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It will be greatly to the advantage of the GAZETTE for Students to patronize our advertizers.

It is quite possible under the present system for a student to waste five-sixths of his term, and yet make a good standing at the exams. Such, however, in our opinion, derive the smallest possible benefit from a college course. The step recently taken at Cornell tends to minimize this system of "plugging" by making the student do some honest work during the term, however much averse to it he may be. While the work may not be so fairly judged by oral exams. from day to day, yet the knowledge that each day's work in its measure decides his standing, will be, to even the laziest, a spur. Situated as we are here, during the first part of the term the dreadful day is too far off to terrify us, while near the end we find so much work on hand that the more timid are deterred from "grinding" by the mere sight of such mountains of difficulties. Hence it is we so anxiously await the result of this innovation at Cornell. If it be proven more successful than our old system, how can the adoption of it be put off by the powers that be, here? But taking things as we find them, to one and all we wish success in the coming encounter at "Philippi."

CARDINAL NEWMAN.

JOHN HENRY NEWMAN may well be ranked among the great minds of the nineteenth century. His name is one with which we are all familiar. Few have possessed and cultivated greater abilities; and in certain departments of thought and life few have made their influence so powerfully felt. The fact that the Cardinal has been the subject of much unfavorable criticism, and that his life has extended over nearly four score years and ten of our own century, probably awakens within us a keener interest and curiosity to enquire into his character and works. The proper position to be assigned to him among the notables of the time may be a difficult matter for us to determine. It may indeed be of little importance. But after a careful study of the man from an unprejudiced view-point, we certainly cannot fail to recognize in him features that may worthily lay claim to a high and honorable place. The character and conduct of very few men of the recent past have been subjected to a severer criticism; not many have suffered more from the adversity of public judgment; and few have had more profusely showered upon them the favoritism of fame and fortune.

When we consider, however, the attitude assumed by Newman in the great religious movement of his day, the prominent part he played, and the position he arrived at as the outcome of it all, we are not surprised at the estimation in which he is popularly held. But true though it is that the ecclesiastical arena has proved to be a most suitable sphere for the exercise and development of his splendid talents, there are other channels through which his genius has found none the less an abundant expression, and well deserve our attentive consideration.

Greatness is very frequently limited to one or few capacities. Eminent men as a rule are specialists. But not so is it with Newman. He is a player of many leading parts. Besides having attained to the front rank of English preachers and religious leaders of the day, he has won for himself an eminent position as a teacher, and contributed very largely to the prose and poetic literature of the English speaking world. To the consideration of each of these phases many pages might be devoted. An extended discussion here, from an ecclesiastical standpoint, however, would not only be unbecoming, but probably followed by little profit. I wish therefore very briefly to draw attention to two other aspects of his life in order that, apart altogether from a theological outlook, we may catch at least a passing glimpse of the man and view him in the true light of what he was. Let us briefly consider him as an *author* and as a *man*.

Newman's prominence as a literary figure is largely due to the nature of the sphere in which his lot was cast. He was born and bred in an atmosphere of learning and refinement. Inheriting a disposition well suited to his environment, and under the careful training of a gifted parent he had cultivated in early boyhood an intense love for study, and an impulsive desire for the acquisition of intellectual and spiritual truth. His university course at Oxford was an illustrious one. He became very popular and the great possibilities which he possessed received the recognition and attention of many persons of note. It was not however till later years that he became famous as a writer, although the literary finish of the University Discourses, (the work of his early life) was the first to attract the public gaze. As we might expect his writings have met with much unfavorable criticism. But whatever difference of opinion may exist with regard to the content of his literary productions, Newman's style unmistakably calls forth universal admiration. The rationalist may jeer at the Cardinal's pulpit exhortations; ecclesiastics may frown or smile upon him from their respective standpoints, and the prejudiced may hurl their darts at his character, but when viewed in the light of an author, the rationalist, ecclesiastic and prejudiced all unite in a hearty recognition of his literary power—all differences are for the moment hushed.

Varied as his style is, according to the theme on which he dwells, it is always good, and vividly portrays the character of its author. In general the style is charming and unique. He contributes nothing of a low order to the pages of literature, but everything that proceeds from him has a peculiar finish which forcibly bespeaks the work of a Master's pen. The first writings, as I have intimated, which brought him any fame were the Discourses delivered before the students of St. Mary's at Oxford, while he was yet within the pale of the Anglican Church. In these, which form quite a factor of his published works, we have certainly a high standard of English prose. The style is at once uniform and magnificent. Every page is characterized by a symmetrical beauty which few, if any, of our English writers have as yet excelled. In tone elevated and pure, in diction choice and unrivalled, apart from their depth and sublimity of thought, these discourses possess a winsomeness and virtue which cannot fail to please the most fastidious mind. It is here, I think, that we have exhibited in best form Newman's imaginative powers. But sublime as his writings are he never loses himself or soars to an unseen height in uncontrollable passion. The reader is not suddenly tossed upon the crest of a surging billow, to be plunged as quickly to the depths and rise again but the thought glides steadily onward like a bark upon the bosom of a stream "too full for sound and foam." A gentle

ripple sparkling in the sunlight of truth attends us all the way making the whole enchanting and rendering anything like dull monotony impossible.

Turning for a little to the Cardinal's famous "Apologia pro Vita Sua," we find here every variety of his style. By many this is regarded as the best of his productions. In many respects it may be and draws special attention from the fact that the author in it seeks to vindicate his own course of conduct, and gives to us a history of his religious opinions. At any rate the "Apologia" is far from being the least interesting, and here more than anywhere else we get a clear view of the *man*. Throughout his whole works, and particularly in the "Apologia," Newman deeply impresses us with a wonderful modesty and simplicity. There is never an attempt to be ostentatious. He is wholly unpedantic; and it is no doubt for this reason as much as any other that his writings have reached the popularity they have. The most forcible arguments are expressed in an easy but most telling manner. His meaning is always clear, and though the paragraphs here may not possess in such high degree the literary perfection of the Discourses, there are many that may truly be called classic. The frequent change of style too to suit the vein of thought adds a new interest to the work. At one time he attracts us by the masterful use of logic, and his controversial abilities shine forth in all their splendour; at another we feel transported as he narrates some striking incident; or again we are hushed to silence by his words of tenderness and touching pathos.

Whatever comes from the Cardinal's pen bears the inimitable stamp of his own personality. We feel that we can always depend upon its genuineness—that it is Newman speaking Newman's thoughts, always saying what he means and meaning what he says. He speaks not because he must say something, but because he has something to say; and whatever he presents to us is clad in a robe most suitable for the occasion.

Many quotations might be given as illustrations of what has just been said, but I must not encroach too largely upon your space. Allow me, however, to make one selection from the Cardinal's "Idea of a University," where we have well exemplified the characteristic vigor, fluency and lucidity of his style and thought. In this admirable volume which should be digested by every collegian, Newman treats of the functions of a University in nine exceedingly interesting discourses. In the fifth, where he deals especially with the subject of "Knowledge its own End," he says:

"I am asked what is the end of University education, and of the Liberal or Philosophical knowledge which I conceive it to impart; I answer, that what I have already said has been sufficient to show that it has a very tangible, real, and sufficient

end, though the end cannot be divided from that knowledge itself. Knowledge is capable of being its own end. Such is the constitution of the human mind, that any kind of knowledge, if it be really such, is its own reward . . . Knowledge is one thing, virtue is another; good sense is not conscience, refinement is not humility, nor is largeness and justness of view faith. Philosophy, however enlightened, however profound, gives no command over the passions, no influential motive, no vivifying principles. Liberal education makes not the Christian, not the Catholic, but the gentleman. It is well to be a gentleman, it is well to have a cultivated intellect, a delicate taste, a candid, equitable, dispassionate mind, a noble and courteous bearing in the conduct of life; these are the connatural qualities of a large knowledge; they are the objects of a university; but still I repeat, they are no guarantee for sanctity or even conscientiousness; they may attach themselves to the man of the world, to the profligate, to the heartless—pleasant, alas, as he shows when decked out in them. Quarry the granite rock with razors, or moor the vessel with a thread of silk; then may you hope with such keen and delicate instruments as human knowledge and human reason to contend against those giants, the passion and the pride of man."

Newman's genius however is not confined to the realms of prose. He is a true poet; and his verse possesses a rare beauty and charm which can only be appreciated by an intimate acquaintance with it. Though "his lyre has few notes," they are indeed sweet and pure and lofty.

In the "Dream of Gerontius," Newman's poetic genius reaches its culminating point. Here it is that his fancy soars to its loftiest height and gives to us an ornament of English verse. Considering it, as we are, from a purely literary point of view, this poem is deserving of our highest respect. To fully appreciate its worth, to be touched by the devoutness of its spirit, to behold its rare beauties, and to be influenced by its charms, each of us must read it for himself. The whole poem gives forth an odor of sanctity and imparts a hallowed influence which holds us spell-bound to its close. We are carried far from earth into

"A world of signs and types,
The presentation of most holy truths,
Living and strong"

and there with the Guardian Angel as our guide, have revealed to us Newman's conception of "what eye hath not seen nor ear heard." As an instance of descriptive and imaginative power, of delicacy of expression and acuteness of thought, this production has few equals. How sweetly reverent are the angel's songs! How impressive are the Guardian's words as he nears the Throne and delivers up his charge!

I may quote two short passages which, I think, well exemplify the poet's power and give the key-note of the whole verse:

Oh man, strange composite of heaven and earth!
Majesty dwarfed to baseness! fragrant flower
Running to poisonous weed! and seeming worth
Cloaking corruption! Weakness mastering power!
Who never art so near to crime and shame,
As when thou hast achieved some deed of name.

* * * * *
Now let the golden prison ope its ga'es,
Making sweet music, as each fold revolves
Upon its ready hinge. And ye, great powers,
Angels of purgatory, receive from me,
My charge, a precious soul, until the day
When, from all bond and forfeiture released,
I shall reclaim it for the courts of light."

From what has hitherto been remarked, possibly some idea has been already formed as to my judgment of Newman as a man. In this connection we are not surprised to find almost infinite diversity of opinion. Some laud him to the skies and bend the knee in reverent adoration; others regard him with contempt, and shower upon him such scornful epithets as "faithless free-thinker" and "fallen lucifer." If words and works are any index of human character, we cannot regard such positions as other than extremes—the attitude of the former extravagantly absurd, the criticism of the latter, the rash utterances of a prejudiced mind. Newman's character is mirrored in his works. To know him we must read him. If the *style* is the *man* (and in large measure I think it is), we have in Cardinal Newman a magnificent character, a strong and noble spirit. Behind every word he utters we feel that there is the man himself who has the full courage of his own convictions. The oft repeated accusation of insincerity is unjust and cruel. I believe that he was always intensely sincere in whatever cause he advocated or denounced. Sincerity is rather the outstanding feature in his character. He is thoroughly genuine too, earnest, spiritually-minded and urbane. In the most energetic controversy we are impressed with the fact that we are dealing with a gentleman. Devoted student as he was, he was no hermit; for listen to what he says himself of his relishing love for true friendship and human society: "Given the alternative of a University and social life without study, or study without social life, and I should unhesitatingly declare for the former." Formation of character was in his sight of far more value than a mere storage of the mind, or the exhibition of a theory of how to live; and probably few have lived up to their principles so thoroughly. Say what we will, or view Newman from any standpoint we please there is a fascinating influence about him which we cannot resist; and this magnetic attraction lies more perhaps in what he was, more in the open book of his own life

than in the volumes which he wrote, and the deep things which he taught. Much however as I see to admire in the Cardinal's life and character, far be it from me to say he never erred. Nor can I seek to justify what I regard his false step taken in 1845. He had his faults—grievous ones. But with all his faults we love him still. He has left behind him a monument which will perpetuate his name while the English language exists; and let us in recognition of our esteem and admiration of his genius, cull from his own garden-plot of verse one fragrant flower to place upon his grave—a blossom so expressive of the man:

"Let others seek earth's honors; be it mine
One law to cherish and to track one line
Straight on towards heaven to press with single bent,
To know and love my God and then to die content."

G. E. R.

TO DETROIT AND BACK.

STUDENTS are well known not to be the earliest of risers. With little credit to myself let it be said that I claim to be no exception. So that I took the precaution to have an alarm clock awake me at the early hour of six on the morning of Wednesday, February 21st, for on that day began the journey—some of the impressions of which are given in the present article.

I had been appointed to represent our college at the Second International Convention of the Student Volunteer Movement, to be held in the far distant city of Detroit. I had never before been so far from home, so that it was perhaps with somewhat of expectation and excitement that I stepped on board the *Halifax*. I was not afraid of being seasick, for had I not come all the way from Newfoundland? And to some people that seems such an enormous distance from Nova Scotia.

We quickly sailed down the harbor. Point Pleasant was passed, and our noble college building was hidden from view. At the first we skirted along a rocky barren-looking coast, almost without habitation. Now and again a small village, with a church or chapel in its midst, became visible at the head of a small bay or cove. On each jutting headland stood the trusty lighthouse ready to give it warning and guiding light to the harbor-seeking mariner.

My fellow passengers numbered, as far as I could judge, somewhere about thirty. There were some who came aboard, whom I saw not again from the time the ship left the wharf, until the bow touched the pier at Boston. But others with braver hearts walked the deck boldly, until one by one they were fain to seek the berth below. One lady I particularly noticed. With firm step and determined countenance she kept on her journey up and down the whole length of the promenade

deck. Her companions had disappeared, and she alone of her sex, with some others—presumably of an equally admiring disposition with the writer—remained above. But she, too, after a little disappeared, and I thought that I was a fine sailor to be able to keep up my walk. But alas! My conceit had a fall. Another hour had scarcely passed before I too sought a reclining posture in the saloon below, and with somewhat of a mean pride, I took care to leave the deck when no one was looking. That I was all right again the next morning was evidenced by the breakfast I ate. But as people never like to talk about their large appetites, I had better pass on and say no more. There only remained now a couple of hours before we would be in Boston. Those were quickly passed by a big discussion which arose between a Canadian and a Yankee, regarding the merits of their respective countries. The Canadian was a Halifax man, and wore the red and black colors, against which Dalhousie has so often fought; but to his credit be it said that he upheld his side manfully. There was a true patriotic ring about his words which made one feel proud that he was a citizen of young Canada. Everything that the two countries possessed was discussed—railways, farm-lands, boodling-politicians, hotels, eatables, soldiers, fortifications, and even the policemen! I thought they would get tired talking so much. But they kept it up for fully three hours. When it shewed signs of lagging, a judicious word by one of the admiring audience would send it off again. The entrance of the *Halifax* into Boston harbor at last put an end to it.

* * * * *

And so this is Boston—the so-called Athens of America. I wonder if the streets of Athens were any wider and any straighter than those of Boston. Though I suppose that the resemblance consists in something other than narrow crooked streets, and such material things. I must confess that I was at first somewhat disappointed by the appearance of the city. The magnificent entrance to the harbor, and the gilded dome of the State House glistening in the noon-day sun, would lead one to expect better things. And then some of the Americans talk so much. They never seem to tire of telling you of their magnificent streets, how broad they are, how straight they are, etc. Perhaps I did not make enough allowance for this kind of talk, else I had not been so disappointed.

But after all Boston is not a bad place, and I left it much more pleased with it than when I entered. Altogether I was more than a week there, and in that week I did as much sight-seeing as one possibly could in such a short space of time. Perhaps I ought not to give my impressions so plainly. But yet I am writing for students and in a student's paper, and so surely can say what I think. Besides I am afraid that all I

may say will not carry such weight as to offend any whose eyes may rest upon these words. I have a good deal to say in praise of Boston. It has some magnificent buildings. I went through the Art Museum and viewed with interest the splendid collection of sculpture, extending in age from the first period of Greece down to the present time. The old warriors of the days of chivalry, of whom we have heard so much in our Third Year History Class, were there in their full armor, seemingly as ready as ever to fight for the honor of their fair lady. I am told that the exhibition of paintings is as nothing compared with that in New York, yet to me it appeared very fine indeed.

Near the Art Museum there is the new Public Library. It is not quite finished inside, but yet is of such a degree of magnificence as almost to dazzle one who has been used only to plainer buildings. In the way of beautiful churches there are two near by—Trinity church, so well known everywhere because of the late Bishop Brookes' connection with it, and the new Old South Church, almost a rival to the former in beauty, and exceedingly interesting because of the romantic history of its present talented pastor.

The Boston people are all very musical. The Boston Symphony Orchestra, which I had the good fortune to hear, is justly celebrated over America. Good opera companies do a large business. Music even seems to have taken the place of preaching in the church services. At one service which I attended there were two soprano solos, two bass solos, two violin solos, and an address on "Patriotism," fifteen minutes long. Of course all services are not like that, but yet that is the tendency. The plea is that they want to get the people, and without doubt they get them all right.

At Harvard I saw two old Dalhousians, who took high honors both on the foot ball field and in their college courses. K. G. T. Webster is still remembered here by his many friends, and the hearty welcome that he gave me proves that they are not forgotten by him. And who is there in the whole College who does not know J. D. Logan? He is just the same as ever—with the exception of the long hair which more becomes the Philosopher's appearance. I believe that there are several others from our college at Harvard, but with the exception of those mentioned above and McKeen, I did not see them. I received a very pressing invitation to attend the Canadian Club, and would like to have done so, but had to decline because of another engagement.

* * * * *

From Boston to Detroit is a distance of 750 miles. Leaving Boston at 2 p. m. we arrived at Detroit at 9.25 the next morning. Our route took us through Springfield and Albany, and thence by the famous New York Central Railway through

Troy, Utica, Syracuse, to Buffalo; then by the Michigan Central across into Canada, along the southern part of Ontario to Windsor, across the river by a transport to Detroit.

Detroit is a vastly different city from Boston. There is little or no irregularity about it. The streets intersect at right angles, are broad and well paved. There seems to be no scarcity of room. While it contains but a little more than half the number of people that Boston does, yet I should think that it covered a greater area. Except right in the business part of the town there is no crowding. If a person wants to build a house there is plenty of room a couple of miles out. Electric cars will take you there in a few minutes. And so it is that where farms existed (if we can speak thus of farms) a dozen years ago, now there are stately mansions and comfortable dwellings. You do not see the solid blocks of residential buildings four and five stories high that you do in Boston: instead the residences are mostly detached. A plot of grass in front and around each one gives the appearance of a country town rather than a bustling city. The growth of its population, like that of a great many western cities has been remarkable. Twenty years ago it was only one third what it is now. At present it numbers not less than a quarter of a million.

The Detroit people take a pride in their city—and justly so. They spare no expense in improving the beauty of its appearance. They claim it to be one of the most beautiful in the whole Union, and they are determined that no other city shall surpass them in this respect. I have already spoken about their streets, and the avenues lined with shady trees. The Boulevard, from one hundred and fifty to two hundred feet wide and twelve miles in length, surrounds the city at a distance of about three miles from its centre. Belle Isle Park with its connecting bridge cost only a few dollars short of one million. This island was originally known by the euphonious name of Hog Island. Mr. Pig was sent there to clear off the rattlesnakes—a work which his master did not care to be engaged in. Subsequently the marshes were drained, canals were dug, lakes formed, rustic bridges built, trees planted, and the island assumed its present beautiful appearance.

The Convention of the Student Volunteer Movement was held in the Central Methodist Episcopal Church. I have already given a report of this Convention to the students, and will here mention but a few salient points that may be interesting. The total number of *registered* students was 1187. Add to this speakers, missionaries, and Board representatives, and the number that attended reaches 1500. The number of educational institutions that sent student delegates was 294, of which 35 were Canadian. Mount Allison, Acadia, and Dalhousie were each represented. Great Britain sent a delegate in the person

of Mr. Donald Fraser, of Glasgow University. This was, by two to one, the largest student convention ever held in the world. And it is significant to note that the cause which drew so many students together was missions. Nor did they come only from the Arts and Theological Colleges. 44 Medical, 2 Law, and 3 Agricultural Colleges sent representatives. The meetings were so largely attended that overflow meetings had to be held in two of the other churches at the same time. Some of the world's best speakers, such as Dr. A. F. Pierson, Dr. A. J. Gordon, Robert E. Speer, and Rev. J. Hudson Taylor were present, and addressed the Convention.

It may be interesting also to note that one of the wealthiest men in Michigan publicly opened his new palatial residence on Woodward Avenue by giving a reception to the delegates and members of the Convention. It is needless to say that we all thoroughly appreciated the kind thoughtfulness of Mr. and Mrs. Whitney.

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I left Detroit at 9.40 on the morning of Tuesday, March 7th. At ten minutes to five in the afternoon we had arrived at Niagara Falls. I have heard a good many persons say that they were disappointed when they saw these falls, but I cannot see how they possibly could be. My expectations were far surpassed. The volume of water that came dashing over the precipice; the spray rising far above the falls like clouds of steam; the roar of the waters never ceasing; the island that divides the two falls, the only thing that can resist the mighty current; are all such that once seen or heard they can never be forgotten; and below the water is as smooth as would be a mill-pond—not a ripple nor bubble to tell of the mighty downfall until about a mile further down the rapids break forth.

Three bridges cross the ravine just below the falls. The first suspension bridge is for foot passengers and carriages. From it you get the front view of the falls. A mile below this there are the two railroad bridges—the suspension bridge of the Grand Trunk, and the cantilever bridge of the Michigan Central. The American town of Niagara Falls is just beyond the bridges. I have been asked how it was that I did not bottle up some of the "roar" of Niagara, and bring it along to be used on Convocation day. But seeing that I have already incurred the stern displeasures of our worthy President by presuming to absent myself for three weeks during the college session, surely I would never dare to increase that displeasure by making any addition to the noise at Convocation.

From Niagara to Boston—a trip to Fall River and back—an uneventful voyage in the S. S. "Halifax," and on Sunday evening, March 11th, I arrived once again at Nova Scotia's capital. The clasp of welcoming hands tell me that my journey is ended.

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Ended—yes, but not as to results. The President was kind enough to inform me before I started that there was absolutely no hope whatever of my making any classes. And he even hinted that worse things might befall me. I suppose he meant “plucks,” but I had not the heart to enquire. Well I’m sorry about the classes. But perhaps what I have learned on my trip will more than make up for any loss in that respect. Regarding the “plucks,” I cannot be so resigned. I am far from being anxious to have one. A sup. in the fall is anything but pleasant to look forward to. So I can only hope that the “powers that be” will be somewhat merciful on all us poor unfortunates, and that in my case Dr. Forrest’s prediction will not be fulfilled.

And I have to thank the gentlemen who appointed me as their representative, and sent me to Detroit. It has been a journey of pleasure and profit from beginning to end. I feel that the little that I brought back is as nothing compared with the great good that I have personally received from it.

R. G. STRATHIE.

HOLY CROSS DAY.

ONE of the most remarkable characteristics of Browning is his ability to understand and depict the inner nature and sentiments of all classes of people. Now he portrays the musician who discovers that the harmonious sounds which he calls forth from the organ do not die, that their good is immortal; now he presents the painter who fails because his work, technically perfect, wants soul; at one time he introduces us to a bishop revelling in a combination of ecclesiastical pomp and classical beauty, but withal devoid of spirituality, and filled with envy and malice even when dying, at another time to a humble child that sings:

“God’s in His Heaven,
All rights with the world.”

If the reader be familiar with the poem “Holy Cross Day,” he may lay this article aside, or if not familiar with it, provided he will turn to his Browning and study the twenty stanzas, I shall be well pleased; but in case he have no copy at hand, or in case he think Browning obscure and tedious, I hope that the following lines of suggestion may be of benefit.

In “Holy Cross Day,” we see several sides of the Jewish condition, social, moral and spiritual. The underlying fact of the poem is, that the Jews in Rome were compelled to attend church at least once in the year on “Holy Cross Day.” Browning quotes from the diary of the Bishop’s secretary, A. D. 1600, to show the spirit of the Church of Rome, and the poem is devoted to the Jew’s side of the question. The introduction

presents a motley crowd ready for church, the well-dressed mingled with the slip-shod, but the whole company are described in words which indicate the vulgar character of the mass. For example, the word “smug,” which is not in common use, denotes a vulgar attempt at fashionable fastidiousness.

“Fee, faw, fum! bubble and squeak!
Blestest Thursday’s the fat of the week.
Rumble and tumble, sleek and rough,
Stinking and savory, smug and gruff.
Take the church road, for the bell’s due chime,
Gives us the summons,—’tis sermon time.”

In the church the crowd is packed as only an inquisition could pack it, and as only Browning could describe it, when the bishop arrives, a man represented by one of the Jewish congregation in quite different terms from those that would be used by his secretary:

“Bow, wow, wow—a bone for the dog,
I liken his Grace to an acorned hog.
What, a boy at his side, with the bloom of a lass,
To help and handle my lord’s hour glass!
Didst ever behold so lithe a chine
His cheek hath laps like a fresh-singed swine.”

These words by a man to whom dogs, swine and shaven faces were objects of special abhorrence!

Then comes the description of “the doomed black dozen,” five of whom were thieves, and seven beggars, and one that had been converted four times already.

The narrator, in an ironical manner, professes to himself that he will tell the bishop that a word just spoken has gone to his heart, but with what scathing sarcasm directed against the bishop’s private character he does so.

So far the poem depicts the low, base, sordid Jew, and that side of his nature to which alone the allurements of the church appealed, the desire to be free from within, to be free from the exactions of so-called Christians, the greed of gain, or the hope of shelter from just punishment. But now comes a serious charge against the travesty of Christianity displayed by the Church of Rome. This section ends with these words of fire:

“It grew, when the hangman entered our bounds,
Yelled, pricked us out to the church like hounds,
It got to a pitch, when the hand in deed
Which gutted my purse, would throttle my creed.
And it overflows when, to even the odd,
Men I helped to their sins, help me to their God.”

The poem continues in a style elevated and measured quite different in tone from that of the earlier portion. It brings before us the pious and philosophical Jew devoted to his religion, but not so narrow as to be unable to admire Christ’s character. He is a man who feels even that Jesus of Nazareth may perchance have been the Messiah that was to come, and he appeals

to him against those who maintain him in word but deny him in deed :

" God spake, and gave us the word to keep,
Bade never fold the hands and sleep
'Mid a faithless world—at watch and ward,
Till Christ at the end relieve our guard.
By His servant Moses the watch was set,
Though near upon cock crow, we keep it yet.

" Thou if thou wast He, who at mid-watch came
By the starlight, naming a dubious name,
And if too heavy with sleep—too rash
With fear—O Thou, if that martyr-gash
Fell on Thee coming to take thine own,
And we gave the Cross where we owed the Throne.

" Thou art the Judge. We are bruised thus
But the judgment over, join sides with us.
Thine too is the cause ! And not more thine
Than ours, is the work of these dogs and swine,
Whose life laughs through and spits at their creed,
Who maintain Thee in word, and defy Thee in deed."

Browning does not ignore the mean, the despicable, and the low in the Jew, but he also sees the noble, the sublime. I have chosen this poem as the subject of a few brief notes, not because I think it Browning's best by any means, but because I believe it is less read than many others not superior to it.

'77 IN KINGSTON.

WOMEN AT PARIS UNIVERSITY.

EASE OF ENTRANCE—AN AMERICAN GIRL'S EXPERIENCE—HOW THE OBJECTIONABLE ARE EXCLUDED.

Paris is the paradise of students, and the University of Paris may be called the paradise *par excellence* of the woman student. It is open to her on precisely the same terms as to men. A diploma from a college, or from a proper preparatory school, or an examination at the university itself, is all that is necessary to admit her to an equal and acknowledged place among the thousands of other students, male and female, on its rolls. Indeed, if she is not studying for a degree, she need not present any testimonials of fitness at all, but may follow any course of lectures or as many courses as she may chose without any preliminaries whatever, and with no more trouble than finding out where the lecture-rooms are, and walking into them, entails. Scores of women, many of them elderly, some even very old, follow the courses in this way, making up, anonymously as it were, their lack of early training, and getting for themselves at least an idea of the higher education they hear so much about.

This is particularly the case at the Sorbonne proper (the original university) and the College de France, where the lectures

on literature, language, history and the like are given. Here the women, both regularly matriculated *étudiantes* and the simple listeners above described, flock in such numbers that the more popular and "ornamental" courses, as, for instance, the History of French Literature in the Eighteenth Century, or "Le Romantisme français et allemand," or "L'Histoire de l'Art en Grèce," are sarcastically called by the angry male students who find themselves crowded out of the best seats, or out of the room altogether, *Cours des Dames*. Often it is the lecturer rather than the lecture that attracts. A brilliant, eloquent speaker, a striking or interesting personality, almost always gathers the women about him by the dozens. Even in such courses, however, as the lectures on psychology of Prof. Ribot (editor of the *Revue Philosophique*), women, old and young, form a large majority of the *assistance*. Many of them are, of course, earnest and capable students, but many others, the no longer young French women, are not, and the real "woman student" herself cannot but consider them queer characters for a class-room. Yet there is a pathos about these belated ones too; their presence expresses a need, the opportunity to gratify which has come too late. It should also be added that they have their male counterparts to bear them company. The *bemoostes Haupt* male as well as female, flourishes in these free Paris lectures, which any beggar from the street may enjoy if he will,—and he sometimes does of a cold and stormy winter day, for the *salles de lecture* are nicely warmed.

This loose and liberal management of the university lectures, though a great advantage, a blessing even, to many, as we have seen, is a very serious disadvantage from a scholarly point of view, for by admitting such a mass of unwinnowed mediocrity—it is not only the women who are referred to now,—it lowers the whole standard of instruction. The lecturer who wishes to have his *salle* filled—and what lecturer does not?—is often led into popularizing and embellishing his "style" at the expense of his stuff. To a student coming, as the writer did, from a German to the Paris University, this fact cannot fail to be strikingly apparent. There is less earnestness, less depth, less everything that is really worth hearing. Of course, there are profound scholars among these professors of the *cours publics de Paris*, men who have a great deal to teach, and who will not, in imparting it, water their intellectual stock with catching phrases and *jeux de mots* to tickle the general ear; but they are very apt to be left to dispense their unadorned learning to empty seats. An amusing experience related to the writer by the American woman who was the heroine of it is a good illustration of this :

She was a retiring little person, without any pretensions whatever to scholarly attainments, and no ambition in that

direction. Having chanced to hear, however, through a professor friend, a great deal about a certain distinguished Orientalist who lectured on the ancient Eastern languages at the university, she concluded to go once and hear, or rather see him. Overtaken by a storm one day in the vicinity of the Sorbonne, she bethought herself of this, and resolved to improve the opportunity if perchance day and hour should coincide. As it happened they did, and after considerable searching she found the *salle* assigned to him—up two flights of rickety stairs, in the oldest part of the old buildings. The room was dingy and very small, but there was a big stove in it, and close to the stove sat a dirty, bedraggled old woman who had evidently come in there to get warm. The only other person present was a fashionably dressed frivolous Parisienne, whose motive could be only curiosity. The American woman sat down for politeness' sake on a front bench, and a moment later the famous Frenchman entered; an elegant little old man, in full evening dress and pearl-colored kids, with the badge of an officer of the Legion of Honor in his button-hole. He looked through his glasses at the shabby woman by the stove, at the dainty *boulevardière*, and—addressed his lecture to the quiet little American on the front bench.

She, of course, followed him respectfully and as intelligently as she could, though his long citations from languages whose very names she did not know, were all alike Sanskrit to her ears. When he was through, he addressed her directly in the most kindly and courteous manner, telling her how it touched his heart to find a student, and a woman student at that, so deeply interested in his subject, and promising to advance her in it as far as he could before the semester was over,—it chanced to be in the early weeks of the winter term. She had not the courage to be ungraciously frank, and tell him that she was there only out of curiosity, and neither knew nor wanted to know anything about those horrible Eastern tongues. She tacitly acquiesced in his assumption that she was a student, and gave him her name and address when he asked them. Next day she received a package of books from him, his own books and rare editions of other works on his subject, and a scheme of study to be carried on in connection with the lectures she would hear from him. Of course, she felt obliged after that to attend his next lecture, when she was the only auditor, the *boulevardière* and the shabby old woman having vanished, not to reappear. And this went on from lecture to the end of the term, no one else ever coming in. For five months she slaved away at the subject she had been thus forced into, with the famous old Academician as self-constituted special instructor. "He was so lovely," she said in extenuation of her cowardice, "that I had not the heart to undeceive him." But she never dropped into another lecture at the Sorbonne just to see a distinguished man.

It is in the *cours publiques*, or "open" courses of the Faculté des Lettres that these peculiar and decidedly lax conditions more especially obtain. The *conférences*, which are similar in function to the Seminar of a German university, and the *cours fermés* are much more strictly regulated and are much more serious in themselves. Only matriculated students are admitted, at least nominally, but in reality the rules governing even these are not strenuously enforced, and almost any one wishing to do so may share in their advantages without the required matriculation. Particularly for foreigners is this the case. Both in France and Germany, if the native students themselves are to be believed, the foreign student gets round all such regulations more easily than the native. There is undoubtedly much truth in this statement; and for this reason, and others, a foreign diploma does not always represent as much as an equivalent degree from one of our two or three real universities. The name of it is often half the value.

In the more strictly technical schools, as law, medicine, the natural sciences, the conditions are quite different from the *entrez par où vous voulez* of the Faculté des Lettres, and the proportion of women falls at once. A year ago there was but one woman matriculated in the school of law to more than 2,000 men; and in the school of medicine there were about 150 women to over 2,500 men. The number of women auditors (*i. e.*, non-matriculated students) diminishes proportionately, owing to the greater difficulty of getting in. Yet even in these technical courses the door of entrance swings open with an ease unparalleled anywhere else. Many of the lectures, indeed, are free and open to the public, and they draw, though to a very much less degree, the heterogeneous crowds the literary lectures bring together. The laboratories, however, and the clinics of the medical school, are closed to all but authorized persons. Yet here too the rule does not always hold good, and any quiet, studious-looking woman, especially if she have a *serviette de notaire* under her arm, may walk into hospital or clinic without fear of challenge; and of course the surveillance is even less strict for a man. The clinic of the late Dr. Charcot, the famous specialist on nervous diseases at the Salpêtrière, was regularly attended by outsiders of many grades and callings, who followed with intense interest the *tragédie humaine* presented every Tuesday morning in the amphitheatre of the great hospital.

These being the conditions, it is a little odd, perhaps, that that all-pervading female element of Paris, the *demi-monde*, does not find its way in among the many women, more or less serious, who attend the university. It does not happen, however, though they swarm throughout the *quartier* of the schools; and from the writer's observation, it would seem that it is the male students themselves who see that it does not. One day at a lecture on anatomy, two such women came in and seated themselves quietly enough on the very last bench; but a student

down in front saw them and set up a shout, and another took it up, and then another, till finally half the men present were on their feet, yelling, hissing, howling remarks, and stamping their feet till the *demi-mondaines* rose in confusion and fled. Instantly quiet was restored, and the professor, who was waiting to commence his lecture, was permitted to proceed. There were twenty or more women, matriculated students and auditors, in the amphitheatre at the time, whose presence was no more noted than that of the men themselves. Against the women who have the right to be there, or who show by their manner that their object is the legitimate one for the place, the Frenchmen have no demonstrations to make, and—when there is plenty of room left for themselves—apparently not the slightest objection. Once only in the writer's experience was this rule broken, and then the reason was personal, or rather political.

It was at the time when the Franco-Russian friendship was beginning, and the French students were Russian-mad. While waiting for the professor to arrive, they would amuse themselves by singing, or rather shouting, the Russian anthem. They were doing this one day when a little Russian Jewess came in. She was a regular student, but she was a nihilist, too, and had but lately been arrested by the French police for complicity in some plot against the Czar. Of course the other students had heard of this, and they rose now as one man, hissing and yelling as they had hissed and yelled to drive the *demi-mondaines* out. But this little woman had a right to be there, and she stood her ground, very pale indeed, but unflinching, and looking steadily from one to another, till out of very shame they subsided into their seats, and left her to gain hers.

This was an exceptional occurrence. As a general thing, the French student conducts himself extremely well towards the women who study with him. He has accepted co-education, and, barring certain national and individual rudenesses which presumably he is not innately polite enough to be conscious of, his manner to his woman comrade may be said to be perfect. There is no attempt at gallantry, nothing to show that he thinks at all of her sex. In the dissecting-rooms and certain of the clinics, where co-education is put to the supreme test, the Frenchman shows himself in the best sense equal to it.—*N. Y. Evening Post.*

THE Philomathic Society acknowledges the receipt of the following books for the "Canada Corner": "Popery again Condemned by Scripture and the Fathers," by Thomas McCulloch, Pictou, 1810,—from Mrs. Harrington. "A Catechism on Praise," by Rev. Alexander Blaikie, Boston, 1850, and "Doctrine and Doubt," by Rev. S. MacNaughton, M.A., London, 1886,—from Miss Elizabeth Frame.

College Notes.

THE Philomathic Society held its last meeting for the session on the evening of March 22nd. There was an unusually large attendance. Not only did the students turn out in force, but there was also quite a number of "friends of the college" to be seen in the audience.

The attractive force was "An Evening with the Canadian Poets." The programme was a most interesting one, and as the evening wore on, those who had come with a feeling of doubt as to the true worth of our poets had their minds changed, and all left the meeting feeling that Canada has poets of whom she may well feel proud.

Papers on the four poets, Roberts, Campbell, Bliss Carman, and Lampman were read. These papers were on the following subjects:—"Roberts as a patriotic poet," "The Lakes," "Bliss Carman," "The Mother," and Canadian Love in "Among the Millet." These were prepared respectively by Messrs. J. D. Mackay, D. McOdrum, P. M. Macdonald, and Misses Jamieson and Lyall. The writers shewed that they had entered into the true spirit of their respective themes, and were able to convey to the meeting the same interest in the poets that they themselves felt.

The programme was prettily varied by a quartette by Misses Hobrecker and Muir, and Messrs. Macdonald and Yorston. That this was highly appreciated was shown by the way they were heartily encored. An additional charm was lent to this part of the programme by the fact that the music was composed by the talented musician, J. Herbert Logan, himself a Dalhousian.

The retiring secretary presented his report. He showed the object of the Society and the work that is being done. In speaking of the "Canadian Corner" in the Library, he said that during the session the society had secured twenty volumes and presented them to the library. The assistance of all the students was asked to aid in securing books by Canadian authors, or by other authors on Canadian subjects. By all taking an interest in this and doing what they could, a most valuable collection could be made.

He also reported that the work of the Philomathic Herbarium was progressing favourably. This year three collections were received and the best specimens mounted. The work for next session has been organized. Several of the students have promised to make a general collection of plants and, if possible, secure all the specimens in one division selected by themselves.

A COMMENDABLE practice exists in the Wharton School of Finance, connected with the University of Pennsylvania, of studying the institutions of municipal government as they are found in operation in the city of Philadelphia. As the result of these studies in 1893, the members of the Senior class prepared essays upon the different departments of the city government, and these essays have been condensed and published by the university in a volume of 300 pages.

Dallusiensia.

FRESHMAN (translating) : "For the country was only his fatherland on his mother's side !!!"

PROF. IN ETHICS CLASS : "Why do they send men to Dorchester? Is it not because they are rogues, thieves, pick-pockets, etc.?" "Yes, gentleman it is." (Commotion in back seat where it is found that Mr. Parker has fainted. *Pourquoi?* Because the Presbytery thought fit to send him to Dorchester last summer!

THE gentle evangelist of the second year was recently heard to say that it grieved him to the heart and made him weep tears of anguish to hear wicked Freshmen singing parodies of sacred songs. One parody which asserts that there is a cavity in the substructure of the ocean, was, he said, especially offensive to him. We hope the Freshmen will spare the sufferer's delicate feelings in the future.

"K-DD-Y DOTH A-WOOING GO."

There lives a man in our town,
His name is Douglas Keddy;
To take a spoon, each afternoon,
He never is unready.

He goes to call across the street,
Where his sweet "Dolly" dwells;
While hurtling from near houses come
Most hideous shouts and yells.

He walks thro' cake and chocolate,
He swears his love is deep;
He calls so oft, and is so soft,
That all the "pluggers" weep.

And thus they sing, "Long live the King,*
"And long live Dolly, too;
"But of Douglas K. we all do say,
"He's verdant thro' and thro'.

"Even a Freshman should observe
"That calling twice a day
"Is rather too strong to keep up long—
"Give her a rest we say.

"If absence make the heart more fond,
"(And in your case it's bound to),
"You'd better wait, till the pearly gate
"Swings open,—if not, confound you!"

PLUG ALLEY POET LAUREATE.

*King John.

I.

OF Fisher and of Reid
Sing the gory day's renown,
When to win love's sweetest meed
Each one whacked the other's crown,
And each one tapped his hated rival's nose.
Put their gloves upon their hands—
Then each hero rigid stands,
Sinews strained like iron bands,
Warlike pose!

2.

Like leviathans on shore
Lay their boots upon the ground—
While the eager lookers-on
Formed a circle all around;
Then upon their covered hands they proudly spat.
And their arms like lightning flew,
And the crowd excited grew,
Fisher turned from pink to blue,
Dread combat.

3.

But the President swift rushed
To anticipate the scene,
Angry, puffing, fiercely flushed,
Placed his mighty arm between,
"By the gods!" he sternly said "stop this fight,
This gymnasium which you see—
Source of vast expense to me—
Free from gore must always be—
Day and night!"

4.

Strait the crowd all blessed the chief
That he stopped their little fun;
But the heroes dumb with grief,
Fain again would have begun—
For more than life the fair one was to both—
But the chance of being fined
By the Faculty so kind
Made them both to peace inclined—
Very loath!

5.

So their reeking hands they hold
In a temporary truce,
But each one the other told
That his dogs of war he'd loose
If it chanced that out of doors they should meet.
But, as yet, the issue dread
Seem to hang upon a thread—
Who will live and who be dead?
Who will beat?

—*Sp. Poet.*

SERAPHINA.

(From the German of Heine.)

On the sea-shore, wide and silent
Shades of night are thick descending,
And the moon peeps through her mantle
Ear to whisp'ring wavelet lending:
"Yonder fellow, is he foolish,
Or a very far gone lover?
Glad with sadness, mad with gladness,
Doleful joys his features cover."

But the moon stooped low, and laughing,
With a silv'ry voice—you know it—
Said: "Yon is indeed a lover,
Foolish, too; and more—a poet."

DAVID SOLOAN.

New Books.

MODERN PLANE GEOMETRY. By G. Richardson and A. S. Ramsey. London and New York, MacMillan & Co.

This is a treatise of about 200 pages, small octavo, forming an introduction to more advanced works on the same subject. The authors have had a two-fold object in view, first to provide a sequel to Euclid, and secondly to afford a systematic means of procedure from Euclidean Geometry to the higher descriptive Geometry of Conics and of imaginary points. The syllabus of Modern Plane Geometry issued by the Association for the Improvement of Geometrical Teaching has been followed throughout, so that the book is described as "being the proofs of the theorems in" this syllabus. The authors are probably wise in judging that an analysis of the subject which is the result of the combined effort of English geometers, is likely to be better than an original analysis by any one or two.

The greater part of the book, viz., seven out of nine chapters, covering 140 pages, is devoted to the sequel to Euclid. Chap. I is occupied with fundamental conceptions. The next two with the Properties of a Triangle, which are very fully discussed, and Harmonic Ranges and Pencils. In Chap. IV, which deals with the Properties of a complete Quadrilateral and complete Quadrangle, the "principle of duality" is introduced. Then follow the Properties of a Circle and of two or more circles, and Chap. VII is an excellent Elementary discussion of Geometrical Maxima and Minima.

The last two chapters are devoted to the second object referred to above, and consist of a discussion of Cross Ratios, Involution, Reciprocal Polars and Projection, a knowledge of the elements of Geometrical Conics being assumed.

The proofs so far as we have read them are clear, and they are so printed that after they have been read the eye can take in the various steps at a glance. At the end of each chapter a set of problems is provided by which the reader may both test and develop the power which he has gained by his study of the chapter, and at the end of the book a chapter of miscellaneous problems is furnished for the same purpose. These problems seem to be well selected, and number 320 in all.

The mechanical execution of the book has all the excellencies characteristic of the Messrs. Macmillan's publications.

Law Department.

It is very amusing to the student of law, to hear the remarks of non-professional persons in regard to the legal fraternity. The gusto with which they discuss the question whether or not it is "possible for a lawyer to be a good man," is especially entertaining. "An honest lawyer" seems in the unenlightened mind of the general public to be indeed a *rara avis*. And "Woe unto ye lawyers," is quoted as meaning eternal destruction to all barristers of the Supreme Court. Extortion and avarice are looked upon as essential traits in the character of all legal lights, and absolute theft is sometimes considered as part of the business.

How a lawyer looks after the interests of the oppressed, makes peace between contending factions, adjusts the business of those too careless or too ignorant to maintain their own rights, translates ambiguous agreements to do justice to all, and after a life of toil and anxiety, and labor on the behalf of others, finally dies of over-exertion, without more than money enough to pay funeral expenses, a martyr in the cause of honesty and right, are never recounted. When the cause of the poor and despised criminal is espoused, so that justice and not oppression may result, and the solicitor pays the costs out of his own pocket, not a word of commendation is heard. When business is transacted for those incapable of doing for themselves, and the envy, malice and hatred of the persecutor are hurled back upon him, no praise is ever bestowed, for the champion of right is a lawyer. The mere fact that one man is benefitted and befriended in law, makes another man an enemy, and we say our say in the famous quotation, "Thank God for our enemies."

MARRIAGE WITH DECEASED HUSBAND'S BROTHER.

AMONG the many questions relating to marriage, few, if any, have caused more general interest than that concerning marriage between a man and his deceased wife's sister. This question was finally settled for Canadians by a Dominion Act, passed in 1882, which legalized the marriage between a man and the sister of his deceased wife. Now, we may ask, if a man may legally marry a sister of his defunct spouse, what matrimonial

intentions may he entertain towards her other relations, and also in what position is a woman placed who contemplates replacing the former partner of her joys and sorrows by one of his name and blood.

With regard to relations of a deceased wife, for instance, an aunt or a niece, the question is of little practical importance as, in the majority of cases, disparity in age will prove a barrier to even the most romantically inclined. Should such cases occur, however, we may without hesitation say that if, before the passing of the above Act, such marriages were liable to be impeached, their position is still unchanged. The wording of the Act is plain and unambiguous. It refers to the case of the deceased wife's sister, and to it alone, leaving her other relations entirely unprovided for.

The presumption is, that the legislature does not intend to alter the law beyond what it explicitly declares, and therefore, to say that the sanctioning of the marriage with a sister of a deceased wife, necessarily legalizes the marriage with an aunt or a niece of the deceased wife, on the ground that the relationship is more remote would be to give a construction to the Act unsupported by the language used, and repugnant to the established rules regarding the interpretation of statutes.

Neither can the Act, for the above reasons, be said to apply to the analogous relationship of deceased husband's brother. The sister of a man's deceased wife, and the wife of his deceased brother, are two distinct persons, and therefore an act which deals with the former class of persons, does not necessarily, treat of the latter. An interesting question might however arise in case of two brothers marrying two sisters when both relationships would be in one person.

However, starting with the well established rule of construction, that general words and phrases, however wide and comprehensive in their literal sense, must be construed as strictly limited to the immediate objects of the Act and as not altering the existing law further than is expressly declared, we will endeavor to find in what position the law stood prior to the passing of the Act in question. In doing this we will confine ourselves to the law of Nova Scotia, and the common and statute law of England in force in this Province.

It was decided in *Uniacke vs. Dickson* I James Reports, that the whole of the English Common Law is in force in this province except such parts as are obviously inconsistent with the circumstances of the county. The Common Law affecting this question may be found in Blackstone Book I page 434, where two classes of disabilities affecting marriage are mentioned. The first of these, the canonical, in which are included consanguinity or relation by blood and affinity or relation by marriage, are the only ones with which we have at present to treat.

Such disabilities, according to that learned writer, while sufficient to avoid a marriage in the spiritual courts, at Common Law merely made the marriage voidable and not *ipse facto* void. In other words the marriage was valid for all civil purposes until sentence of nullity by the Ecclesiastical Court had been obtained. Such sentence could only be passed during the lifetime of the parties to the marriage for this reason, that the object of the spiritual court being the reformation and separation of the offending parties, which object the death of either of them nullified, the Courts of Common Law would not allow the rights of third parties to be infringed by sentence being given after such event had taken place.

'Affinity,' says Blackstone, "always arises by the marriage of one of the parties so related as a husband is related by affinity to all the *consanguinei* of his wife, and *vice versa* the wife to the husband's *consanguinei*, for the husband and wife being considered one flesh, those who are related to the one by blood are related to the other by affinity. Therefore a man after his wife's death cannot marry her sister, aunt or niece.

Prior to the reign of King Henry the Eighth, the degrees of affinity for which a marriage could be impeached, were those laid down by Levitical Law. In that reign a number of statutes affecting marriage were passed, two of which, 25 Hen. VIII., Ch. 22, and 28 Hen. VIII., Ch. 7, set out the prohibited degrees in full, among which are mentioned brother's wife and wife's sister. Those statutes were repealed and revived in succeeding reigns in such a manner as to make it almost impossible to say what effect they had. Blackstone himself declines to express an opinion. However, from an Act passed in the reign of King William the Fourth, for the purpose of making such marriages null and void, we obtain a clear view of the law as it is existed previous to the passing of that Act. The preamble reads as follows:—"Whereas, marriages between persons within the prohibited degrees are voidable only by sentence of the Ecclesiastical Court pronounced during the lifetime of both parties thereto, and it is unreasonable that the state and condition of the children of marriages between persons, within the prohibited degrees of affinity, should remain unsettled during so long a period, and it is fitting that all marriages which may hereafter be celebrated between persons within the prohibited degrees of consanguinity or affinity should be *ipse facto* void, and not merely voidable."

The above may be taken to be a concise statement of the law as it existed when Nova Scotia obtained a Legislature of her own. Since that date there has been no legislation passed in either the Dominion or Provincial Parliaments, with the exception of one Provincial Act, passed in 1758, (which was repealed in the Revision of the Statutes in 1851, and has not since been

revived), and the Dominion Act mentioned in the beginning of this article.

By the Nova Scotia Divorce Act to be found in the Appendix of the R. S., N. S., 5th Series the Court for Divorce and Matrimonial Causes is given power to declare any marriage null and void for kindred, within the degree, prohibited in an Act, made in thirty-second year of King Henry the Eighth, entitled "An Act concerning precontract and touching degrees of consanguinity."

The Act referred to, 32 Hen. VIII., Ch. 88, does not set out the prohibited degrees, but merely declares that all persons may lawfully marry that are not prohibited by God's Law, and that nothing, God's Law except, shall trouble or impeach any marriage without the Levitical degrees. As to what are the prohibited degrees, it was decided by the House of Lords in Brook vs. Brook, 9 H. L. Cases 193, that they were those set out in 28 Hen. VIII., Ch. 7, and, that although that statute, itself, was repealed, its declarations were renewed in 32 Hen. VIII., Ch. 38, which is the Act incorporated in our own Divorce Act.

In the case of Sherwood vs. Ray, I P. C. C. 354, the Privy Council decided that the prohibited degrees were those contained in the Common Prayer Book.

The conclusion we arrive at is this, that such marriages are by the law of Nova Scotia, voidable only, and not void, and that therefore until set aside by the Divorce Court they are valid and effectual. That they can be so set aside, on the petition of an interested party, would seem to be beyond doubt, giving rise to one of those anomalies for which law is noted. S. G. R.

SPEEDY TRIAL ACT.

One of the chief safeguards of English liberty, we are always taught to say, is "Trial by Jury" whereby the meanest or the greatest of Her Majesty's Subjects gets equal justice by the judgment of his peers. Pages have been written in praise of this institution, and everywhere we hear it spoken of as one of the causes of England's greatness. And justly has this praise been bestowed, for the consciousness that oppression upon the lower classes as a body is beyond the power of any court in the realm, has no doubt been the cause of that faith in British Government which makes rebellion, even amongst such a mixture of races and creeds, almost impossible. This is no doubt excellent theory, and gives the admirers of British Law an opportunity for throwing around the Throne of Great Britain such a halo of heavenly graces that perfection in matters of law has apparently been reached.

A few years ago under the color of *extending* the liberties of the subject and *furthering* the ends of justice, our law makers passed the "Speedy Trials Act." This Act gives the judges of the County Court jurisdiction over any criminal matter (short of that liable to capital punishment) *if the prisoner shall so choose*. The practice is for the prisoner to be brought up before the judge and elect either to be tried *summarily* or to await the sitting of the Supreme Criminal Court. Just why, the prisoner and he alone should have this choice, and the prosecutors have no such option is not quite clear to the writer; but thus it is. The object which our wise legislators probably had in mind, and wished to accomplished was to give immediate relief to persons charged with petty offences on slight grounds, so that they would not have to lie in jail till the next sitting of the Supreme Criminal Court. Now, laying aside the fact that the same thing could a'ways be, and was accomplished by giving bail or bonds for appearance; this object was, without doubt, a worthy one. Unfortunately, however, in this as in many other things the theory and the practice do not correspond. In actual practice, prisoners charged with the most gross offences demand this right and elect for immediate trial. The prosecution has no say in the matter, though the guilt may be quite apparent and no fair-minded jury would declare the prisoner innocent. The prosecuting attorney cannot demand a jury trial. Very often also he allows the case to go to trial with an imperfect chain of evidence, which might not occur if the old method was resorted to.

The chief argument against this method of Speedy trial is the inequality of justice administered in the different Counties. If the County Judge is lenient or is hungry for power, he imposes light sentences and the whole body of criminal prosecutions comes within his jurisdiction. If on the other hand he is not fond of work he imposes such sentences on the first few prisoners coming before him that no one thereafter submits to his harsh judgment, and the same thing occurs if, honestly, his inclinations are to be severe. Thus we see that in some Counties under the same law, the whole criminal business is done by the County Court Judge, while in other Counties all criminal matters are reserved to the Supreme Court. Too often, also, we see grave offences dealt with summarily by the County Judge, while trifling irregularities of conduct are reserved to be dealt with by the full machinery of Indictment, Grand Jury, Petit Jury and Supreme Court Judges.

Under the present law also the labor of the different County Judges are very unequal. Some, with the addition of the criminal matters, where crime is prevalent, are over-worked to an inexcusable degree, while others are lying back with only the original County Court duties upon them. Certainly if "Speedy

Trials" under the present system are necessary at all, the graver offences should be excluded, the work equalized, and the prosecutor also should have a say in whether or not a matter should go before a jury of the prisoner's peers. Certainly it is not in the interests of justice that while the Supreme Criminal Court is in session and just previous thereto, prisoners should be dealt with by the County Judge under the "Speedy Trials Act" merely because they prefer it. This may be *liberty of the subject* to a degree conflicting with the *interests of justice*. O.

LAW SCHOOL PERSONALS AND NOTES.

R. H. GRAHAM was unanimously chosen valedictorian of this year's graduating class. We expect a very learned discourse from Harry.

VINCENT J. PATON, '91, who made us a flying visit on the 17th ult., is fast making for himself a well-deserved reputation in the town of Bridgewater.

H. H. WICKWIRE, B. A., LL. B., '91, the newly elected M. P. P. for Kings, was in town last week, and rejoiced the hearts of his many friends by his good company.

DALHOUSIE students will be sorry to learn that R. M. Gillis has been very ill since the closing of the Law School, and that for a time his recovery seemed doubtful. He has just now, we are pleased to be able to add, been declared by Dr. Farrell to be out of danger, though in such a weak state that any relapse would probably prove too serious to be cured.

WE are waiting anxiously for the new Calendar of Dalhousie to see what improvements are to be made in the Law Course for the coming session. We have no great grievances to complain of, but "improvement" is the watchword of the hour.

WE notice that a very large percentage of the students this year are remaining in city offices for the summer. Country towns have their advantages in many respects, but a city trained barrister is pretty sure to have the lead in questions relating to procedure.

THE thanks of the students are respectfully tendered to the Dean and Faculty for the very prompt manner in which the papers were examined and the results published for the last session. If they could realize how much their efforts in this respect were appreciated they would never again let six or eight weeks pass between exams and publication of results.

ACKNOWLEDGMENTS.

Prof. Forrest and A. Costley, \$3.00 each. W. H. Fulton, Geo. S. Milligan, J. D. McGregor, A. A. McKay, Miss Clara Weston and W. H. Magee, \$2.00 each. E. H. Archibald, Isa McKay, L. D. McLellan, E. R. Faulkner, P. Lawson, S. C. McLean, A. D. Stirling, H. Stephens, D. G. McKay, O. C. Dorman, J. C. McDonald, S. Slaughenwhite, F. C. Harvey, W. J. Bowser, Miss Thompson, A. Dechman, Dr. MacGeorge and W. T. Kennedy—\$1.00 each.

Medical Department.

WE feel that we owe our readers an apology for the somewhat hurried manner in which the Medical Department has been prepared for this issue. We have reached that period in the session during which the editorial duties must, to some extent, be set aside; and the anxiety and worry which always precedes examinations make the labors of the sanctum something different from recreative.

This session, which is about closing, has in many respects been one of the most successful in the history of the Halifax Medical College. The increased attendance shows that our *alma mater* is rapidly gaining that position in the esteem and confidence of the public, to which the thoroughness of her work entitles her. No effort has been spared on the part of the professoriate to make the instruction in the various branches as thorough as possible, indeed in many cases this has been done at a good deal of personal self-sacrifice on the part of the members of the Faculty. We have much pleasure in assuring our lecturers and professors that their efforts in this direction have been deeply appreciated.

Among the various improvements which have been ushered in during the present session, we would especially note those in connection with the chair of Anatomy. A room has been especially fitted up as a lecture room for this chair, and in addition to the usual facilities for aiding the student in his work in this department, several special preparations of the eye, ear and brain have been secured. Through the personal interest and supervision of Dr. Lindsay, the Halifax Medical College, in this respect, has been placed in the front rank with other larger institutions.

HEADACHE.

Headache is a symptom arising from such a variety of constitutional and local conditions, that to treat it properly it is necessary to arrive at a just estimate of the patient's standard of health. For no other symptom is it more important to carefully examine the patient as to heredity and constitutional taint. As to heredity, the inheritance may be direct, or it may be that the neuropathic parents, who may have been epileptic, or insane, or

alcoholic, have transmitted to their offspring an instability of the nervous system which, instead of being of the same variety as that of the parent, has manifested itself as headache arising on various pretexts, as fatigue, worry, eye strain, etc.

Having determined the fact of inheritance in a given case, the examination of the patient requires a correct estimate of the constitutional conditions which may be present, whether the patient has been afflicted with syphilis, malaria, rheumatism, its allied condition, lithemia, or arterial disease.

A most careful inquiry should be made as to the digestion and the condition of the alimentary tract, as in the disorders of stomach and bowels we find a most common source of headache. Indigestion in its various forms and constipation are responsible for a large portion of the headaches of to-day.

An examination of the urine may reveal a diminution of excretion of urea, which often is responsible for headache. The presence of uric acid crystals, of albumen, of sugar, all indicate a line of treatment which must be followed if we would relieve the distressing symptom.

After we have determined the presence or absence of these conditions, we are prepared to study the headache itself, when our inquiry should be directed to the history of this particular symptom, the original attack—under what circumstances did it develop? Often we get valuable information on this point. The first headache may have come on when working in the sun on a hot summer's day. It may have developed after a prolonged work at books, in which both brain and eyes are over-taxed. It may have followed a fall. In all cases the history of the first headache is of great value, and often suggestive of a line of treatment.

Having a history of the origin of the headache and its duration the study of its character naturally follows. It may be continuous or intermittent. If the latter, it may occur at stated regular intervals and last a definite length of time, or it may occur at irregular intervals, each attack seemingly following a directly exciting cause, which in some cases may be an over indulgence in eating or drinking; insufficient sleep; anxiety; prolonged mental strain, or prolonged use of the eyes, which may or may not be normal.

Having established its type as to periodicity, the study of the pain and its location must be learned. As to location, it may be diffuse over the entire head, and may appear to the patient to be superficial, but it is more usually described as being deeply seated. It may be localized as frontal, vertical, occipital, or one-sided.

Frontal headache we sometimes find due to a gastric cause; to anemia; to fever, and often to prolonged mental work.

Vertical pain is often due to gastric disturbances, as is also occipital.

When, however, we find headaches which are not due to altered blood states, nor to any of the causes to which we have alluded, there is still the great cause of ocular defects. This cause may be operative alone or in connection with some other, but wherever found, whatever it may be, we believe that it should be corrected. Whether the error is one of refraction or of lack of muscular balance, it, in our opinion, is a cause which must be removed.

Having now thoroughly examined the headache case, how may we classify it, for upon the proper classification depends the treatment adopted.

Headaches may be either anemic or congestive, toxic, neuralgic, organic, neurasthenic or reflex.

The anemic headache is commonly found among people convalescent from disease of exhausting character; in large numbers of the poorly fed, hard worked young women in offices, shops and schools, and in the young society women of the day. It is usually of the diffuse variety, but it is often more severe in the frontal region and back of the eyes. In cases of chlorosis the pain is sometimes very intense. It is not constant, but attacks are easily brought on by exertion or prolonged reading. This latter cause probably operates by reason of the weakened condition of the muscles of the eye which share in the general poor nutrition of the body. The diagnosis of this type is rendered easy by the accompanying symptoms, which exist in varying degree, of faintness, vertigo, palpitation, breathlessness, dizziness on rising suddenly, and improvement of the headache by lowering the head and elevating the feet.

The treatment of the anemic condition need not be described here. The treatment of the attack is often successful by giving a diffusible stimulant, as spirits ammonia arom., one drachm, to be repeated if necessary in one half-hour. Sulphate of quinia in five or ten grain doses often is effectual in arresting the pain or at least in moderating it.

The congestive headache effects the whole head. It occurs often in school children. It is rarely due to overwork—more often to gastric and intestinal causes. The pain is throbbing, increased after meals, and is usually worse in the latter part of the day. Sleep is often tardy, and when it does come it is often disturbed by bad dreams. The patients are as a rule all children of neuropathic ancestry, and are liable to suffer from other diseases, as epilepsy and chorea. As a rule they are dull at school, or else bright in some things, dull in others, irritable on the play-ground, and changeable in their moods. Such patients, it should be remembered, are always in danger. It is possible that these headaches, in a limited number of cases, may be forerunners of more serious mischief—tubercular meningitis. These children should be taken out of school and the entire attention be given to making good active physical beings, not

intellectual prodigies of them. They should be given a system which they are to carry out most religiously. This should include mild gymnastics, cold sponging, salt water rubbing, out-door plays, but particular care must be taken that the child does not become exhausted, and to that end I make it a rule to order that the child come in at four o'clock and rest an hour. In many cases we find such cases are best treated by the mixed bromides, five to ten grains, t. i. d., for a few days only.

Regulation of the diet, which should include avoidance of sweets, prevention of over eating, the giving of fruits, and attention to the bowels, should complete a cure.

In adults, congestive headaches more frequently occur in men, and are often due to frequent wining and dining. The head pain is described as being a feeling of fullness, a throbbing, beating head. The treatment by blue pills and salt, with dietary restrictions, is effectual in curtailing the duration of the attack. A full dose of bromide of potash, or one of the effervescent salts of caffeine or antipyrin often relieves the pain. The English gentleman prescribes for himself on such occasions the juice of half a lemon in a glass of apollinaris water.

There is also the congestive headache due to prolonged brain work. It is perhaps needless for me to remind you that when an organ is functioning it requires more blood than when at rest, and that after prolonged mental work there sometimes is a passive cerebral congestion. This is seen in lecturers, ministers, jury lawyers, and students cramming for examinations. It is usually accompanied with restlessness, general fatigue and insomnia. The patients complain of a feeling of pressure on top of the head. There is also dizziness, ringing in the ears, and photophobia. If the attacks are frequent there gradually develops a capillary dilation, due to the frequent active hyperemia, and then a chronic congestion may occur, and we then have a chronic headache most difficult to cure. These headaches are made worse by the worker taking stimulants as a spur to the flagging energy.

My treatment of these cases is, cessation of work where possible; first thing in the morning before rising a cup of black coffee; a spinal douche, 40 degrees, at ten or eleven o'clock.

R Tinct nucis vom.....oz. j
 Elix. gent.....oz. ij
 Acid phos. dil.....oz. j
 Elix. pepsin.....oz. ij

M

Sig. A teaspoonful in water three times a day.

If the heart is flagging, give a little digitalis. At night I have them take a sponge bath with cold salt water before retiring, well rubbed, in order to stimulate the peripheral circulation, and deplete, if possible, the engorged cerebral circulation. If, after being in bed one hour they do not sleep, I give

Ergot mxxx
 Pot. brom.....gr. xxx lx.

In the congestive headache of old people I have had some good results from continued small doses of ergot. In some chronic cases which have yielded to no other treatment, potassium iodid in 15 to 20 grains a day relieves the severity of the pain.—*Medical World*.

(To be continued in next issue.)