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## Responsible Government in Canada.

**I**F one were to know of Canadian Government only what is shown to him by our present form of administration, he might be led to think that this autonomy has been in vogue for ever or at least, that it has sprung up all of a sudden by a radical change. However such is not the case; even a superficial study of history shows us that it has accrued as a result of a slow and tedious process of evolution.

Thus the question arises: "What is responsible government as applied to a colony?" Speaking Bourinot's words, we could say that it is "One in which the King or his representative does not exercise any power, legislative or executive, except through the legislature, which makes the law and an executive which is practically chosen by that legislature to carry out that law." Or, again, quoting Mr. Ewart, we could call it "The rule by which the administration of the day resigns its executive functions whenever it ceases to possess the confidence of the people as represented by the House of Commons."

Well enough are we aware of the fact that we now possess such political freedom; but a good many of us — the great majority perhaps—ignore completely the long and wearisome struggles, both physical and diplomatical, that were fought in the attainment of it. As in all other countries, the fate of government was linked very closely to the social development of the people; instruction, education and general civilization opened their minds to new ideas

and showed them how they were exploited by the authorities; and as they yielded more and more to their ever impulsive tendencies towards sociability, they sought a form of administration more closely connected with them. The ancient popular belief in the theory of divine right of kings was gradually being dismissed; and, the political doctrines being different from what they used to be, the application of them had to be changed. Authority always remained as a principle of union among the different individuals; but the exercise of that authority gradually tumbled from the hands of one man into the hands of every man, and the fall, although a happy one, was not without pains and uncertainties, renewed hopes and shattered confidence.

In England, where the system of parliamentary government was first discovered and applied, the battle which arose on the question, was fought on the field of principles, and the ammunition was mostly words. And yet, it served to pull down the monarchical prerogative and to lessen the opportunities for a king's despotism. It matters little, however, whether or not the enemies of absolute monarchy were there called Roundheads, low-bred agitators and the like, they insured the triumph of their cause and, to a great extent, although indirectly, the prosperity that our fair Dominion enjoys at the present time.

During the French administration, from the day Cartier landed on Newfoundland to the time of the capitulation, in 1759, the people had practically no say in the ministering of their welfare as a society. At times they enjoyed the right of deliberation; but the Governor had all the authority, and with the Intendant—also a word-bearer and absolute servant of the king—he had the absolute control over military affairs, finance, justice, and in fact everything but religious and ecclesiastical matters. This state of affairs however, was in many more ways than one, reasonable; for, not only did it agree with the customs of the people who were used to look up to monarchy as an absolute power; but it was also a matter of necessity in those days when the colony's existence was always threatened by the adroit and blood-thirsty Indians. The Governor was more a military leader, than an administrator or legislator; he had to have absolute command over all the individuals who were counted upon to make number in the altogether too small military forces.

This should not lead one to believe that as long as the French regime lasted, the Governor was "magister omnipotens" over the citizens. The Governor always remained the representative of an

absolute monarch; but we must not forget that, at times, there were such legislative bodies as Sovereign Council and Superior Council. And yet, the restrictions thus put on the authority of one man were not as limited as they reasonably might have been; public opinion was never strong enough to have great bearing upon the measures adopted. The Council was both a legislative body and a Court of Justice; but in whatever capacity the highly talented persons composing it acted, they were subject to the will of the king whose edicts they were bound to enforce. Most undoubtedly they were responsible, but to the king, and not to the people; and as such they could be called anything but a responsible government.

During the whole century and a half that Canada was known as New France, this order of things prevailed only to be more strictly and severely adhered to in the first few years following England's victory. From the very moment Levis waved the white flag on the Island of Montreal, Canada, which was placed under a military rule, retrograded in the matter of responsible government and furnished anything but auspicious omens for the future welfare of the inhabitants. All the people had to obey the commander's orders with a soldier's promptitude and precision; the only part they were allowed to take in governmental affairs was the sending of petitions to the crown as protest against England's failing to apply her principle that, "a Britisher does not cease to be one, and does not lose his national rights from the moment he leaves England's shores." In 1764, an attempt at reformation was made, but the main part of it remained only as a theory. The power which Lord Amherst, General Murray, and Sir Guy Carleton successively possessed was nearly autocratic, and to say the least was not any more of the responsible kind than that of Champlain, Frontenac or Vaudreuil.

But time rolled on and continued to bring something new. As every ship coming from the United Kingdom brought inhabitants whose rights had to be respected, more or less; so the year 1774 brought to life an amendment to Canada's form of administration which was but the first of many steps towards responsible government. That was the one cause for the passing of the Quebec Act; for, while the Protestant minority was clamoring for the creation of a legislative and executive council, the French Canadians wanted no assembly to be created and simply asked for the restoration of the old laws. Both pleas were heard, and the Quebec Act seemed to satisfy everyone by restoring the old laws and establishing a legislative council. Of course, this legislative council

was not an elective body, nor even had it unlimited legislative powers; but this showed the course that government was taking in the colonies and the presages were auspicious, so much so that a year later the American Rebels invited the Canadians to join them in insurrection, very few accepted the invitation, and those who did were not of the most commendable character.

Yet, the last had not been heard of the claims for responsibility in the government. The English population, in what is now the Province of Quebec, had greatly increased, and they desired an assembly more than ever; while among the French speaking Canadians, the idea had gained a better footing. Even though a good many were opposed to having an assembly that would "have to be paid for," numerous were those who began to think that it is good for the people to have a little something to say in matters of public interest. Finally, the Province of Ontario was giving shelter and living to many settlers who were unaccustomed to French Judicature, and wanted their territory separated from the Lower Province and ministered by an elective assembly. After much discussion between Pitt, Fox, and Burke, the British House of Commons abandoned the idea of making Canada subservient to Great Britain's material interest; the Constitutional Act was voted into existence, in 1791. By it, Canada was divided into two provinces, each of which was granted a Legislative Council—chosen by the Governor or Lieutenant Governor—and a Legislative Assembly elected by the people.

But England had no intention of granting so readily to colonies what she herself had so much pain in acquiring; and especially she did not want to deprive herself so easily of the financial advantages she enjoyed in controlling public affairs in the colony. In establishing the Legislative Assembly, England acted the part of a peevish mother throwing a small piece of cake to her child to stop him from crying. The Canadians had the Assembly, but not the Cabinet; they had the power of proposing laws, but not of insuring their adoption, nor of putting them into execution. The object of this Assembly was mostly to give vent to the people's opinion; it was an act of charity simply that the control over a part of the moneys was accorded to them. The revenues, for the greater part, were disposed of by the Governor; the assembly was only to vote a few sums to meet the annual requirements of the treasury.

But social development had its bearing on the actions of this legislative body. Its action was not to consist in mere words, as

the British Commons, the Governor and the Legislative Council were apt to think; of the part of the revenues over which they had no control the members asked to be informed. a claim which was granted in order to get them to vote the supplies. In Lower Canada the assembly's prerogative never attained this level, before 1841; all that could be done by the Lower Chamber to control the public expenditures, was to criticise and cut down the accounts of Imperial revenues, and to vote supplementary money only to pay such accounts as they thought ought to be paid. In Upper Canada, by annual resolutions dating from 1825, the Assembly asserted its right to control all revenues. In 1831, the Lower Canada Assembly obtained the acknowledgment of the right of the Legislature to deal with the duties imposed by Imperial Statutes; but the Governors, to make up for the loss of the control of the other two parts of the treasury, increased the land revenues to an enormous extent, by selling large tracts of land to a land company. This was done in order to have little or no supplies to ask from the Assembly. Of course, this curtailed power of the Legislative Assembly did not realize the popular idea of government; as a protestation against such an order of things, the Lower Canada Assembly regularly refused the supplies when they were asked. The Upper Canada House, under the Reform majority followed this example while even the Tories themselves, checked closely the Governor's accounts, refused some of his figures and asked for further returns.

This state of affairs naturally could not continue forever; sooner or later there had to come a break. This appeared all the more evident in Lower Canada in 1835, when the 92 resolutions were drawn up. In these, claims were formally expressed that the Legislative Council should be an elective body and that the executive should be a responsible one. To this petition for peace—there was no other way to have it,—the British Parliament, in 1839, answered by a right to make use of the moneys without the assent of the Lower Canada Legislature; the Legislative Council was refused to be made elective, and the Executive, to be made responsible.

Apart from the unfair refusal that greeted the petition, the first ruling tried to deprive the Assembly, and indirectly the people, of a constitutional privilege to which they were fervently attached; so, when the House was summoned to submit to the ruling, it was not at all surprising to see it buck in the harness and kick the dashboard. Rebellion immediately flamed up among the people and created serious fears to the British Crown; when,

a year later, Lord Durham tried to apply another ruling of the British Parliament that had voted down Lower Canada's popular government, he found such strong and orthodox opposition, that he secretly admitted the rights of the people and proposed, by correspondence, what he thought would be the most commendable form of popular government. In Upper Canada, the people's grievances were not so profoundly serious; and the rebellion, there, was more the effect of antagonism between the parties, than of popular dissatisfaction with England. That is why it is more difficult to defend Mackenzie's conduct than that of the Lower Canadian rebels. The latter had the same right for rising into mutiny as had the Americans, half a century before, they simply followed England's own example, with the difference that they had no king to slay or to drive out of his kingdom.

But the historical importance of the rebellion does not consist so much in its causes as in its effects. And with these especially we are concerned, as they show a further development in the growth of Canada's responsible government. As was proposed by Lord Durham's report, the Canadians of both provinces secured what they had long been hoping and fighting for. Not later than 1841, and due especially to the energetic protestations of the near totality of both voters and representatives, a responsible government was voted into existence. Then and there England yielded to her colony what she had secured for herself; the Executive was made responsible to the Assembly; but the Legislative Council was not made elective.

In the course of the next few years, things did not run as smoothly as had been anticipated, but the fault was with the Governors, who did not know enough to remain in their sphere of action and refused to comply with the rulings of the Government. When finally, in 1847, a more tactful representative came from England, Lord Elgin, the contest was all over; Canada had responsible government.

From then on things ran more smoothly, as far as exterior interference was concerned. Internal troubles only could then arise, and by having in their own hands the power to remedy all evils, the people diminished them considerably; they were more cautious in giving rise to any such difficulty. So it was that responsible government further developed naturally; autonomy was then as complete as it could be, but the system had yet to be perfected. The people had learned the secret of representative government; but they still had a little to learn about the workings of responsible legislation. Very soon, they became aware of the fact

that it is the property of such form of administration to be under the party system; soon also they learned that all administration cannot very well be looked after by one governmental body. From 1848, we can trace elections by program; and as early as 1856, was municipal government introduced in the public administration machinery. The ramification of powers which was thus brought to life, was followed in 1867, by a greater decentralization of powers, while, at the same time, the Federal body became invested with greater or at least more extended responsibilities. The Confederation Act marks the last and most conclusive step towards responsible government. That the territory was so vastly increased we have to be thankful to the Crown that permitted it; but that legislatures were created in each province we have to be most grateful, for this regulation gave the people most effective safeguard of their rights both as a whole country—by the Federal Government,— and as particular townships or counties—by the Provincial Legislature. Even though the Upper Chamber is not yet an elective body, and is not working in the best possible way we have to be pretty well satisfied with our actual governmental machinery.

That this development of responsible government was in accordance with the social development of the people, is too obvious to be disputed. The formation of the people who began to have faith in the popular government; the disinterestedness and activity of the members of the first Assemblies—would that they were all like that, nowadays,—the ever increasing influence of public opinion by the press; all were signs of popular awakening to social life; all gave reason for the existence of popular administration under its present form; all had also a marked influence on the evolution of its application and operation.

And if it were permitted, for such an untrained foreseeing faculty as mine, to anticipate the future by judging from the past, I would be led to say that Canada will ever be grateful to England, not only for the granting of responsible government as we now enjoy it—we owe it to ourselves as much as to her,—but also for the very creation of that political machinery. Our love for our mother country may not be so sentimental and hearty as that of the American Loyalist, who would rather suffer than disclaim against Royal despotism; but our love is still strong enough to make us speak of the "Old Country," and to make us bear an attachment, rational but true, to the power that has saved Canada from the abominations of a French Revolution. When we ponder over the wrongs that we had to suffer since 1760, we should not a

moment forget that the road to nationhood which Canada is travelling now, started from the same point and at the same time as responsible government. This is our reason for saying with Sir John A. MacDonald, and with more certainty than he did that: "Canada will be a great British monarchy in connection with the British Empire and under the British Queen . . . recognizing the Sovereign of Great Britain as its sole and only head!" That is the logical development of our responsible government.

L. PH. CORNELIER, '13.



## The Factors of Roman Literature.



IN discussing Roman literature and its development we must consider the factors which form the literature of any nation and apply them to Rome. These factors have been thus named: the race which produces the literature and the land which it inhabits, its religion, the family relation and its form of government or state.

The Roman race was composed of three branches of the Aryan family and one branch of the non-Aryan family. In the south of the Italian peninsula were the Greeks, a non-Italic race. In the north were the Gauls, also non-Italic. Near the Greeks were the Japygians who had a remote but real relationship to the Italian tribes,—Latin, Umbrian, Isabellian Oscan,—who occupied the centre of the peninsula. These are the Aryan elements which entered into the composition of the Roman race.

The non-Aryan element were the Etruscans, a people whose origin is a baffling mystery to ethnologists. Their language was guttural, their religion gloomy and wild, and their art massive. They were a nation of merchants, at one time dominating all Northern Italy. Even when assimilated by the Romans, they did not entirely lose their native characteristics, and left a deep impression on the Roman language and religion.

When Rome had spread over her seven hills, she began to extend her possessions. First she conquered Latium and Picenum,

then turned northward, overcoming Etruria, Umbria and Cisalpine Gaul, next directing her victorious arms to the south she overran Sicily. Crossing the Mediterranean, Africa and Greece were subdued. From Africa she reached Spain, and from Greece, Asia. Looking for more worlds to conquer, Caesar crossed the Alps and planted his victorious flag in Gaul and Britain.

Not content with conquering all nations, Rome civilized and assimilated them. It was from these assimilated races that Roman literature came, for Rome herself produced few authors. She ruled, did not dream. But she did leave her indelible stamp on all Latin writers; was, in fact, their source of information.

Latium produced Cato and Caesar, with their dry, precise style,—the style of men of action. Etrurian writers were laborious and obscure. Such is the diction of Tacitus. Writers from Southern Italy, such as Horace and Ovid, had an easy agreeable composition, resembling the Greek. Cisalpine Gaul produced writers who possessed a clear, well-balanced, natural, graceful style, greatly resembling the modern French. Among them we find many great names: Catullus, Virgil, Titus Livy, and Pliny the younger. Seneca and Lucan composed in the fiery romantic style of Spain. African diction was always extreme, sometimes subtle, sometimes capricious, as evidenced in the productions of St. Cyprian, St. Augustine and Tertullian.

In their religion which came chiefly from the Etruscans, the Romans did not regard their gods as beings perfectly beautiful, as did the Greeks. But they looked upon them merely as parties to a business transaction. The man wished a favor of a god; he paid a certain price, and waited for the deity to fulfill his part. No emotion was indulged in. For this reason the gods personally were very vague and ill-defined, but their powers and duties were accurately determined. This religion was practical, not only in its spirit, but also in the moral effects aimed at. For the gods demanded of men duties upon whose fulfillment the stability of the home and state depended. This sordid view of religion and the national lack of imagination prevented the creation of a mythology such as the Greek, and thus left no material for poets to work upon.

The underlying caution and conservatism of the Roman character manifests itself conspicuously in the Roman family organization. Nowhere except, perhaps, in Egypt do we find the veneration of ancestors carried to such a pitch. The *mos majorum* was the first law of the land. All authority was vested in the father as

head of the family, who ruled his children with a rod of iron, as his father had ruled him. Good effects attended this reverence of forefathers. It gave a certain patrician grandeur and stability to the literature. It encouraged the writing of history, archaeology, and grammar. Its evil effects were that it discouraged any change either in diction, material or in the coinage of new words, and that the style was apt to degenerate into monotony or stiffness.

The Roman family was a prototype of the state. The keynote of the body politic was unity, coupled with strict personal subordination. Individual effort was not encouraged except in so far as it gave strength to the state. In a society so well disciplined, flights of fancy could find no place. Poetry was admitted on condition that it be neither too bizarre nor emotional, that it become as reasonable as prose. This repression of the individual had two effects. One was to give a certain sameness and coldness to all writers. The other was to give the classic qualities of balance, good sense and prudence, and to forbid all excess, into which the Greeks often fell. In consequence we find more sense in Horace than in Pindar, and less buffoonery in Plautus than in Aristophanes.

There is a saying that the soul of a people is reflected in their language, and nowhere could we find a better example of this truth than in the Romans. They were a nation of rulers; Latin says much in few words. They were practical; Latin drops the article, the middle voice, and uses the pronoun very little. They were democrats; Latin was adapted to oratory being sonorous and solemn. They were conservative; we find few new-coined words or forms.

From these few remarks it will be seen that Roman literature must of necessity have been made only with great effort. And that its good qualities and defects both spring from the same causes.

DORNEY ADAMS, '15.

## A Hundred Years From Now.

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A hundred years from now, old pal,  
The earth shall still spin on;  
The U. of O will greater grow,  
While you and I are gone.  
Others will then look up to it,  
Others to it will bow,  
And through its halls our ghosts will fit,  
A hundred years from now.

A hundred years ago, old pal,  
These walls did not exist;  
The present seemed but then a dream,  
A shadow in the mist.  
The one who laid the corner stone,—  
A goodly man I vow,—  
We will have joined him in the dust,  
A hundred years from now.

A hundred years from now, old pal,  
New faces will be here;  
The books we hate, then out of date.  
Our teachers gone, I fear.  
And will these students be like us?  
Will their heads to us bow?  
I wonder if they'll know of us,  
A hundred years from now.

THEODORE J. KELLY, '14.

## Life is a Struggle.

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“Life is a struggle.” Few of us will challenge this pithy sentence of Seneca. The statement is a truism to-day and it seems most likely that the ancient dramatist did not expect his words to surprise the audiences of his day but, rather, to crystallize, in one short, crisp line, an idea which many of them had entertained already. Seneca’s were not such halcyon days that life was but one long, sweet dream. Indeed, a perusal of history would lead us to believe that the nations of ancient days led quite a strenuous life, a life marked more by its vigorous action than by the feverish activity which characterizes the present age.

With such a self-evident statement for its theme this essay must partake more of the nature of a narrative or description than of an argument. To be impressed with the truth of Seneca’s words we need only look about us: behold the poor, observe the rich, the young and the old, each plays a part in the struggle for existence. Their roles appear different on the surface but in the analysis the principle, the motive impelling each and every one of them, is the same,—the love of life. Self-preservation is the first law of nature; the essential union of soul and body is a thing to contend for and to contend for, should the occasion demand, with all the energies of our corporal and mental being. (Let me remind the reader that this essay considers only the life of this world; the life in the next will be either one of eternal bliss or of suffering without end. There will be no struggling after death.) We all enter into the contest with varying degrees of enthusiasm and with varying degrees of success.

Viewed from a distance this life would seem to be a cruel and reckless scramble after happiness. I remember having read of a vision with which some ancient seer was once favoured. He beheld a long bridge of only one span. It appeared to him to be the “Bridge of Life.” The nearer extremity of the structure rested upon one side of a gloomy valley. The farther extremity was lost in a brilliant cloud. Between the two hung a single span. Over this bridge all the people of this earth were striving to proceed. Now, it seemed that the planking of the bridge was faulty, here and there were treacherous openings. As the struggling masses advanced towards the radiant cloud many of them missed their foot-

ing and fell through the openings in the bridge down into the darkness and gloom at the bottom of the valley. The others struggled on, unmindful of the fate which might easily have been theirs. Indeed, many of them seemed totally unconscious of their neighbors, or, at least, of their neighbor's rights, and struggled past or over them as the occasion served. Yet, here and there a helping hand saved some poor fellow from his doom.

How similar to this is the struggle of life! Here we have suggested the three principal types which we meet with in life—the egoist, the unfortunate and the charitable. If we embody in the cloud the various forms of happiness which mortals pursue the figure is about complete. As we look about us how many do we not see whose sole care is self or, at most, their own family? The egoist is found in every walk of life. Self-aggrandizement is his theme. For the extreme egoist the first law of nature becomes the only law of nature and self-preservation is interpreted as any and all worldly advantages. Probably history can furnish no more striking example of this type than that of Napoleon Bonaparte. Look how Europe became a battle-field! What thousands, aye, hundreds of thousands were slaughtered for the personal aggrandizement of this one man! It is said that Napoleon once boasted that the slaughter of one million men was as nothing to him provided it brought him victory. We have our Napoleons to-day in commerce and in industry, outwardly more moderate than their prototype but, perhaps, in reality just as severe owing to their insidious control of capital and labor. I have heard that the managers of certain steel mills in the United States use their men in accordance with the principle that it is cheaper to work them hard until worn out and then to replace them by immigrants, who will accept starvation wages, than to pay their men better and grant them shorter hours.

It is such egoists and utilitarians as these who render so keen and so bitter the struggle of life. Nor are they themselves exempt. They envy their equals and their superiors and plot against them. They must often engage in bitter strife with their men. Then, too, they always fear for the security of their position. This last indeed, might result from a guilty conscience for they are the direct cause of much of the misery of this world. Most of their employees can be classed among the unfortunates mentioned above,—they are those who fall prematurely through the bridge of life or who slowly and painfully struggle on towards happiness but seldom attain it. Their life is a struggle indeed. They must fight for a bare exist-

ence and at times they are deprived even of that. Among the unfortunates we find those who must contend against poverty, others whose foe is intemperance, still others who are hindered, by disease or by physical deficiency, from entering the struggle with that enthusiasm or energy which it demands. They struggle on, some bravely, many with little heart in the fight. While, undoubtedly, there is more of pathos in the struggle of the poor, yet those of the rich who may ascribe to any of the last three classes of unfortunates enumerated above, though their physical discomforts may be lessened by wealth, still they frequently suffer mentally with an intensity which no uneducated mind could experience.

*The presence of the unfortunates in our midst calls for charity. The helping hand will do much to alleviate the suffering of this world. The charitable enter the struggle of life not for their own sake alone but with some thought and consideration for their fellow-beings. The ranks of the charitable are recruited from the rich and from the poor, but, for the most part, from the latter. Wealth tends to harden a man's heart and it lifts him out of the sphere of the unfortunate. More charity is found among the poor, on the other hand, for more occasion for charity is found among them. The charitable appreciate the great weight of the burden of life yet they cheerfully and unhesitatingly assume that portion of it which others, less fortunate, are unable to support. By their timely aid many are saved from their doom.*

In all the struggle of life the charitable man is the most happy. He has in him that pleasurable satisfaction which comes of a good deed well done. He has the blessings of his charges ringing in his ears. His charity may even be rewarded directly from Heaven. The charitable man alone of all those entered in the struggle of life heeds the admonition of that old adage: "Nemo sibi vivit."

A. GEORGE McHUGH, '13.

## Socialism.

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HERE is no need to impress upon the mind of the reader, the paramount importance of the position which Socialism holds in the political and social world. For the past twenty-five years and particularly since the commencement of the present century, this doctrine based as it is upon false principles, has been making a rapid and steady progress—and today we find it a great power, a power which, if given unlimited sway, would destroy the existing natural order—religion, the family, the state, and in the end strive to change the very nature of the individual himself.

Socialists claim as their primary object the abolition of all classes and class privileges. They direct their attack upon the capitalist and the wealthy land-owner, and when successful in expropriating all wealth and estates for the state, they claim that the millenium will have been reached. While the laboring classes will be the greatest beneficiaries under the Social regime, still according to the principles laid down by the Socialist party in the United States, Socialism does not mean the substitution of the rule of the rich by the rule of the poor. "In this battle for freedom, the Socialist party does not strive to substitute working class rule for capitalist class rule, but by working class victory to free all humanity from class rule and to realize the national brotherhood of man." Now let us read between the lines and understand what the above quotation really means.

All men admit that great crimes have been committed upon labor by capital, and that even in this enlightened age of ours gross injustices are being perpetrated against the working classes in every civilized country. And it is to punish the crimes and remedy the defects and abuses of this misrule of the wealthy class that Socialism aims—but the cure is worse than the disease. In order to realize their ambitious, Socialists agitate for collective ownership and state management of industries, land, capital, production and transportation. They would abolish all private ownership of property except in things actually used by the individual and last, but greatest in importance, Socialism would do away with all religion; because as Leo the Thirteenth clearly demonstrates in his encyclical "Rerum Novarum," religion is the most powerful means of "drawing rich and poor together, by reminding each

class of its duties to the other, and especially of the duties of justice," and because religion stands for authority, two principles which Socialism does not recognize. Such is the Utopia deprived of its frills and ornaments—but these drastic measures repose upon or include principles which will not bear examination.

In the Socialistic state all men will be considered equal and being equal each man will have an equal right to the productions of the earth. It is all well and fine to assert that all men are equal but every reasonable man knows in his inmost heart, that men are not equal—that men have not equal rights to all things, and as Mallock says—"that out of unequal men it is absolutely impossible to construct a society of equals." Men may be considered equal in two respects—as animals of the same species—and as rational beings possessing a body and a soul—the soul of each man of equal value in the sight of its Creator. But in every other respect men are unequal—consider first their physique. There are small men and large men, tall and short, strong and weak. Some are capable of accomplishing a prodigious amount of work, others can do but very little. Is it not just that he who does a great amount of work, should be more highly recompensed than he who does little? Intellectually men are unequal. Numbers have been lavishly endowed with talents and have propensities for certain kinds of mental labour. We have literary men, poets, dramatists and authors. We have scientific men, we have mechanics. The works and inventions of some are more meritorious than those of others, and as such, should be rewarded accordingly. But my socialist friend would not only place these individuals on an equal footing with the meanest laborer, but even mete out to them, an equal recompense. Is it human nature so created, that men will utter humble "fiats" to such proceedings?

What stand does the Socialistic state take in regard to private ownership of property? We may state three aspects of the question: "Partage Universel," according to the French Revolution; the state would take to itself all property, redivide it equally and then respect the right of private property; another school would divide equally but still own the property, the division being for work and resources only; and finally, the universal corporation system, all work without any specification whatever, all would be for the state. Now both by natural and divine law, a man has a legitimate right to own land. Christianity teaches it; man's natural inclinations demand it, and the welfare of society and the stability of the state require it. Why? *First*, as St.

Thomas says, that peace may exist among men. The earth is not everywhere of equal fertility nor is it everywhere equally easy to work it. If the land in a state were to be equally divided as to quantity among individuals, a few would be satisfied, a great number discontented and ceaseless wrangling and bitter quarrelling would result. The state would be blamed and the dissatisfied element would have recourse to the law. Even as matters now stand, continual litigation is going on in the courts—brother against brother, relative against relative, neighbor against neighbor, over land unequally divided by heritage, succession or purchase. And if such a state of affairs exist between members of the same family, of the same community, of the same township, how can we expect the citizens of a whole state to live in a peaceful and brotherly fashion under any one of the three above named systems. Life would assuredly become a burden, men would live as "cast and dogs," and the virtue of charity embodied in the words—"love thy neighbor as thyself," would be unknown. It is true these abuses and defects are met with to a certain extent under the regime of private ownership of land but they are not universal as would surely be the case under Socialistic principles, which directly involve the causes of discontent, and lack of harmony. Private ownership tends to create peace and goodwill among men and to aid them to overcome their propensities to evil.

Second, both by natural and divine law a man has a legitimate right to own land, in order to assure a sane administration of the good things of the earth, and a wise regulation in their production. If a farmer owns a piece of land, he is at liberty to grow what he wishes upon it. He first satisfies his own needs and tastes, then having informed himself of the farm products which are in the greatest demand upon the market, he sows and plants so as to cater to the needs and tastes of the people as a whole—so that, unless in case of famine or some such other unforeseen calamity, the supply of the necessaries of life is always adequate to meet the demand. The land belongs to him, and his personal, as well as his material interests, demand that he take the best of care of it. He knows what it will best grow, the seeds best adapted to the soil. There will be no superabundance of any one product, nor will there be lack of another. But under the system of collective ownership, now most prevalent among Socialists, the State retains the authority over the land and may command what should be grown, and how much. The nature of the

soil will not be considered, nor the aptitude a man has for a certain kind of farming. As a natural consequence there will be too much of one thing, not enough of another, and the quality will in general be of a very low standard. Initiative will be suppressed, and men will become restless since they will not be permitted to cultivate the soil according to their better and surer judgment.

Third, man has a legitimate right to own property both by natural and divine law, in order that abundant and excellent harvests may be yielded by the soil. Natural pride and that sterling quality thrift demand that a man should respect the land he owns. He will endeavour to procure the most possible without impairing the fertility of the soil; he will also strive to improve its productiveness, as well as the quality of the harvests. He will make all sorts of costly improvements, such as drains, ditches, bridges, fences, barns, etc., to realize his idea of an almost perfect farm. Now if he is uncertain as to the length of time of his possession, if there is any likelihood of his occupying some other land in the very near future, and of some stranger occupying his, it is not probable that he will be so solicitous about the productiveness of the soil, as far as quality is concerned, nor whether it is well drained, well fenced, etc. Why should he work and sweat, when someone else will reap the benefits, who has no right to them? He would endeavour to draw as much as possible from the earth and so to exhaust it, that it would become barren, and the farms would fall into ruin. Where then would be the wealth of the nation? Upon what would its people live? Certain socialists, have understood such arguments and in place of collective ownership, they advocate a system of perpetual farming by which the occupant would own the land in all respects but two — the state would hold the deed, and the surplus production would be surrendered to it. But has not this system been tried in Ireland, perhaps it would be more appropriate to say forced upon the native Irish, and how did it succeed? Thousands of acres of excellent wheat land have been converted into pasture land, the farms are small, and to within a few years ago, the houses were in a dilapidated condition, and no improvements whatever, in the form of ditches, fences, etc. Many other reasons could be adduced from history, custom, unwritten law, but the three arguments already enlarged upon readily answer the purpose. I have dealt with private ownership of farm land because farming is carried on so extensively in

our country, but arguments along the same lines may be brought forth for the justification of private ownership of property in village, town or city.

Under State ownership in the Socialistic State, the freedom of the individual would be greatly curtailed, in fact he would not be *free* at all, in the sense understood by us. The State would dictate to him what work he must perform, what house he must occupy, the food he must eat, the clothes he must wear, where he should go,—indeed every action is subordinate to the will of the State. Hillaire Belloc in "An Examination of Socialism" clearly illustrates this when he represents the state as an individual who owns, operates, and controls all industries, retail stores, railroads, amusements, etc. The poor workman has no choice as to what he should do, both during and after working hours, for no matter in which direction he may turn his footsteps, he finds himself confronted with the holdings of the same individual. If he wishes to make a purchase, he may do so if this individual, the state, so desires. He must travel on State cars if the State permits him to travel, he must amuse and recreate himself as the State sees fit. What a mockery freedom would be under such conditions! How happy the citizens would be! The system of Land-Lordism has defects somewhat of a similar nature—it has its good qualities as well—but surely it is not to be compared with the plan advocated by the Socialist.

Socialism claims to be the friend of the poor, of the labourer and no other of its teachings gain more recruits to serve under the red flag. Karl Marx, known as the father of modern Socialism, taught that as labor is the source of all wealth, the laboring man is entitled to all the reward. Expound this doctrine in flowery language to uneducated factory hands, and in one short half hour, the ranks of the Socialists will be augmented by hundreds of converts. The preacher rails at the capitalist who appropriates the surplus value for his own special advantage, he rails at the supposed injustices of moneyed men in general and instils into the hearts of his hearers, that by being paid *merc-wages*, they are being robbed and deprived of wealth that rightfully belongs to them. He does not consider the years the capitalist has spent in school, college or university in acquiring an education; nor the serious study he has given to financial and industrial questions. He does not consider the chance the capitalist has taken—for chance is an important element in an uncertain world, in investing his money in the manufacturing concern, railroad, or whatever it

may be he does not realize that the shareholders are entitled to a substantial profit; he does not understand that a reserve must be set aside for improvements, repairs, insurance, etc. But what would the Socialistic State, owning all the means of production, do with this surplus wealth? We would imagine the poor laborer would be given his just earnings—the entire wealth produced by his labor. Not so, for the State would expropriate this surplus value and employ it for “the advancement of all.” It is upon this point that Socialism contradicts itself. It claims the right of the workman to the entire wealth he produces, yet it pay him a wage and the surplus must go to the State. However the laborer has not a just claim to the entire wealth he produces. What are the duties of man’s life?—of course I mean an ordinary man. To provide for himself and his family; to provide against old age, sickness and accident; to increase his knowledge; to pay homage to his Creator, and to raise and train his family as moral men and women. Now if the wages of an individual are sufficient to enable him to perform these duties, no injustice is committed; and if we glance over the world of labor we find that, in the great majority of cases, the working man is amply recompensed for his toil. Seventy-five per cent. of the poverty and suffering is caused by the individuals themselves. Still in the face of this my Socialist friend declares:—“all wage labor to be essentially unjust even with high pay; and that the system must inevitably lead to poor pay and longer hours, not as an abuse of the system, but as its natural outcome.”

Let us briefly consider the religious aspect of the question, for it directly concerns the State. Socialism claims that “it is not concerned with matters of religious belief.” To my mind this statement is ambiguous, concocted to entrap the innocent. It may mean that Socialism does not interfere with the present form of religious worship—Christianity, or it may mean that Socialism will not tolerate any religion. The first interpretation is false in that it is the wrong one, and it is false in that the principles of Socialism are diametrically opposed to those of the Christian religion. The second is true, and proofs are many. We have the actions of the Socialist party in France and Germany, where it is the avowed enemy of Christianity. When the bills for the despoilation of the Church and expulsion of the religious orders was introduced in the French Parliament by a Masonic Government, they found staunch supporters in the Socialist representatives; and when the ballot was taken, they voted in favor of robbery and inhumanity. Viviani has this to say of his beloved party—“We have success-

fully carried on the cause of irreligion and extinguished the lights of heaven, which shall be lit no more." I will quote the words of a few other leaders in Socialism, who are avowed atheists and free-thinkers. Bebel:—"We aim in the domain of economics at Republicanism; in the domain of economy at Socialism; and in the domain of what today is called religion, at atheism." Karl Marx—"The basic principle of Socialism is the materialistic conception of history, a profession of evolution which leaves no room for even the Creator. Religion is an absurd popular sentiment, the opium of the people." The English Socialists, Blatchford, Black and the rest, declare that "The God of the Bible is a cruel and savage monster." Debs, in the United States, refers to Christ, as "the tramp of Galilee." I have a host of others before me, all in the same strain, but the above suffice to persuade even the most liberal minded that Socialism is concerned with this world only.

Notwithstanding the fact that the system of Socialism is essentially of an economic and political nature, if we take into consideration the mentality of the mentality of the principal defenders of this theory and the mode of procedure followed by them in inculcating their doctrine, it is necessary for me to show the connection between Religion and Socialism, which though not essential, is nevertheless, a fact; it is necessary for me to demonstrate that the economic revolution which they wish to bring about, would be made at the expense of Religion.

Picture, in your mind, a state without religion. Religion, by religion I mean Christianity, tends to bring forth all that is good and noble in man. It teaches him that true happiness does not exist in the possession of material things, but that there is a hereafter, a place called Paradise, wherein he weary but faithful soul will find the Supreme Good. It exhorts him to live a moral and honest life, to regard every fellow-being as a brother, and in regard to the state it teaches to respect authority, to be a peaceful and law-abiding citizen. Extinguish this powerful influence for good and the baser nature of man will reveal itself. He will have no Heaven to strive for, no reward for good works; laws will be considered as tyrannous, authority as an usurpation of individual right. What a chaos will result! It is beyond the power of our imagination. No, the state cannot exist without religion. An eminent student of Sociology sums up the question in the form of a syllogism—"Whatever can be shown to have been the main cause of development of a not yet fully developed organism, must be regarded as essential to its further progress; but religion can be shown to occupy this position in regard to society; therefore

religion must be considered as essential to the further progress of society." You will admit the major. Incontestable proofs for the minor are to be found in history, therefore the conclusion is true.

When confronted with irrefutable arguments the Socialist will hedge, and say—"Let us have Socialism in practice and we will show the world, that our idea of a State is not a Utopia." It is true we have had no Socialistic State as yet but we have had Socialistic Municipal Councils—that of Milwaukee for instance. David Goldstein, a convert to Catholicism from the Jewish faith, as well as one time socialist, during a lecture delivered before the Knights of Columbus in Norwich a short time ago, said, that under the Social regime, the first winter saw the greatest number of unemployed in the history of the city. More money was raised by taxes than by any previous council, the civil service laws were disregarded, and when finally the party was ousted from power two remembrances were left behind—a public comfort station which had cost \$13,000, and a sadder but wiser people.

It is clear that in theory and practice, Socialism is a failure. Its leaders are invariably pessimists who see nothing but dark ruin staring the world in the face. They pretend to befriend the laborer, whereas in reality they would deprive him of all that he holds dear—family, private property and freedom. They would reorganize society by doing away with foundations which have weathered the storms of centuries, and replace them with the sand and chalk of modern materialistic thought.

J. A. TALLON, '14.

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### TOMORROW.

"Tomorrow," he promised his conscience, "tomorrow I mean to be good;  
 Tomorrow I'll think as I ought to; tomorrow I'll do as I should;  
 Tomorrow I'll conquer the habits that hold me from heaven away."  
 But ever his conscience repeated one word, and one only, "Today."  
 Tomorrow, tomorrow, tomorrow, thus day after day it went on;  
 Tomorrow, tomorrow, tomorrow—till youth, like a vision, was gone;  
 Till age and his passions had written the message of fate on his brow,  
 And forth from the shadows came Death, with the pitiless syllable,  
 "Now."

DENIS A. MCCARTHY.

## Colonies: Ancient and Modern.

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(Continued.)

Imperial Rome now claims our attention. Beginning with a feeble colony on the banks of the Tiber, she gradually by conquest and conciliation obtained the leadership over the several races in the peninsula of Italy. After destroying Carthage she paused not in her career of conquest, till at the Christian era she had not only the Mediterranean lands but the whole known world at her feet.

As fast as the Romans extended their conquests they established colonies for the purpose of consolidating their power. These colonies were in fact other Romes. Their members retained all rights of citizenship including that of voting and holding offices. To the conquered a certain liberty was allowed which varied according to circumstances, but they were not considered as Roman citizens in the true sense of the term. In the second century after Christ all Roman subjects enjoyed under the admirable municipal system developed by the Mother City, a sort of local self-government.

The Roman Empire was a vast military camp whose conquests were held together by the ability of a militant race and the safety her subjects felt under the Roman eagle. We are indebted to this grand colonial power for the great legacy of our Christian faith, for the moulding of so many great races to law and order under Roman rule opened up the way for the universal spread of Christianity.

For nearly ten centuries Rome had wielded her sceptre when barbarous nations of the north came upon the field to dispute her right. Her imperial splendor comes to an end with the third century A. D.

After the fall of the Roman Empire no new colonies were established till Genoa and Venice becoming powerful states planted settlements on the Island of Cyprus, in Candia, and on the Eastern Mediterranean, for the promotion of navigation and commerce. These possessions remained dependent on their Mother Cities.

When Vasco da Gama discovered the Cape of Good Hope, the Portuguese, following this route, founded for the purpose of gain and commerce colonies in the East Indies and Brazil. This last declared its independence in 1822. Shortly afterwards, on the annexation of Portugal to Spain, most of her colonies became Spanish possessions. The Portuguese colonies were dependencies of their Mother Country.

Spain's era of colonization began with the discovery of America in 1492, when on the Island of Haiti was established a colony by Columbus. Soon Spain owned almost all South America, West Indies, and Philippine Islands. Enriched by these countries she became the wealthiest nation of Europe. She established her colonies first to promulgate Christianity, but in the end her subjects were so oppressed that they rebelled, and one by one the dependencies broke away from her government. Spain, once the mistress of the seas, is now of no colonial importance.

The supremacy of the seas now passed to the Dutch, who in 1595 had taken most of Spain's Indian possessions. The discovery of New Zealand and surrounding lands is due to them. Several colonies were founded in South America, and about the middle of the seventeenth century Holland's power was at its zenith. New Netherlands, their only possession in North America, was taken by the English in 1664. The purpose of the Dutch in colonizing was the promotion of their commerce, and trading companies had the sole government of their settlements. Holland's importance as a naval and colonial power declined with her commerce, although she retains numerous colonies in the East and West Indies.

Denmark, Germany, Austria, and Sweden never accomplished anything important in the way of colonization. For commercial interests, Denmark owns possessions in the West Indies and has trading-posts in Greenland and Iceland.

France, under the policy of colonization and naval enterprise introduced by Richelieu and Colbert, began her colonial career. She obtained possession of Canada, Acadia, Newfoundland and minor territories in the New World where settlements were planted under such leaders as Champlain and Cartier. Although seeking to promote her commerce the principal object France had in founding colonies was the promotion of the Christian religion, for as Champlain said, "To save one soul is of more importance than to found a new empire."

The French possessions in the East too, were flourishing, but

owing to the lack of protection from the home government, one after another fell into the hands of other countries. In more recent times France has again come into colonial importance, and to-day she is one of the strongest European nations, owning large possessions in the East, South America and Africa. The affairs of the French dependencies are controlled by the Mother Country through her Minister for the Colonies.

Turning to consider the grandest colonial, commercial, and naval Empire the world has ever seen, and viewing its vast possessions on which the "sun never sets," we realize the truth of Kipling's words:

"Never was isle so little, never was sea so lone,

But o'er the seud and the palm trees an English flag has flown."

The colonial history of England, beginning in the Elizabethan Period, and continuing to the present day, admits of no possible comparison with that of any other nation, past or present. Her colonies, planted in every land, composed of varied races, creeds, and nationalities, rejoice in the fullest freedom and are united in peaceful allegiance and sympathetic loyalty to the Crown of England.

The British colonial policy encourages the colonies to provide as far as possible for their own government. The prosperity and development of the colonies are thus greatly promoted as our own fair Canada and Australia bear witness.

The United Kingdom and her colonies constitute the British Empire, comprising one-fifth of the land surface of the earth, inhabited by one-fourth of all the people upon it. The world's greatest naval power faithfully guards the interests of this gigantic imperial state. Truly, "Britannia rules the waves" and stands for Justice and Freedom for every subject of His Most Gracious Majesty, King George.

L. McMANUS.

# University of Ottawa Review.

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**PUBLISHED BY THE STUDENTS.**

THE UNIVERSITY OF OTTAWA REVIEW is the organ of the students. Its object is to aid the students in their literary development, to chronicle their doings in and out of class, and to unite more closely to their Alma Mater the students of the past and the present

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## **THE COLLEGE AS A WILL-TRAINER.**

It may be truly said that our modern educational institutions cater to every need of the human mind. There is no branch of secular knowledge, no field of human endeavour, to which they do not effectively minister. Ancient, indeed, is the pursuit of learning, brilliant the success achieved. But man has another faculty besides the intellect, namely, the will, which is his motor force, his efficient guide in all that pertains to practical life. If the mind perceives ideals, it is the will that chooses and pursues them. Hence, if the college is to attain its end, to produce the highest type of citizenship, the training of the will, no less than that of the mind, must be the object of its most earnest endeavour. Indeed, will-training is really the more important, since a society formed on mere intellectual cleverness contains the seeds of decay, if only because it tends towards undue aristocracy, selfishness, and miscellaneous injustice. Now, the will is trained by moral principles, and morality cannot be divorced from religion. Our colleges, therefore, should be permeated with an atmosphere of religion—if not, they are dangerous places for our young men.



Among the many numbers which have reached our sanctum during the month of April, the spring number of *St. Thomas Purple and Grey* is worthy of special mention. Being the initial number to grace our table since it has changed its name from "St. Thomas Collegian" to "St. Thomas Purple and Grey," its welcome is thrice hearty. The spring edition of this publication is replete with poems and essays, and to our mind it much surpasses the high standard as a first class college magazine which it previously set when published under its name of "Collegian." The article entitled "The Real Value of Military Training" is very interesting and instructive. The author very ably points out to us the many advantages to be derived both by the youth and by the manhood of a nation from a course in military training. The wealth and quality of the several editorials appearing in this issue demanded our particular attention, as the information conveyed is most valuable. In one of the editorials, however, there is an appreciable effort on the part of the author to cast undue reflection, and to belittle the national honor of several of Europe's foremost nations; needless to say he has hardly succeeded.

In the March number of the *Columbiad* we find a number of good poems and short interesting stories. The poem entitled "Twilight" is a real gem, full of figures and poetic feeling. Also the poem "Home, Sweet Home," speaks highly for the poetical aptitudes which the author possesses. The story, "The Heart of an Old Cremona," is replete with interest, and is at the same time original. As has been already stated in several of our contemporaries, the art of "short story" writing has been almost entirely neglected in the different college papers; such, however, should not be the case, for the advantages to be derived from short story writing are innumerable. The *Columbiad*, judging from the several short stories contained in the issue at hand, has fully realized the advantages to be gained, and has set an example which any university or college organ might well follow.

It is neither our wish nor intention to enter into a controversy with *Argosy*, but a wrong impression must be corrected. We know the ten commandments quite well. We know both the Roman Catholic and the Protestant ten commandments, and for the benefit of the exchange editor of *Argosy* we wish to make him cognizant of the fact that the eighth commandment according to Roman Catholic order is the same as the ninth commandment according to Protestant order. They mean the same thing. "Thou shalt not bear false witness against thy neighbor." We will also ask a question, "Would the board of editors of *Argosy* allow such an article as 'Itinerating in Spain' to appear in their publication?" We think not.

#### A SCIENCE TOAST.

A health to a girl that can dance like a dream,  
 And the girl that can pound the piano.  
 A health to the girl that writes verse by the ream  
 Or toys with high C in soprano.  
 To the girl that can talk and the girl that does not.  
 To the saint and the sweet little sinner,  
 But here's to the *cleverest* girl of the lot,  
 The girl that can cook a *good* dinner.

—'Change.

We gratefully acknowledge the following:—*De Paul Minerval, The Laurel, Echoes From the Pines, Patrician, King's College Record, McGill Daily, The Rainbow, Macdonald College Magazine, University Symposium, Geneva Cabinet, McMaster University Monthly, The Comet, The College Spokesman, Acta Victoriana, The Gateway, Queen's Journal, Stanstead College Magazine, The Nazarene, Academic Herald, The Viatorian, Fordham Monthly, O.A.C. Review, The University Monthly.*

### Among the Magazines.

"The Ohio Flood" in *The Rosary* reviews the recent flood which laid waste the Ohio valley. The loss of life and property was appalling. In tracing the cause of the flood the writer makes a few remarks which, I think, might apply as a warning to Can-

adians. "For more than a hundred years," the writer says, "it had been the business of an intensely energetic people to denude the land of forests, straighten the streams, drain the land with ditch and tile, wall the rivers with dykes, and—believing thus to have them chained—then brazenly proceed to dispossess them of their low-lands—their beds for overflow. In common with the practice of the people in other regions of this great new world, the hurrying mass of fortune-hunters in the Ohio valley, instead of conforming their operations, and building for permanency, in harmony with natural law, and with a prudent respect for elemental rights, ignored by statute and despised by act the created, fundamental rights of rivers. . . Behold the penalty!" Canadians take heed! Even at present Western Ontario suffers slightly from a similar disregard of nature's laws. Preserve the forests!

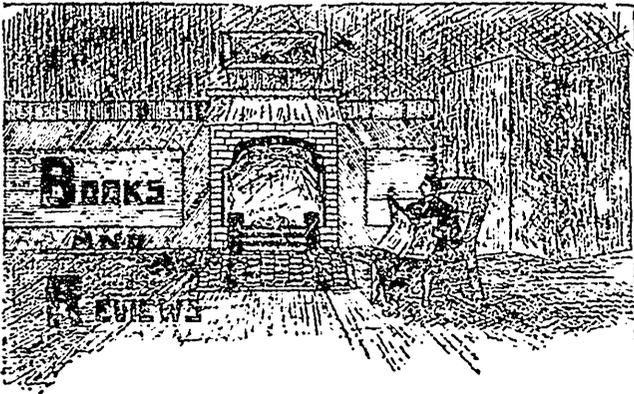
The Missionary sketches in an interesting manner the conversion of Henry E. Abbey, a brilliant American theatrical manager of the last century, and of his son. The method followed in the sketch is particularly interesting. The writer shows how even the smallest beginnings may lead to great results. Mr. Abbey's son was a cripple. His conversion was brought about by the interest in the Catholic religion which was excited in him by the beauty of the churches which he visited on a trip to Paris. His father was baptized on his death-bed. The latter's conversion is attributed partly to the fact that his son was a Catholic, partly to the lasting impression made upon this brilliant business man by the universality and the business-like methods of that Church which he everywhere encountered on his travels. But, the writer points out, the conversion of this man would have come about much earlier had the Catholics in his vicinity not been so reserved and, apparently indifferent to the struggle of a soul for light. It is a sad fact that Catholics have, in a great measure, bowed to the modern fashion of keeping religion in the background. This is a potent cause of religious indifference.

An article in *The Catholic University Bulletin* refutes, as sophism the doctrine of the Agnostics concerning the knowableness of God. The popularity of Agnosticism is due, in the main, to that weariness which the world at large is experiencing in consequence of long and frequently, bitter religious controversy. The chief danger of the system, lies in the fact that its assertions are often partly true, partly false and the wheat must be separated from the cockle before complete refutation can be made. The Agnostic holds that beyond the limits of reason all is darkness. But the Christian knows that

where pure reason ends faith begins, illuminating the distant reaches and bringing into view objects unattainable by pure reason alone.

“Sabotage and Socialism” in *America* explains the relation of these two and incidentally, shows up the ethics of Socialism. The ethics of Socialism, if such they can be called, are based entirely upon expediency,—that which is expedient to emancipate the class is good, that which is not expedient, is evil. At present sabotage is rejected by Socialists, not on any real moral grounds, but simply because it is not in the best interest of the class. The attitude which Catholic workmen must assume towards such a movement is clear. “The Awakening of Maywell” is an interesting short story in *Extension* which shows what a great amount of good can be accomplished by a pastor who strives to interpret his parishioners, to guide them, not to drive them. *Extension* also tells us of the splendid work being done in the mission fields of the Western States by the two chapel cars, St. Anthony and St. Peter.

An article in *Scientific American* on “Floods and the Problems of River Regulation” makes some assertions which are, in our humble opinion, somewhat at variance with facts. The writer of the article in question is an engineer and, doubtlessly, well acquainted with his subject. But when he minimizes to the vanishing point the potency of forests to retard floods and to regulate the flow of rivers we fear that few Canadians will agree with him. It is a frequent occurrence during spring-time, here in Canada, at least, to find the open field dry, while within the shaded isles of the forests deep banks of snow drain away slowly into the adjacent streams. There is somewhat of a contradiction in the writer’s statement, for he admits that the presence of forests “does have some influence in equalizing the rate of runoff from a drainage area during periods of ordinary rain fall.” Perhaps during exceptional rainfall such as the Ohio basin experienced last March the agency of the forests to prevent floods might fail. Still, it is not the exceptional but the ordinary upon which theories, general in application, must be based. To cope with the ordinary spring precipitation, our faith in the potency of the forests remains unshaken.



To-day when there is so much discussion about public ownership—so many arguments for and against this doubtful remedy of civic evils—one cannot do better than read the very comprehensive article by Paul Leroy-Beaulieu in the *North American* for April. Mr. Leroy-Beaulieu writes on "Public Ownership in France." Possibly it would be unfair to use France as a criterion in our discussion when we remember the checkered career it has been her ill fortune to undergo—yet there are many good ideas to be considered, and the time is, to say the least, profitably spent.

In France today the government extends its monopoly from matches to railways. Their success has been varied and in some cases lamentable failures have resulted. Mr. Leroy-Beaulieu says: "And I may add that a careful study of the nature and working of the modern state and public bodies today especially in wholly democratic countries, shows that reasons of the highest theoretical gravity add their weight to those of practical kind in favor of the rejection of the idea of state operation of public utilities of any sort."

Much has been written on the value of the stage as a means of education. In fact education of this sort has been regarded as such a public utility as it were that we hear much about civic ownership and management of theatres. This idea has been projected with a view to censor the modern drama—to eliminate the distasteful, to stimulate the appetite for good. Undoubtedly the moral of the drama needs particular attention. Abbé Ernest Dimmel has contributed a valuable article to the *Nineteenth Century Maga-*

zine on the moral of the drama today dealing carefully with French plays. He claims that it is only when we look attentively into some considerable portion of the dramatic production that we find out that plays are hardly ever written for our enlightenment, but merely for our amusement; that their outlook is as restricted as that of the short stories in the modern magazine: that they are beset on all sides with conventionalities and cramped by the narrowness of the stage; that the so called plays with a purpose are mostly another effort to give plays actuality and realism. The philosophical disquisitions of the critics on them import inane verbosity, or in other words sheer humbug, and the so-called *ex professo* books on ethics of the stage, string off forgotten articles reprinted under fallacious titles.

*The Road Beyond the Town*—Earls. Published by Benziger Bros., New York—\$1.25.

This is undoubtedly one of the finest collections of poems which have appeared for some time. While a student of Georgetown University, the writer gave promise of marked talent for verse writing, one of his early efforts being considered one of the two best pieces of verse written by any undergraduate in the United States. Fr. Earls is a true lover of nature. Many of his poems depict that ever fresh subject in her varied moods. He charms us with his sublime thoughts couched in simple yet beautiful words. His sentiment is as pure as the breeze wafted over the Rockies. Confidence in God, a feeling of calmness and quiet and an unflinching sense of the beautiful in nature characterize his poetry throughout. The volume is attractively gotten up and would make a valuable gift to the lover of good verse.

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## Prætorum Temporum Flores.

Rev. M. D. Doyle, '08, is at the present time Curate at Chapeau, Que.

Mr. F. McDonald, '08, holds a lucrative position in the topographical department of the civil service.

Rev. C. J. Jones, '08, is assistant priest to Rev. Father Chaine at Arnprior, Ont.

Mr. Henri St. Jacques, '08, is Inspector of Separate Schools in and around Hawkesbury.

Mr. Lionel Joron, '08, is a successful lawyer of the city of Montreal.

Rev. Father Cavanagh who, for a number of years, has been parish priest of Huntley, Ont., has been appointed parish priest of Almonte as successor to Rev. Father McNally, Bishop-elect of Calgary, Alta.

Rev. Father A. Stanton, who since his ordination in January last, has been assistant at Almonte, has been appointed parish priest of Huntley, Ont.

Rev. John Cunningham, whose familiar face we were wont to see in the ranks of the local seminarians, was on Sunday, April the twenty-seventh, raised to the dignity of the holy priesthood by the Most Rev. C. Hugh Gauthier, D.D. On the following Tuesday he celebrated his first holy mass in St. Benedict's Church, Wenderover, Ont., his home parish. *The Review* wishes him a long and holy life in the vineyard of our Lord.

Rev. Father McNally, Bishop-elect of Calgary, Alta., left on May 9th for Rome, where he is to be consecrated.

Messrs. Frank Higgerty, Louis Côté, Edmund Byrne, Thomas Costello, and C. McHugh, all old students, have been successful third year men in law at Osgoode Hall.

Messrs. H. Chartrand and J. McDonald, dental students at Toronto Varsity; N. Grace and P. Leacy, medical students at Queen's, and Hugh Gauthier, science student at Queen's, have, we are pleased to note, been successful in their year.

The following paid us a visit during the month:—

His Grace Archbishop McNeill, Toronto.

Rev. M. T. O'Neill, Richmond.

Rev. S. Albin, Grand Rapids, Mich.

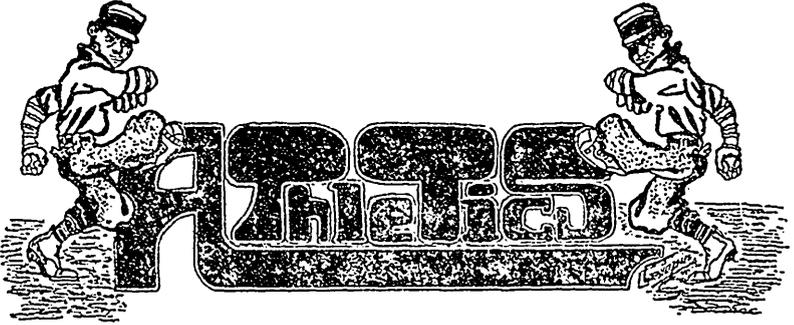
Rev. Dr. McNally, Almonte.

Rev. Father Lebeau, Ottawa.

Rev. Father Lapointe, Ottawa.

Rev. Father Cornellier, O.M.I., Edmonton.

Rev. J. J. Quilty, Douglas.



On Saturday 28 the City League threw off their coats and got down to work. The day was perfect and about 2,000 fans went home ready to apply hot plaster to their throats.

In the second game College met Nationals, the French representatives in the City League and it was a weird exhibition. The Frenchmen appeared in red, white and blue uniforms and they much resembled the flag of Old France. Bill McCart struck out eight men and pitched a creditable game until he was relieved by Killian in the last inning. College played well together and at times they displayed midseason form, especially when it came to pilfering bases. Jack Dore made his initial appearance behind the bat and will be a fixture. Vernie Hayes looks good on the first turn while Holly didn't let any weeds grow under his feet in centre field. They were the only new men on the team and past performances make it unnecessary to dwell on the work of the other players. Doran walloped out a home run, Killian pulled down a three bagger, while Leacy drove one over centre field and slid into second on it. Only one double play was made all day. Lacey made a great catch of Lafortune's hit which would have been a nice little Texas leaguer. He caught it running in from the field and snapped the ball to Killian, who tagged the man between second and third.

The line up was: Dore, c; Doran, 3b; Cornellier, cf; Lacey, rf; McCart, p; Hayes, 1b; Killian, ss; Higgins, 2b; Flahiff, rf; Egan, 3b.

By innings—

R. H. E.

Nationals . . . . .	000300100—	4	5	10
College . . . . .	141302061—	18	7	7

## College (17)—St. Pats (3)

College's second game with Jim Kennedy's green shirts was a sort of burlesque, the "red faced comedian's" team being trounced 17—3. Four pitchers were knocked out of the box by the College batsmen while St. Pats could only connect with Killian's delivery for four safeties. Mike celebrated his first appearance by fanning eight and he didn't allow one man to walk. Bill McCart, our other heaver, just to keep in the limelight hammered out a dandy three bagger as well as two singles in four times at bat—which is going some. There wasn't an inning when College didn't send a man across the home plate, and at all times they ran wild on the bases, Phil. Cornellier being the worst offender in this respect. Hayes and Poulin each cornered a two base swat, while Cornellier, McCart and Killian smashed out three baggers. The game was uninteresting and only served to fatten up the garnet and gray batting averages, and it afforded them a strenuous practice.

Score by innings—

St. Pats . . . . .	1110000— 3
College . . . . .	2124116—17

## College (8) Y. M. C. A. (4)

By vanquishing Y. M. C. A. College practically secured a "too hold" on the championship and by gaining one more knockout they will be sure champions.

In this game it looked badly for College at the start because the Y's opened up in whirlwind fashion and sent four men over the home plate in the first spasm, but Killian then steadied down and not another Y. player managed to steam into port although a great number of derelicts were swamped on the way. Killian was the prize package of the match for besides striking out four men, he got three hits in three times at bat, two of these landing him on the second station and he was instrumental in driving in four runs. Some record. Base running was again one of the main features of the students' playing. The way they tore around those bags would make Detroit fans forget there was ever such a person as Ty Cobb. The team is certainly going better this year than it has since it won the championship a few years ago, and at the time of writing our nine looks about good enough for a picture

in the newspapers at the end of the season, with the prize cup making a very striking centre piece.

Score by innings.

College . . . . .	0331100—8
Y. M. C. A. . . . .	4000000—4

### The School Baseball League.

It has even been the desire of the present director of the Athletic Association, Rev. Father Stanton, to make the recreation hours of the boarders as pleasant and as agreeable as possible. He fully realized that plenty of exercise during the hours of play would better prepare the students to enter into their hours of study with vigor and sincerity. He has organized leagues among the boys in football, hockey, baseball and handball, and he has marked out a tennis court, installed pool and billiard tables and it is facetiously remarked around the yard that his next move will be the laying out of a golf links and the forming of a cricket club. The baseball league this spring has marked the culmination of his efforts on behalf of the students for never have they as thoroughly appreciated any amusement as that furnished by the ball league. It is composed of teams from the different boarding houses, from the professors and from the Seminary, which team however, was forced to drop out, but the Rev. Director with characteristic energy, gathered together an outlaw nine, which at present is holding its own. Two games are played a day and the enthusiasm of the boys is only equalled by the excellence of the ball displayed, and this league has been instrumental in unearthing a couple of "phenoms" who have since taken their places on first team. The games have indeed promoted a maximum of good fellowship and a minimum of friction among the contestants, and it is the wish of all that the best team may pull down the gold watch-fobs, which are to be awarded to the champions.

A new lacrosse league has been formed consisting of two teams captained by Messrs. Cameron and Tallon. They play every Wednesday and Saturday evenings. At present Cameron's aggregation is leading. The tennis court is very popular and some rather scientific plays are much in evidence.

Soccer is the next branch of sport that the boys will join in as the old field has been marked out and goals erected.

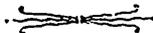
Names of teams, managers and captains composing Yard League:—

The Outlaws, L. Lally, Man.; V. O'Yull, Capt.  
 Lay Professors, J. Sullivan, Man.; F. Flahiff, Capt.  
 Dormitory, T. Holly, Man.; Leacy, Capt.  
 Rooms—Fr. Finnegan's, S. Lee, Man.; M. Killian, Capt. Fr.  
 Veronneau's, F. Kelly, Man.; H. Doran, Capt. Fr. M. Murphy's,  
 G. Gilmour, Man.; J. Hogan, Capt.

The most important game of the season was played Monday evening, when Fr. Murphy's and Fr. Finnegan's respective nines clashed. The former team were beaten 5 to 4. The Rev. Prefect officiated to the entire satisfaction of all. The result of this game creates a tie between these two teams. The league standing to date is as follows:—

Team.	Won	Lost	To play	P.C.
Fr. Murphy's . . . . .	6	1	3	857
Fr. Finnegan's . . . . .	5	1	2*	857
Lay Professors . . . . .	4	4	2	500
Outlaws . . . . .	3	5	1*	375
Fr. Veronneau's . . . . .	2	6	2	250
Dormitory . . . . .	2	6	2	250

\*Tied one.



The Conventum Cards for the Fifth Form have been issued by the class executive. They present a very neat design. Below the printed regulations of the Conventum is affixed the signature of each member of the class.

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Mr. James Guinea, of Brooklyn, and an old student of Ottawa University, paid a visit to Alma Mater a couple of weeks ago. Mr. Guinea received the good wishes of Fathers and students alike on his recent entry into the ranks of the benedicts.



## Of Local Interest

### ENGLISH PRIZE DEBATE.

The thirteenth annual prize debate, which is held by the English Debating Society, took place in the Normal School on Wednesday evening, April 23rd. The subject of the debate, involving the much discussed liquor question, proved a very interesting one. It read, "An anti-treating law would do more for the furtherance of the temperance cause in Ontario than would the abolition of the bar."

The affirmative speakers were Messrs. Leonard W. Kelley and Cornelius A. Mulvihill. The contenders for the abolition of the bar were Messrs. F. W. Hackett and Theodore J. Kelly. All four speeches were of a high order, and so closely was the debate contested that the judges afterwards acknowledged that the task of rendering a decision had been a most difficult one. L. W. Kelley, the leader of the affirmative, was awarded the gold medal, and his side was also credited with the victory of the debate.

Mr. Kelley, the medal winner, delivered a very able speech. His arguments were well pointed, and were rendered all the more effective by a clear enunciation. Mr. Theodore Kelly, leader of the negative, also presented a strong array of arguments, his delivery, too, being of a high standard. Of the four speakers, Mr. Mulvihill was possibly the most logical. His arguments, everywhere substantiated by facts, were marshalled in a creditable manner. The last speaker of the negative, Mr. Hackett, did not allow himself to be closely confined to the question, but his oratory received special praise from the judges. Mr. L. Kelley delivered a strong rebuttal.

In making the announcement as to the decision at which the judges had arrived, Rev. Father J. O'Gorman congratulated all four debaters on the excellence of their maiden speeches. The Debating Society and its Moderator, Rev. Fr. Fallon are to be commended on the production of such promising talent.

The brothers-in-judgment of Rev. Father O'Gorman were Drs. S. Nagle and F. Quinn.

Mr. J. Harrington presided. The musical programme included solos by Messrs. F. Fink and G. Coupal.

## FRENCH PRIZE DEBATE.

In the Russell Theatre on Sunday night, April 13th, the French Debating Society brought its season to a close with the holding of the annual prize debate.

The debate, as well as the excellent musical programme which was presented, afforded an interesting as well as instructive evening's entertainment to the large audience present.

The question of debate read, "Has Canada Discharged Her Debt of Gratitude to England?" The debaters for the affirmative were Messrs. H. Menard, '15. and R. de la Durantaye, '15. The negative was upheld by Messrs. R. Barrette, '16, and J. Perron, '14.

The arguments produced by both sides were both weighty and logically presented, and each of the four speeches was admirably delivered. The gold medal, however, was awarded to Mr. H. Menard, while the negative was given the decision of the debate.

Mr. A. Harris occupied the chair. The judges were Rev. Father Gauvreau, O.M.I., Dr. J. Archambault and Mr. J. Tremblay.

The musical programme included songs by Messrs. J. Leduc, L. Labelle and A. Cornellier. An excellent choral was also rendered by the University choir.

The season just closed has been one of the most successful in the history of the organization. Much of the success is due to Rev. Father A. Normandin, Moderator of the Society.

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This season's debating activities came to a close on Monday evening, April 27th, when the members of the English Debating Society met for the election of officers for the 1913-14 term. Mr. McHugh, the retiring president, occupied the chair, and after secretary-treasurer L. Kelley had read the annual statements, nominations were held, and the following executive was elected to office: President, F. W. Hackett; Vice-President, L. W. Kelley; Secretary-Treasurer, C. A. Mulvihill; Councillors, J. Sullivan and W. Unger.

The season now closed was a most successful one. Although Alma Mater was defeated in the Intercollegiate debate with Toronto University, nevertheless her representatives gave an excellent account of themselves. The gold medal prize debate held on April 23rd was also quite up to the standard. There will be a goodly number of able speakers from which to choose the Intercollegiate representatives next fall.

Mr. Thomas McEvoy, of Exeter College, Oxford, will probably spend the summer vacation in Italy.

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Mr. Joseph Chartrand, who has unfortunately been absent for over two months owing to an attack of typhoid fever, has returned to our midst.

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## Junior Department.

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The weather, at last, allows us to give scope to our surplus energy, which has been pent up for the last month, by working it off on baseball. The schedules for the different leagues have been drawn up and a few of the games played.

There are two leagues made up of the seniors, the Varsity League, which includes only the boarders, and whose games are played each evening, and the College League, which includes both boarders and day scholars, and whose games are played on Congé afternoons.

Three teams battle for the championship in the Varsity League: the Royals, the Leafs, and the Bisons. In the College League there are four teams: Giants, Red Sox, Tigers and Naps.

Under Father Voyer's care the midgets have formed the Amateur League, in which there are three teams: Hull, Nationals, Canadiens. Several games in this league have been played.

The pool and billiard leagues have not been completed, and, as everybody prefers to play ball, they will not be continued except on days when the weather does not permit outdoor sports, thus completing the schedule as much as possible.

McNally and Chisholm, the well known hockey stars, have now turned their attention to baseball, and daily give practice to the aspirants for their team at the Oval. They will later issue a challenge to any amateur teams.

Our Big Nine have not been called upon to play any outside team, as yet, but we expect soon to claim a few victories from some of the high calibre teams from whom we will soon, no doubt, receive challenges.

Young Hammy, the star of the small fry, is showing good form and occasionally pulls off a big league stunt.