

"OUR TE DEUM."

The great war is over—democracy has won. For over four years there has been raging in Europe a war that in its horrors and its glory has no counter-part in the history of the world—a war that brought out all the worst and all the best in the whole of mankind. Twenty divided nations sent many millions of men into the arena to fight to the death. On the one side were ranged the hosts of liberty; on the other the hosts of slavery. And liberty has won. It was the sacred word against the tricks of diplomacy. And the sacred word has won. It was right against might. And right has won. But what an awful price has been paid. While our temple of victory is filled with trophies millions of homes have been made desolate so that the future of mankind may be better, and in that category of glorious dead but desolate homes are the flower of Canadian manhood. Their comrades having fought equally well the good fight, but more fortunate will come home. Also will come home the wounded and the maimed—the derelicts of the half million men who went to Flanders to keep up the good name of Canada. How well they fought. The records of the Canadian troops in the war will always stand out in the annals of chivalry and bravery, and those of us fortunate enough to have someone in the ranks will indeed be proud to take credit, however indirect, for the mighty deeds of Canada's armies in the great war of 1914-18. But what of the future?

If our Te Deums means anything at all they mean deliverance from the worship of mammon and brute force as typified in the German creed of domination of might. They mean deliverance from the selfishness of the few who have enriched themselves at the expense of the many. They mean the right of the individual to live in the best sense of the term. They mean that greater responsibility has been put on those in authority to see that citizenship is made equally easy for the poor as the rich.

We in Canada have our special responsibilities—the re-education of our soldiers so that they can take their part in the rebuilding of the country, the welfare of those families whose fathers and sons have lost their lives on the field of battle, and the care of those wounded and maimed in the great cause of liberty. Better conditions for our workers must prevail in our industrial centres—better housing, better streets and more hygiene. Public life must be purer and better—the power of the private interests must be curtailed. All these things must be done, otherwise our men will have fought in vain.

ONTARIO HYDRO VINDICATION.

Mr. E. R. C. Clarkson, who was appointed by the Ontario Government to investigate the operations of the Provincial Hydro-Electric Commission, recently sent in his report up to October, 1917, in which he clearly vindicates the Commission and justifies public ownership of public utilities, when controlled by such men as Sir Adam Beck and his colleagues.

Referring to the Niagara power system Mr. Clarkson observes: "To October 31st, 1917, the rates collected by the Commission from forty-one

municipalities had been sufficient not only to meet operating cost and reserves for renewals, contingencies and sinking fund, but to leave a surplus of \$391,551.94. This amount has been retained by the Commission either as security for the payment of sinking fund charges or with a view to moderation in the rates charged to the municipalities which contributed. The rates collected from the remaining sixty-eight municipalities were insufficient by \$204,822.14 to pay operating expenses, and also meet the reserves for renewals and contingencies in respect of the proportion of capital cost of works and lines to be operated by them."

NEW PRESIDENT OF U. C. M.



DR. COSTELLO, Mayor of Calgary.

PAST PRESIDENT U. C. M.



MAYOR HARDY, Lethbridge.