schools exists by law at the union, or is thereafter established by the legislature of the province, an appeal shall lie to the Governor-General-in-Council from any act or decision of any provincial authority affecting any right or privilege of the Protestant or Roman Catholic minority of the Queen's subjects in relation to education.

"4. In case any such provincial law as from time to time seems to the Governor-General-in-Council, requisite for the due execution of the provisions of this section is not made, or in case any decision of the Governor-General-in-Council, on any appeal under this section, is not duly executed by the proper provincial authority in that behalf, then and in every such case and as far only as the circumstances of each case require, the Parliament of Canada may make remedial laws for the due execution of the provisions of this section and of any decision of the Governor-General-in-Council under this section."

The Manitoba Constitutional Act treats the question of education on the same lines as the Act above cited. The general clause giving the province the exclusive right to make laws in relation to education is in the same words as the earlier act: the first sub-section adds the two words "or practice" to the corresponding sub-section in the B. N. A. Act, thus providing that the legislature of Manitoba should not have the right to pass any law which would prejudicially affect any right or privilege relating to education, which either by law or practice existed in favor of particular classes at the time of the union. The second sub-section of the B. N. A. Act, which refers entirely to Upper and Lower Canada, is entirely omitted.

The second sub-section of the Manitoba Act, which corresponds to the third of the B. N. A.

Act, is as follows: "An appeal shall lie to the Governor General-in-Council from any act or decision of the legislature of the province, or of any provincial authority affecting any right or privilege of the Protestant or Roman Catholic minority of the Queen's subjects in relation to education."

This section differs from the corresponding one of the B. N. A. Act by the omission of the opening words of the latter as follows: "Where in any province a system of separate or dissentient schools exists by law at the union, or is thereafter established by the legislature of the province" and by the addition of the words after "act or decision" "of the legislature of the province."

The third sub-section of the Manitoba Act, providing for remedial action by the executive, or by the Parliament of Canada, is identical with the corresponding one of the B. N. A. Act.

Having thus stated the terms of the statutes to be interpreted, it will be proper to state the conditions of things in relation to education which existed in Manitoba at the date of the union and the statutory changes which followed. At the time of the union there did not exist in the territory then organized as the Province of Manitoba, any public system of education. The several religious denominations had established such schools as they thought fit, and maintained them by funds voluntarily contributed by the members of their own communion. None of them received any state aid. In 1871 the Legislature of Manitoba passed an act to establish a system of education in the province. The system established was distinctly denominational, and with some modifications remained in force until 1890, when the Public Schools Acts, which have caused so much controversy, were enacted. By these Acts denominational schools, so far as concerned the public school system, were abolished and a system of national schools established. All proprietors, without distinction of religion, remained liable to local assessment for the support of the public

schools, which assessments were in no part destined for the support of any denominational school. Another statute, which was supplementary to the Public Schools Act, created an Advisory Board which was to consist of seven members, four of whom were to be appointed by the Department of Education, two to be elected by the public and high school teachers of the province, and one to be appointed by the University Council. The Advisory Board was empowered, among other things, to authorize text books for the use of pupils and to prescribe the form of religious exercises to be used in the schools. The Public Schools Act prohibited any religious exercises in the schools, except such as should be determined by the Advisory Board, and made the attendance at such religious exercises in some cases optional.

Taking it for granted that the Roman Catholic minority in Manitoba consider separate schools under their own control as essential to the proper education of their children, it is at once seen that the acts just referred to would be viewed by them with grave concern. They first attempted to obtain redress from the ordinary courts of law by the application of the first sub-section of their constitutional act in relation to education, which prohibited the legislature from making laws which would prejudicially affect any right or privilege which they had by law or practice at the date of the union. The city of Winnipeg attempted to collect an assessment under the School Act from one Barrett. Barrett opposed on the ground that the act was *ultra vires* of the legislature as a violation of the sub-section just referred to. Barrett was unsuccessful in the Manitoba Court but succeeded in the Supreme Court of Canada but lost again before the Privy Council. Their lordships remarked with regard to this case as follows:

"In Barrett's case the sole question raised was whether the Public Schools Act, 1890, prejudicially affected any right or privilege which the Roman Catholics by law or practice had in the province at the union. Their lordships arrived at the

conclusion that that question must be answered in the negative. The only right or privilege which the Roman Catholics then possessed, either by law or in practice, was the right or privilege of establishing and maintaining for the use of members of their own church such schools as they pleased. It appeared to their lordships that that right remained untouched and therefore could not be said to be affected by the legislation of 1890."

This judgment finally determined the validity and constitutionality of the acts impugned, but it did not touch the question as to whether there existed a grievance which would justify the intervention of the Governor-General-in-Council or of the Parliament of Canada. Accordingly in September, 1892, petitions to the Governor-General-in-Council, on behalf of the Catholic minority in Manitoba, were renewed, asking for action in the nature of a remedy to the injustice, which the Manitoba School Acts were alleged to inflict upon them. These petitions were opposed, both as regards the right of the Governor-General-in-Council to take any remedial action in the premises, and also as to the existence of any grievance which would justify intervention. It was alleged, in support of the first contention, that the judgment of the Privy Council in *Barrett vs. The City of Winnipeg*, finally determined that the acts of 1890 did not violate any right or privilege which the Catholics had in Manitoba at the time of the union, and that the omission from the Manitoba Act of the following words found in the B. N. A. Act: "Where in any province a system of separate or dissentient schools exists by law at the union, or is thereafter established by the legislature of the province an appeal shall lie, etc.," took away the right of appeal in cases where the rights interfered with were, as in the case in point, rights conferred by post-union legislation.

Upon these petitions, as authorized by statute, the Governor-General-in-Council decided to take the opinion of the Supreme Court of Canada upon a case stated. To this end the following questions were submitted for the opinion of the court;

1. Is the appeal referred to in the said memorials and petitions, and asserted thereby, such an appeal as is admissible by sub-section 3 of section 93 of the B. N. A. Act, or by sub-section 2 of section 22 of the Manitoba Act?

2. Are the grounds set forth in the petitions and memorials such as may be the subject of appeal under the authority of the sub-sections above referred to, or either of them?

3. Does the decision of the Judicial Committee of the Privy Council, in the case of *Barrett vs. The City of Winnipeg*, dispose of or conclude the application for redress based on the contention that the rights of the Roman Catholic minority, which accrued to them after the union under the statutes of the province have been interfered with by the two statutes of 1890, complained of in the said petitions and memorials.

4. Does sub-section 3 of section 93 of the B. N. A. Act apply to Manitoba?

5. Has His Excellency the Governor-General-in-Council power to make the declarations or remedial orders which are asked for in the said petitions and memorials, assuming the material facts to be as stated therein, or has His Excellency the Governor-General-in-Council any other jurisdiction in the premises?

6. Did the acts of Manitoba relating to education, passed prior to the session of 1890, confer or continue to the minority a right or privilege in relation to education, within the meaning of sub-section 2 of section 22 of the Manitoba Act, or establish a system of separate or dissentient schools within the meaning of sub-section 3, section 93, of the B. N. A. Act, if said section 93 be found applicable to Manitoba, and if so, did the two acts of 1890 complained of, or either of them, affect any right or privilege of the minority in such a manner that an appeal will lie thereunder to the Governor-General-in-Council?

These questions were answered in the negative by the majority of the Supreme Court. On appeal to the Privy Council the judgment of the Supreme Court was reversed and the authority of

the Governor-General-in-Council to give redress in the premises was affirmed. Upon this appeal their lordships held that the appeal provided for by sub-section 2 of section 22 of the Manitoba Act was the exercise of a controlling supervision by the Governor-General-in-Council over acts of the legislature within the scope of its powers, but which affected some right or privilege of the religious minority, whether existing before the union or conferred by subsequent legislation. They also held that the acts of 1890 did affect rights of the Catholic minority conferred by the statute of 1871 and amending acts, establishing separate schools. Their lordships said: "The sole question to be determined was whether a right or privilege which the Roman Catholic minority previously enjoyed had been affected by the legislation of 1890. They were unable to see how that question could receive any but an affirmative answer. Contrast the position of the Catholics prior and subsequent to the acts from which they appealed. Before these passed into law there existed denominational schools of which the control and management were in the hands of Roman Catholics who could select the books to be used and determine the character of the religious teaching. Those schools received their proportionate share of the money, contributed for school purposes out of the general taxation of the province, and the money raised for those purposes by local assessment was, so far as it fell upon Catholics, applied only to the support of Catholic schools: whereas, under the act of 1890, schools of their own denomination, conducted according to their views, would receive no aid from the state. They must depend entirely for their support upon the contributions of the Roman Catholic community, while the taxes out of which state aid was granted to the schools fell alike upon Catholics and Protestants. Moreover, while the Catholic inhabitants remained liable to local assessment for school purposes, the proceeds of that

assessment were no longer destined to any extent for the support of Catholic schools, but afforded the means of maintaining schools which they regarded as no more suitable for the education of Catholic children than if they were distinctly Protestant in their character." Their lordships, therefore, determined that the Governor-General-in-Council had the right to entertain the appeal and to apply a remedy, but they distinctly declined to indicate the nature of the remedy required. On this point they observed: "The particular course to be pursued must be determined by the authorities to whom it had been committed by the statute. It was not for their lordships to indicate the precise steps to be taken. It was certainly not essential that the statutes, repealed by the act of 1890, should be re-enacted, or that the precise provisions of these statutes should again be made law. The system of education embodied in the act of 1890 no doubt commended itself to and adequately supplied the wants of the great majority of the inhabitants of the province. All legitimate ground of complaint would be removed if that system were supplemented by provisions which would remove the grievance on which the appeal was founded, and were modified so far as might be necessary to give effect to these provisions."

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It is thus seen that the complaints of the Catholic minority are not based upon the violation of contract rights, nor even upon the enactment of laws prejudicially affecting rights enjoyed either by law or practice by that minority at the time of the union, but only upon the enactment of laws changing other post-union statutes in a manner deemed by them prejudicial to their interests. The remedy to be applied is not judicial, but political. It is left in the judgment of a political body and can be enforced only by the vote of the representatives of the people of Canada in the House of Commons.

## THE LANDSGEMEINDE AT SARNEN

English poetry is rich in sonnets and Wordsworth's *best* sonnets are, of course, among the best we have. Many of them have historical value in addition to their literary charm: for instance, "On the Extinction of the Venetian Republic," and that other one, "England and Switzerland, 1802," which begins with the splendid apostrophe:

"Two Voices are there, one is of the Sea,  
One of the Mountains, each a mighty voice:  
In both from age to age thou didst rejoice,  
They were thy chosen music, Liberty."

Wordsworth here brackets England and Switzerland for their constant love of freedom, and I should like to use his grouping to arouse interest in a Swiss institution of great antiquity and distinction, the *Landsgemeinde*. We are apt to feel an inch taller than foreigners when political history is mooted, forgetting that many of the Swiss cantons have long enjoyed a more complete democracy than England has at the present day. The four little States about the Lake of Lucerne have recognised the complete social equality of their citizens ever since the first years of the fourteenth century.

Socialists and hostile critics of existing political forms point out the unquestioned venality of many members in most legislative assemblies. Mr. E. L. Godkin, perhaps the ablest journalist on this continent, and a man who is equally remote from socialism and aristocracy, states in the July number of the *Atlantic Monthly* that in the various state legislatures certain representatives make a living by threats of special legislation against rich corporations. Now, say some reformers, this venality and with it the inefficiency of government, arises from the relegation by the people of their legislative authority to a small body. Let the people meet in their sovereign majesty and transact public business in their own persons. Then we shall get purity in politics. The *Landsgemeinde* is the general assembly, once a year, of the adult males in six cantons or

half cantons of Switzerland. It has not been called into being by such theorizing as I have mentioned. It is very old and it has on the whole a creditable history.

The primer of every student of modern affairs should be the *Germania* of Tacitus. It is the portrait by a master hand of our ancestors at the moment when they came into close contact with the Roman world. One must admit that controversy rages fierce about its conception and about many of its details. The same may be said of almost every important text. Whatever his sources and purpose Tacitus has left us a description to be prized and cherished among the very first of historical records. I need not cite from the *Germania* the well-worn account of the popular assembly. The gist of it is that every free man had the right of speech and of vote, and that kings or leaders possessed influence more by persuasion and character than by force of prerogative. The Swiss *Landsgemeinde* is the nearest approach to this old-German meeting of the folk. The only significant difference between the two is the exclusion from the *Landsgemeinde* of all royal or aristocratic influence. Attempts to establish a direct continuity of the ancient assembly fail altogether. The race basis and instinct are the same, but there is a great chronological gap between the last of the old assemblies and the first *Landsgemeinde*. Freeman has created a rather false impression of the antiquity of the *Landsgemeinde* by saying at the close of his description of the assembly of Uri: "Such is the scene, which save for a moment, when the world was turned upside down by the inroads of revolutionary France, has gone on year by year as far as history goes back in the most unchanged of European states." I am afraid that if Mr. J. H. Round, Freeman's severest critic, got hold of this statement he would pull it to pieces. We come down several centuries in the authentic history of the Forest Cantons before we reach the *Landsgemeinde*. The first assembly of this type which is known to



Swiss history was held at the end of the 13th century in the small district of Schweiz. The records seem to imply an earlier gathering, but we lack details of it altogether. Schweiz played the chief part in the early struggle of the Forest Cantons with the Hapsburg power and earned the honour of giving a name to the whole confederation. It was in the *Landsgemeinde* of Schweiz that the first resolution to resist Austria was taken, and it was also in the *Landsgemeinde* of Schweiz that the last heroic resolution of the old confederation was taken,—the resolution to resist the orders of French revolutionary armies. By the events attending the battles of Morgarten and Rothenthurm a halo of glory is shed upon the canton of Schweiz and its *Landsgemeinde*. Alas, that in the very regions of its birth the *Landsgemeinde* should have been voluntarily abandoned.

I have no desire to veil the shortcomings of these assemblies. Two blots deface their historical scutcheon. In the 16th and 17th centuries they sanctioned disgraceful bargains with the great powers for the enlistment of mercenary troops, and they farmed out to the highest bidder the taxes of their subject lands, the Val Leventina and the Aargau. The strict laws passed in the 18th century against bribery show how glaring the scandal must have been, and the later *Landsgemeinden*, with the exception of those dominated by Alois Reding in the year of Rothenthurm, are a reflection of the decline in Swiss political character which was in part the cause of the catastrophe of 1798.

The Switzerland of the present century has undergone political regeneration. When the world became quiet after the din and turmoil of the Revolutionary and Napoleonic wars several of the German cantons returned to their *Landsgemeinden* and during the last two generations the institution has worked well in communities where it is at all possible. It is obvious that the limit is reached with an assembly of six or seven thousand persons. The voice cannot carry far

enough to reach more. Thus in Bern, Zurich, and St. Gallen, the three most populous German cantons, the *Landsgemeinde* must perforce yield to an elective body. Of the six communities which preserve the institution four, Uri, Unterwalden Obwald, Unterwalden Nidwald, and Appenzell Inner-Rhoden, are pastoral, and two, Appenzell Ausser-Rhoden and Glarus, are manufacturing. I have attended one *Landsgemeinde* in each class: that of Unterwalden Obwald at Sarnen, and that of Glarus at Glarus. The former is the more picturesque, though by no means so eager, and I wish to give a short description of it with, perhaps, one or two cross references to the latter.

The name of the canton of Unterwalden comes from its forests. The canton comprises two valleys, one extending from the Lake of Lucerne to the Brunig pass, the other from the Lake to the monastery of Engelberg. The Bruinig valley is the more important. A great wood, the Kernwald, once divided it into very distinct parts and much of the timber has been spared. For purposes of local government the division into Upper and Lower still exists, and each half of the canton has its capital. The people of the Nidwald are among the most energetic and fiery of the Swiss. They produced the traditional Arnold van Winkelried, the knight who at Sempach embraced a whole sheaf of Austrian spears, making himself a St. Sebastian that his comrades might march through the breach to victory. A statue of Arnold stands in the market-place of the Nidwald capital, Stans, just as a statue of William Tell stands in the market-place of Altdorf, the capital of Uri. The people of the Obwald have their traditional hero, too—Arnold von der Melchthal, a character brought by Schiller into "Wilhelm Tell." The beginnings of Swiss history are rich in folk-lore and the "White Book of Sarnen" is one chief source of the legends so dear to the children of every western country. The authentic patriot of the Obwald is Nikhaus von der Flue, the hermit who

reconciled the Swiss when they were threatening to fight each other over the division of the Burgundian spoils. Unterwalden thus has its past of half mythical and of genuine great men.

Sarnen itself is a beautifully situated little town. Despite its natural attractions and its situation on a leading tourist railway it has escaped the devastating influence of the *Fremden-Industrie*.

In the spring time one is sure to be alone in the excellent "Obwaldner Hof" and free to botanise or climb or discuss after dinner the politics of the approaching "Landsgemeinde." Sarnen has its Acropolis, the Landenberg. Here in 1308 stood a Hapsburg castle. It was pulled down by the confederates and ever since the public business of Obwald has been transacted on its site. The "Landsgemeinde" meets on Sunday in all the cantons. In the Appenzells and the Unterwaldens the date is the last Sunday in April. The assemblies of Uri and Glarus are held a week later. The Obwald, like most of the pastoral cantons, is staunchly Roman Catholic. Early on the morning of the "Landsgemeinde" the peasants troop into Sarnen for mass, coming on foot from the upper Melchthal and the Brunig. The parish church is filled to overflowing and those who are unable to gain admission kneel on the ground without. There is an interval of an hour or more between the end of the service and the opening of the assembly. At 10.30 men began to gather on the Landenberg for the "Landsgemeinde" of 1893. The situation of the meeting place is worthy of the best traditions of any people. In the foreground are the Cantonal Hall, and the Cantonal Armoury or Schutzenhaus with its stirring motto, *Viribus unitis salus patriæ*. To the north of the Landenberg a forest of beeches, now in their first verdure, mounts in gradual terraces: to the south and beneath the hill are the tiled roofs and the gables of Sarnen. A few miles away lie the smart villages of Alpnach and Kerns, with graceful spires, while in the distant background Pila-

tus and the Stanserhorn rise like the watch towers of an Alpine freedom. Whatever be the weather the "Landsgemeinde" meets in the open air amidst the most rural appointments. A dais of turf is reserved for the magistrates. No benches are provided for the multitude as at Glarus, where a large wooden grand-stand is annually erected around the market place. The Landamman sits in a chair carved with the arms of the canton, and a rough canvas canopy protects him and his colleagues in office from the sun or rain. Three benches and a table are all the furniture required by the magistrates. Six benches without the canopy seemed to be occupied by the deaf and the infirm. The mass of citizens kept their feet.

I shall now pass to a short narrative of the proceedings based on notes which I was careful to take. At ten minutes to twelve the square in front of the parish church filled rapidly. The first to appear were the members of the cantonal band. They played while the people were gathering and then on the way to the Landenberg. The arrival of six gorgeous beadles soon made one overlook the band, and the beadles were in their turn supplanted by a pair of Alpine hornblowers in full cantonal costume. They looked like harlequins with the left half of their coats white, and the right half red. They were in knee breeches with white stockings, and a cross on the back signified the part of Obwald in some crusade. Five minutes later two more hornblowers in similar attire appeared on the scene, and the procession formed itself around a few sombre clad officials. The band led the way to the hill: the hornblowers, magistrates, Capuchins and people followed. The distance is trifling, and by 12.10 the twenty-five hundred citizens had settled themselves and were ready for business. A short space of silent prayer preceded the oratorical effort of the day, the Landamman's opening speech. The Landamman was forty years old, large, vigorous, and ready of speech. He was less imposing than the Laud-

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

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

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

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

honoured rather than something to be obeyed. When men take a vow to observe the laws which they have made, they are apt to bring a serious spirit to the duty of legislation.

"But how," it will be asked, "are the measures which are submitted to the "Landsgemeinde" prepared? It would be impossible to put business through a single meeting without previous discussion." Measures are framed by the small council of magistrates aided by a few special associates. In a Roman Catholic district like Obwald, where the influence of the clergy is strong, the parish priests and the Capuchins are consulted, their advice is usually taken or their co-operation in some way secured, and the result is that little discussion attends the passing of laws. In Glarus, on the contrary, there is a great deal of speech making, and the Landamman is sometimes forced to apply the closure.

Soon after the late municipal elections in this city, a socialist workingman asked me if I did not think that the time was ripe for the introduction of the "Landsgemeinde" in our city wards. I was forced to tell him that I thought we lacked Swiss self-control in political matters and that a "Landsgemeinde" in St Ann's Ward would bear a strong resemblance to Donnybrook Fair. Moreover, the "Landsgemeinde" is cumbersome in large communities and will hardly outlive another generation in the land of its birth. I speak of its actual chances of survival. Personally, I should regard it as a historic misfortune if this reflection of the earliest form of Teutonic democracy should perish from off the earth.

C. W. COLBY.

#### A LEGEND.

It came to pass that in a certain city, early on the morning of the first day of the week, a certain man was hanged. And he died. But behind him he left two sons who mourned him many days; and indeed these sons were honest men.

Now it befel that one of these sons was a horse trader, and being a man diligent in business, had amassed many shekels of silver. But the other would fain have attained to himself much knowledge of many things. And to this end he daily labored many hours and all the night even from sunset to sunrise did he employ himself full diligently. And thus at last he had transcribed much parchment from the scripts of certain famous Professors of Physick. And he became noted for

his wisdom. And each morning he betook himself down to the shores of the ocean and there upon the sands he traced strange hieroglyphs which were a wonder to all that beheld. And the other brother who was a horse trader lent unto his younger kinsman many shekels of silver. And at last after much effort and many years during which he ceased not to labor and to transcribe the scrolls of the famous men of Physick and of many other sages in the mystic arts, this man became a physician.

Now when these things were done and after that their father had been taken from them, these loving sons and honest men sought for homes in foreign lands. For it behooved them not to dwell in that land in which their father had been hanged.

And the son who was a horse trader prospered well. And verily his shekels grew great in number for he hoarded them diligently. But it befel one day that someone asked "Is thy father dead? and whereof did he die?" And the trader of horses glared upon him angrily, and would have slain him, but at last answered to him sullenly "He was hanged." For this the older son was an honest man and would not lie concerning his father. And the questioner went his way.

Howbeit presently, it befel that a certain horse was stolen; for thus it appeared to be when the horse had been missing many days. And many men gathered together before the house of the dealer in horses and they said among themselves "Behold this man is the son of his father; therefore he must have taken after his father, who was also a thief." So they seized and bound and hanged the man who was a trader of horses and thus it came to pass that he took after his father.

And it came to pass that the man of Physick in his own city was asked by one who sought his advice and his medicines "Whereof did thy father die?" And the physician was exceeding sorrowful, and he wept bitterly. But while his tears were flowing he thought thus within himself "This man who questions me is ill and cannot bear a shock. And if I tell him how my father died so suddenly, then will my skill be wasted, for then this man would be much shocked, and I should give him pain."

Nevertheless this younger son was also honest and therefore did he say right truthfully "My father's heart did fail, so that he died." And his questioner was sorrowful and pitied him since

he still continued weeping. And the questioner went his way.

And it befel that when the news was spread abroad how that the father of this Doctor of Physick had died of failure of the heart, that men talked together, and they said "This wise man of Physick doubtless knows much of diseases of the heart, for thus his father died." So they resorted unto him until he knew not what to do that he might have time to sleep and to transcribe the manuscripts written by the sages of the Art of Physick as he had hitherto been want to do. Howbeit he said within himself "Behold I will become a man of specialty, and with nothing other shall I have to do than the diseases of the heart." And great throngs resorted unto him, so that his rooms of waiting, and his attic, and his cellar, and the ground wherein his garden had been planted, were filled to overflowing with sick men

seeking him. And it came to pass that he adopted strange customs with his patients, so that when they came excessively he had them heaped three-deep down in his cellar, whence they implored him to minister to them and give them medicines. And strangers thronged his gates seeking his advice and the balsams which his wisdom ordered them.

And each sick man when he entered into the rooms of consultation was amazed at the aspect of wisdom which this wise man of Physick wore. And the physician coughed deeply and sneezed many times when cases of great difficulty sought his judgment. And of each man he asked many shekels of silver so that he verily grew rich. But they tendered forth the shekels gladly. For they knew that this wise man of Physick was an HONEST MAN.

PAL LISTER.

## Athletics.

### HOCKEY.

The General Annual Meeting of the McGill Hockey Club was held in the Science building on Monday, Dec. 14; Mr. Sise, the Vice-President, in the chair. The Secretary's report having been read and adopted, the election of officers was proceeded with, and resulted as follows:

PRESIDENT—C. Sise.

VICE PRESIDENT—C. Davidson.

SEC. TREASURER—F. McLennan.

COMMITTEE—Medicine, W. R. Jameson, H. Hill; Law, H. Baby, H. Semple; Science, P. Butler, P. Sise; Arts, Shepherd, L. Reford.

Mr. McLennan subsequently declared himself unable to accept the position of secretary, and Mr. Davis was elected in his stead. At a committee meeting held later on, it was decided to have a series of class matches to be played on the McGill rink, and a schedule was drawn up. In each faculty the different years are to play matches. The victors from each faculty then play off for the championship. Already many of the years have elected their captains and started practising and it is expected that a good deal of enthusiasm will be shown.

In addition to this, six matches will be played on Saturday afternoons from two to three o'clock,

which will decide which faculty can raise the best Hockey team. It is very probable that a trophy will be presented to the winning team, which will add more zest to the sport.

As we have several senior players at McGill, it is easily seen that some pretty exciting games will take place on the campus before the snow leaves the ground.

### CLASS MATCHES.—SCHEDULE.

MON.	TUES.	THURS.
Jan. 11. Sc. 97—Sc. 1900.	Jan. 12. Med. 97—Med. 1900.	Jan. 14. Arts 97—Arts 1900.
Jan. 18. Med. 98—Med. 99.	Jan. 19. Arts 98—Arts 99.	Jan. 21. Sc. 98—Sc. 99.
Jan. 25. Arts 97—Arts 98.	Jan. 26. Sc. 97—Sc. 98.	Jan. 28. Med. 97—Med. 98.
Feb. 1. Sc. 99—Sc. 1900.	Feb. 2. Med. 99—Med. 1900.	Feb. 4. Arts 99—Arts 1900.
Feb. 8. Med. 97—Med. 99.	Feb. 9. Arts 97—Arts 99.	Feb. 11. Sc. 97—Sc. 99.
Feb. 15. Arts 98—Arts 1900.	Feb. 16. Sc. 98—Sc. 1900.	Feb. 18. Med. 98—Med. 1900.

All above matches played from 7 to 8 p m. McGill Rink.

The winning years from each faculty then play off for the championship. Also

### INTERFACULTY MATCHES.

(Picked teams from each faculty. For a trophy.)

Saturday, 2.3 p m.,	Jan. 9.....	Arts vs. Medicine
" " "	Jan. 16.....	Science vs. Law
" " "	Jan. 23.....	Medicine vs. Science
" " "	Jan. 30.....	Arts vs. Law
" " "	Feb. 6.....	Medicine vs. Law
" " "	Feb. 13.....	Arts vs. Science

## Graduate's Column,

### APPLIED SCIENCE GRADUATES' SOCIETY.

We are indebted to Prof. C. B. Smith, the energetic Secretary of the above Society, for circular letter No. 7, which gives some interesting information regarding the doings and whereabouts of our graduates.

There are now 104 members of the Society out of about 260 graduates, and this number will be, it is hoped, greatly increased this year.

The Library Fund now amounts to \$103, and the available interest for purchase of books next spring will be considerable.

The Society has a scheme, the object of which is to obtain a history of the professional career of each graduate. The Society intends to publish these as soon as collected, but so far only 41 blanks have been returned filled.

The course of lectures delivered by graduates to graduates and undergraduates, which was so successful last winter, has been continued, and the opening lectures have been of a very high character. J. A. L. Waddell (1882), who is a well-known bridge designer, took the trouble and bore the expense of preparing a large amount of valuable data and nearly 200 lantern slides, and with his field assistant, Mr. Lee Treadwell, lectured before the Society before the students in Civil Engineering, and also to the Canadian Society of Civil Engineers. In all, 12 lectures or demonstrations were given, and the Society cannot but express its gratitude to the lecturers for all they have done. The subject matter of the lectures, Mr. Waddell proposes shortly to furnish to the Society, when it will be published and distributed to members, and also be for sale to Students and Engineers interested. Other lectures will be announced in due course.

The letter also contains some college notes of interest to graduates, but which need not be reprinted here. These are followed by some personal notes.

G. H. Frost, Esq., '60, proprietor of the *Engineering News*, has arranged to lecture to the Society next spring.

Wm. Bell Dawson, '75, has returned from another successful season, working on Tides and Tidal Currents in the gulf of St. Lawrence. His

interest in the Applied Science Faculty is shown by his having two of its graduates as his assistants.

John S. O. Dwyer, '80, is Chief Engineer of the Restigouche and Victoria Ry., with office at Campbellton, N. B. He has been engaged this past season on surveys for this road.

A. R. Davis, '84, is now in the employ of the government on the Trent Canal under Richard B. Rogers, '77, Superintendent and Chief Engineer of the same.

Dr. Robert Bell, '61, Assistant Director Geological Survey of Canada, has returned from explorations in the far north. He has consented to give a lecture to the Society this winter.

Gordon Forlong, '84, who is still maintenance engineer for the W. N. and N. R.R. in North Carolina, was at home in Montreal for a visit last summer.

E. H. Hamilton, '84, the old football and cricket leader, was married in New Jersey last summer, and after a visit to his home in Montreal returned to Colorado with his bride.

W. A. Carlyle, 1887, seems to be making a good impression in the Pacific province. His mining report: are well received.

P. N. Evans, 1890, has for the last year been Assistant Professor of Chemistry in Purdue College, Lafayette, Indiana.

Robt. Bickerdike, 1891, has during the present season been engaged as an Assistant Engineer on the Montreal Harbour Commissioners Staff.

E. A. Stone, 1891, has returned to his former position as Assistant Engineer on C.P.R. stationed at Chief Engineer's Office, Montreal.

George S. Smith, 1892, is now in the employ of the Ball Engine Co., Newark, N. J.

John H. Featherstone, 1893, has started in private practice in Grand Forks, B. C. He states that there may be openings there at any time for young mining graduates.

A. A. Cole, 1894, was in town lately. He is still in the employ of Geological Survey Dept., and spent last summer in that portion of Ontario just south of the Canada Atlantic Ry's western extension to Parry Sound.

Wm. F. Carter, 1895, has deserted to law.

G. S. Dobson, 1895, was lately married, and is teaching in New Brunswick.

J. K. Scammell, 1895, is in the Chief Engineer's Office, Cambridge, Mass., U.S.A.

Wm. G. Angus, 1895 and 1896, is in the office of Dominion Bridge Co.

Orobio C. Hart, 1895, is Mining Engineer for

several companies in Montana; address, Gilt Edge.

Messrs. Denis, Reinhardt, the Rutherfords and McDougall, 1896, are taking Post Graduate work this year in Applied Science.

G. G. Hare, 1896, has returned from the Gulf, and is now at Ottawa, still in the employ of Dept. Marines and Fisheries under Wm. Bell Dawson.

R. O. Stewart, 1896, we hear has got a good position in British Colombia.

F. Rutherford, 1896, is in with the other Science men at Pueblo, Col., U.S.

G. A. Walkem, 1896, is in Toronto, in connection with contracts on suction pipe for water works.

C. H. Wright, 1896, is with the Chateaugay and Northern Railway, at Point aux Trembles, Laval County, Que.

A movement is on foot to remodel the Society in order to have the membership composed of undergraduates as well as graduates. We think this is a move in the right direction and it is earnestly hoped that it will be brought about.

## Exchanges.

"Christmas among the Colleges" would be the fit heading for our column this week, for almost all our exchanges, with most commendable enterprise, have published special yule-tide numbers and come to our tables resplendent in color and illustrations, and redolent of the spirit of good cheer and good fellowship. Our sober Fortnightly feels quite abashed in such gay company. Foremost comes Acta Victoriana, from Victoria University, Toronto. A pretty design in green and red ornaments the cover: a cluster of holly with its bright berries surrounds the table of contents. The contributions are unusually good, even for this magazine—one of the best. A history of the University, with six cuts, is reproduced from the Canadian Magazine. There is a well-written and sympathetic article on the Trappists of Kentucky, giving a graphic picture of the secluded life of these religious men.

In a lighter vein are several bits of poetry of no unusual merit, and an article on Judge Haliburton

(Sam Slick). J. G. Hodgins, M.A., LL.D., contributes several pages of "Reminiscences." The usual number of locals fill up a very creditable issue.

From across the seas comes the Edinburgh Student, also in Christmas dress. The general tone of old country college papers seems to approach that of the lay magazines more nearly than do our American papers. The productions are more purely literary, and generally in a lighter style; as story-tellers, our trans-oceanic brothers seem to have the palm. In this number the Student concludes a thrilling tale "The Bones of His Ancestors" by a med. "The Strange Adventures of Dr. Ignatius Royal," have a strong flavor of Sherlock Holmes. "Uncommon Revenge" is the title of a short story written by a lady. Several full-page cuts, caricatures of favorite professors and politicians go far toward brightening the number.



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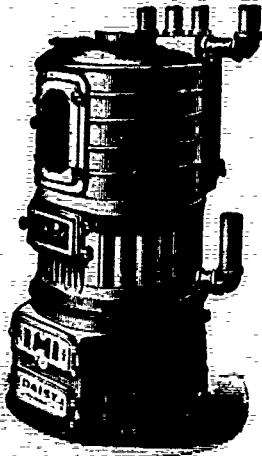
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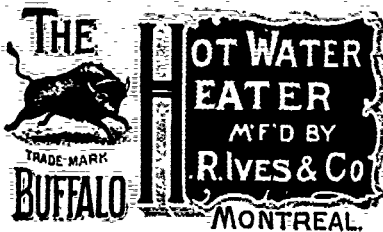
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Will the boys only read the following. It is reversed in order that the young ladies may not be tempted to read it.

To show how foolish girls will be.  
 To show that it isn't meant for them.  
 To see just the thing they're sure to see.

**A PARADOX.**

It's hard to write jokes for a paper,  
 But what is more deeply deplored  
 Is, in order that you'll not be wearied,  
 You have to be one of the bored.

—Princeton Tiger.

**HE CHEWED.**

Some suspicious marks around his chair put the Baccyphobe professor on the scent, and down he bore upon the offending youth "Quid est hoc?" he demanded, pointing to a suspicious looking roll beneath the student's chair. The angry spot died from the professor's brow as the youth blandly responded, "Hoc est quid."

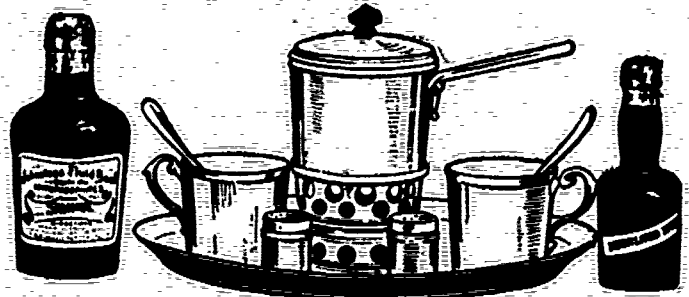
A freshman with a young maid sat  
 Beneath some shady trees,  
 He gazed into her winsome eyes,  
 And longed her waist to squeeze.  
 "All flesh is grass," at length he sighed.  
 The maid replied, "How true,  
 As all must know who've sat beside  
 A yap as green as you."—Ix.

She was not acquainted with the Roman pronunciation which sounds "V" as "W" and "C" as "K," so when the professor of Classics said "velocissime" she blushed and looked confused and timidly replied, "wouldn't your wife object?"

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## A LAMENT.

With spirit weary and worn,  
With eyelids heavy and red,  
I always sit in the midnight hour  
Cramming full my head.  
Grind, grind, grind,  
Far into the hours of night,  
Trying my very best to find  
The translation that is right.

Cram, Cram, Cram,  
Till the brain begins to swim,  
And cram, cram, cram,  
Till the eyes are heavy and dim;  
Latin, German and French,  
How grievous all of them seem,  
And though my head begins to nod  
I mutter them on in a dream.

Cram, Cram, Cram,  
In the dull November light,  
And cram, cram, cram,  
When the weather is warm and bright.  
It makes not a bit of difference,  
The spring comes on apace,  
The dreaded hours are drawing near,  
Exams stare me in the face

Oh, for but one small hour,  
No matter how short timed,  
No blessed leisure for games or fun  
But only time to grind  
For only one short hour,  
To be as I used to be,  
Before I dreaded the name "exam,"  
When all my time was free'  
—An Unfortunate.

There was a young lady named Perkins,  
Who simply doted on gherkins.  
She used an X-ray,  
And since then, they say,  
She has pictured her internal workin's,  
—Vassar Miscellany.

Those who are called upon to spend a  
weary half hour in cutting the edges of  
a book would do well to take refuge in  
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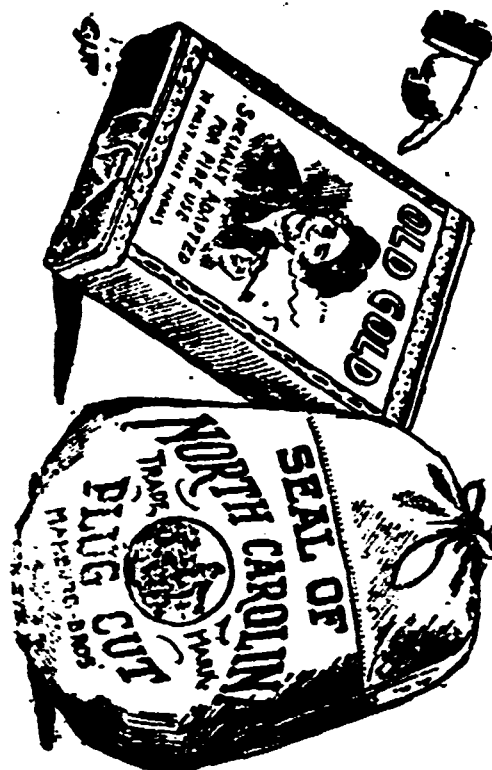
# SKATES

## HOCKEY STICK HEAD- QUARTERS.

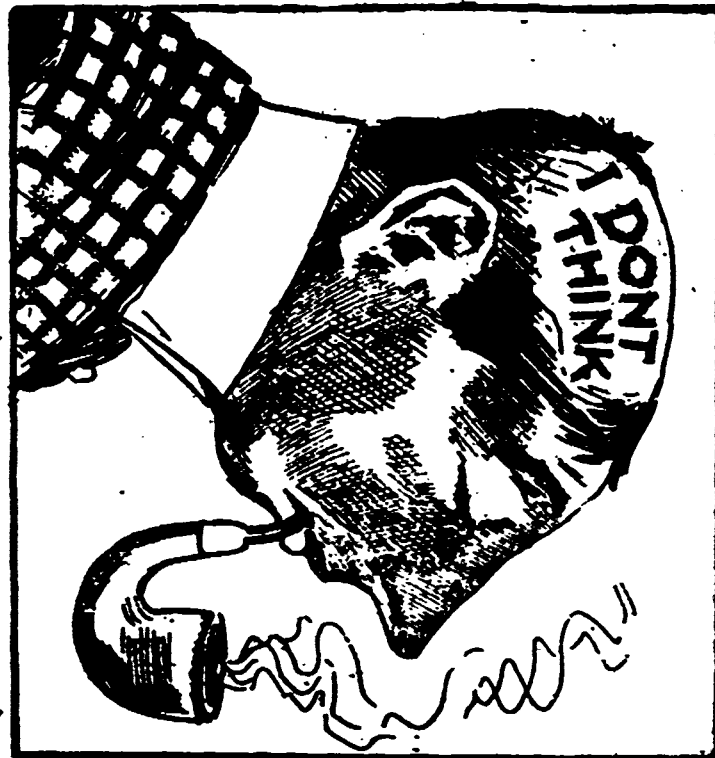
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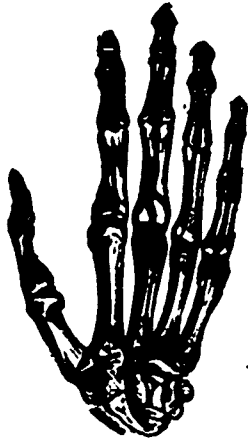
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