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SATURDAY, DEC. 10, 1904.

Calendar for Next Week.

DECEMBER.

- 11—Third Sunday in Advent. Com-
memoration of St. Damasus.
- 12—Monday—Of the octave of the Im-
maculate Conception.
- 13—Tuesday—St. Lucy, Virgin, Martyr.
- 14—Wednesday—Of the octave. Em-
ber Day Fast.
- 17—Thursday—Octave of the Imma-
culate Conception.
- 16—Friday—St. Eusebius, Bishop, Mar-
tyr, Ember Day Fast.
- 07—Saturday—Ferial office. Ember
Day Fast.

AN INTERESTING DEBATE

The first public debate ever held in the English language in St. Boniface College deserves more than the extremely brief mention we might have made of it last week as we were going to press. The hall of our Catholic College has often witnessed French debates carried on with spirit and success, but this new departure shows how the English speaking element is beginning to assert itself in the sphere of higher Catholic education.

Rev. Dr. Sparling, principal of Wesley College, and chairman of the judges—the two other judges being Rev. Canon Murray, of St. John's College, and Mr. J. K. Barret, LL.D.—remarked upon the splendid gathering of friends, and, in announcing the decision of the judges, he said it was a little difficult to believe that this was the first English debate ever given in St. Boniface College, and in fact he would not have believed it, had not the fact been asserted by Father Drummond, whom he knew to be a truthful man. Judging both by the matter and the manner, he would have supposed the debaters old-timers.

The Free Press reporter called it "a thoroughly instructive and entertaining debate." Careful preparation of arguments and even of expressions was much more evident than in most college inter-collegiate debates.

After the college orchestra had rendered the "St. Boniface college Grand March," composed by Father de Mangleere, S.J., of the college faculty. Harold Conway recited with considerable feeling "England's Heroes," a poem composed for the occasion and extolling those who died for the faith in the persecution of Queen Elizabeth.

Rev. Lewis Drummond, S.J., as chairman of the debate, explained why the St. Boniface College English Association was called the "Campion Literary Society." Edmund Campion, a Jesuit priest martyred at Tyburn in 1581, was its patron. He was beatified by Leo XIII. in 1886. The feast of Blessed Edmund and his companions occurs on December 1, the day on which the debate took place. Father Drummond showed by reading the two passages, that Gardiner's sketch of Wolsey in Shakespeare's Henry VIII., a passage which Dr. Johnson considered the finest in all the tragedies of Shakespeare, was based on Campion's prose character sketch of the famous Cardinal in Campion's Abridged History of Ireland. So great was Edmund Campion's reputation as a writer and an orator that Elizabeth did all in her power to win him to Protestantism, but in vain. Father Drummond then explained the scope of the debate, the subject of which was expressed thus: "Resolved that the abolition of universal or manhood suffrage is desirable in the interests of political honesty and of more efficient government."

J. O. Plante opened the debate for the affirmative, insisting on the various abuses and disadvantages of the present electoral system. Corruption had grown to such an extent as to be a constant menace to social stability. The multitude was a spoilt child. We were at the mercy of popular gusts and tor-

nadoes of feeling, and nothing short of Socialism was the probable terminus of present political agitations.

J. F. Walsh followed for the negative and showed that in spite of accidental abuses the present system was the only one feasible at the present day. The principles of "Liberty, Equality and Fraternity" had taken firm hold on men's minds. The lower classes had learned to respect themselves more and the higher classes less. Moreover, the people could never be induced to disenfranchise themselves. Manhood suffrage had come to stay, because it meant nothing less than democracy itself.

The suffrage had been an educator of the poor, and was an outstanding bulwark against oppression. To destroy universal suffrage would be turning the country over to despotism or anarchy, social conditions would become so unsettled that peace and progress would be rendered impossible, and liberty, fraternity and equality would perish from the earth.

Mr. J. B. Tremblay then took up the argument for the affirmative, contending that it was illogical to suppose that popular suffrage was responsible for national prosperity. Under the present system the people were bamboozled by designing political mountebanks. He did not think there would be much difficulty in changing existing conditions. In France, not half the people who had the right exercise the franchise; they feel instinctively that the system is but artificial. He would like to see the mindless multitude eliminated as a factor in national government; and the incapables, the incompetents and the undesirables excluded.

The education the people receive in the exercise of the franchise was only that undesirable education of the demagogue, the political contriver, and the yellow newspaper. It is universal suffrage that has filled the legislatures with representatives of the people who because of the money and political influence are mute. The abolition of universal suffrage would seat intelligent men instead of political tools.

The second speaker on the negative side was Ras A. E. Baribeau. His homely similes were an attractive feature of his address. He disparaged the view of his opponents on the disadvantage of universal suffrage; they were real, he admitted, but they were slight in comparison with the advantages. Would we abolish railroads on this continent because hundreds of lives are lost annually through their operation? Just as well call a man a negro because he had a wart on his nose. He substantiated the advantage of universal suffrage by citing nations wherein it has prevailed, especially the British Empire and the United States.

The leader of the negative, Mr. J. F. Walsh, in rising to reply said that the affirmative had failed to show an important point, namely, "where they should draw the line in case of abolition. He produced extracts from the different speeches of Cardinal Satolli and Peter Curraa, the leader of English workingmen, to prove his statements. A letter was also read from Premier Roblin, expressing his opinion for the negative.

J. O. Plante, the leader of the affirmative, then closed the debate with a very effective speech. He quoted Washington, Adams and Jefferson, and read a letter from Senator Bernier. As he was one of those who had lost his vote in the last elections in St. Boniface, he brought forward his own experience as proof of political corruption.

While the judges were comparing notes in another room the college orchestra played "Estudiantina" and Leo Fretz recited "The Duel" by Tom Hood, a masterpiece in punning.

Rev. Dr. Sparling, whose words we have quoted at the beginning of this report, and who had requested to have the privilege of announcing the decision himself, declared that the judges were unanimous in favor of the negative, although they did not reach their decision without a good deal of discussion due to the acknowledged merits of the other side. Canon Murray concurred with Dr. Sparling in thinking that the St. Boniface debaters would compare favorably with any debaters in the other colleges. Dr. Barret also spoke, hinting that he at first leaned towards a decision in favor of the affirmative.

His Grace Archbishop Langevin thanked the judges for their kind appreciation of the debaters. Without entering into the merits of the question he could say that the affirmative had made out their case very well. It does seem reasonable that those who are better qualified should have more to say in the government of the country, as in Belgium where educated men have more than one vote. He admired the way in which these young debaters had

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spoken. If they were not accustomed to public debates in England, it was at least perfectly evident that they were accustomed to think, to develop an idea to its logical conclusion. This they owed to the training they received through the "Ratio Studiorum" of the Jesuit Fathers. The result is a credit to the young men, of whom His Grace felt proud, and whom he congratulated. It must also be a great pleasure to the learned Fathers of the Society of Jesus. He was glad to see those excellent judges from Winnipeg; he hoped to see them often here, so that he could say there was no longer any river between them.

WHAT A WOMAN DID.

From Our Dumb Animals.

Mr. Editor:—As I was riding in the cars last week I formed the acquaintance of a venerable lady who sat behind me. She was earnest in her defence of dumb animals, and in praise of your Society. She gave me a bit of her experience, which I desire to tell you in her language, as far as my memory serves.

"We were going from A. to S. one day. My nephew, a lad of fourteen, was driver; beside him was a grandchild, and before, a pair of favorite horses. We came round a sharp turn in the road, and at the foot of a steep hill found a quadruped and a biped. The former was a noble-looking horse, the latter an unmistakable brute. The horse was harnessed to a farm wagon, containing perhaps half a ton; the man was beating him, and shouting loud enough to be heard a mile away. I told Eddie to stop, and I said to the man, "Please don't whip that horse any more." He answered churlishly that he thought he knew his own business. I thought he did not, but kept it to myself. I kept talking to him pleasantly, as I wished to gain time for the panting horse. After a few minutes, I said, "You think, probably, that women don't know how to manage balky horses, but I have been accustomed to ride and drive ever since I was twelve years of age. If you'll allow me, I would like to try your horse, and if I fail with him, I will help you up the hill with my team." He looked annoyed, but after a little hesitation said, "All right you can try." I stepped from my carriage and went at once to his horse's head, which I loosened from the vile check. He dropped his head, and, as if he knew I was his friend, he turned his face towards me for a good look. I patted him on the neck and face for a minute, and we soon were on the best of terms. Soon I mounted the wagon, and indicated my wish by slightly pulling one rein, and saying "come." He started promptly, and went straight up the hill to the top, when I stopped him! His owner followed. To his credit be it said, he removed his hat, helped me from the wagon, and said, "I thank you; you have taught me a lesson."

POPE AND LABOR UNIONS

New York labor unions have made public the following letter to the International Society for the protection of Workmen, from the papal secretary of state, Monsignor Merry Del Val:—"My master, the Sovereign Pontiff, desires me to express to you that, like his predecessor, Pope Leo XIII., he is in hearty accord with all movements intended to benefit workmen."
"The Pontiff, in particular, desires it understood that he favors with all his heart any lightening of the burden of the men and women who work with their hands. Work should be so regulated to permit of the stoppage of all work on Sundays. The workmen should be protected against employment and employers that have no regard for his dignity as a man and a citizen, that endangers his morality and interferes with his family life."