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**Tell Me What is Sweeter Than a Golden Day  
in June.**

**O**H ! tell me what is sweeter than a golden day in June  
As you loll among the daisies and dream to the breeze's  
As they tell you of the sea, [c'oon,  
Of the far-away blue sea,  
And bring its cooling kisses to the flowers on the lea.

When Pomona's in the orchard and Ceres in the corn,  
And Pan is piping melodies half tender, half forlorn :  
When the red-bird loving sings  
To his mate and gaily swings  
In the willows softly waving in the meadow by the springs.

Oh ! tell me what is sweeter than a lazy afternoon  
When the purple sun is setting on a golden day in June :  
When wistful looking eyes  
See their loved ones in the skies,  
And watch the fading twilight as it smiling sweetly dies

And tell me what is sweeter than an ivory night in June  
 When the clouds are drifting slowly across a silver moon :  
     When the scented south-wind breathes  
     Ah ! so softly through the trees  
 And seems to whisper secrets to the eager trembling leaves.

Ah ! 'tis passing sweet and my heart strings are in tune.  
 With all the wondrous rhythm of a golden day in June :  
     When my thought will wander free  
     As a child and careless be,  
 As I loll among the daisies trodding gaily on the lea.

L. J.



## The World's Great Poems.

### VI. Danté's Divina Commedia.



CARLYLE'S "Hero as Poet," as it is the least controversial, so it is,—to me, at least,—the most fascinating of all his minor writings. But, where he has written, and on such a subject, what remains to be said, in such "Introductions to Literature" as these profess to be? Yet, since Carlyle's essay is, in the best and strictest sense, literature, this may, possibly, serve as an introduction to the study of it.

Dante's life; his birth, his exile, and his death; is, or should be, familiar to all students of literature. And, when all is said, are not those these facts, birth, exile, death, the history of each and every one of us? "*Exsules filii Hevae*", so we say: "strangers and pilgrims"; who have "no continuing city". Well for us, if, of us, it can be said that "we seek one to come".

Dante's exile, however, was of more than ordinary bitterness, and hence, if it be permissible to say so, of more than ordinary profit to his fellow men. To himself, also, one cannot doubt; but it is our interest in it that chiefly concerns us here. Freely, to quote Carlyle: "We will not complain of Dante's miseries: had 'all gone right with him, as he wished it, he might have been Prior,

"Podesta, or whatsoever they call it, of Florence, well accepted  
 "among neighbours and the world had wanted one of the most  
 "notable words ever spoken or sung." It is not smug prosperity,  
 but misery, exile, suffering that makes poets, philosophers, and  
 saints.

Note, further, if you will, how this same life of exile emphasised,  
 brought into sharp relief, Dante's unutterable loneliness. Yet, here  
 again, he is but as the rest of us. *Singulariter sum ego, donec transeam.*  
 So, the Psalmist. Isolation is of the essence of individuality. "The heart",  
 says the Wise Man, "knoweth its own bitterness", and once wakened to that consciousness,

"Nor poppy, nor mandragora, ,,  
 "Nor all the drowsy syrups of the world,  
 Shall ever medicine thee to that sweet sleep,  
 "Thou knewest yesterday."

Dante, it would seem, wakened early to such consciousness, and,  
 therefore, for him, there was neither rest nor peace. His life, in short,  
 was a more bitter Purgatory, a fiercer Hell than any he has pictured.  
 But it was from that very fact that he drew his inspiration.

Thenceforth he walked *per vias duras*; or, to use his own words:  
 "How hard is the path, *come è duro calle*". Nor was he one to hide his  
 wretchedness, his misery, under the cloak of an assumed good humour,  
 to pretend to a inconvenience he did not feel. "By degrees", writes  
 Carlyle, it became evident to him that he had no longer any resting-place,  
 or hope of benefit, in this earth." That, one takes it, is a wholesome  
 knowledge to attain to; knowledge wherefrom resignation, at least,  
 may be derived, if not peace; "I have learned in whatsoever state I  
 am, therewith to be content." So St. Paul; who learned, later, that  
 "the sufferings of this present time are not worthy to be compared  
 with the glory that shall be revealed in us." Dante, one hopes and  
 prays, learned both before his pilgrimage was finished.

To quote Carlyle, again. "The deeper, naturally, would the  
 "Eternal World impress itself on him; the awful reality over which,  
 "after all, this Time-World, with its Florences and banishments,  
 "only flutters as an unreal shadow. Florence thou shalt never see:  
 "but Hell and Purgatory and Heaven thou shalt surely see! What  
 "is Florence and the world and life altogether? ETERNITY:  
 "thither, of a truth, not elsewhere, art thou and all things bound!

"The great soul of Dante, homeless on earth, made its home, more and more, in that awful other world." That, surely, is the lesson exile should teach us; "Our citizenship is in heaven."

As to what else may be said, read Carlyle for yourselves; read— as I trust you will the authors, the poems, it has been my very pleasant task, in these wholly-inadequate papers, to commend to your study and attention. You will find, in each and all, if you will seek for it, some utterance of the human soul, one, it may be, that shall be in harmony with thoughts, desires, aspirations to which you, also, would fain give utterance, but cannot, lacking words. It is Dante's glory, as it is that of all great poets, to have been the voice of silent thousands, silent centuries. So, Carlyle, as a final quotation:

"And so in this Dante, as we said, had ten silent centuries, "in a very strange way, found a voice. The "Divina Commedia" "is of Dante's writing; yet, in truth, it belongs to ten Christian "centuries, only the finishing of it is Dante's. So always... Dante "is the spokesman of the Middle-Ages; the thought they lived by "stands here, in everlasting music. These sublime ideas of his, "terrible and beautiful, are the fruit of the Christian Meditation "of all the good men who had gone before him. Precious they; "but also is not he precious? Much, had he not spoken, had been "dumb; not dead, but living voiceless." And, further on, he speaks of Dante as "sent into our world to embody, musically, the Religion of the Middle Ages." Does this, from a non-Catholic, an enemy of Holy Church, need any comment? This, at all events, needs none, wherewith we end:

"In some sense it may be said that this glorious Elizabethan "Era, with its Shakspeare as the outcome and flowerage of all "which had preceded it, is itself attributable to the Catholicism "of the Middle Ages."

F. W. G.



## Contrasted Ideals of Pope and Goldsmith.

To contrast the character of Doctor Primrose, the Vicar of Wakefield with that of Pope's ideal as portrayed in his "Essay on Man" seems a very difficult task. The chief difficulty lies in the fact that Goldsmith has given us a real man in a real setting, such a man as we may have met, while Pope's is an imaginary one whom we are to create from his rather contradictory maxims. One cannot easily get a conception of Pope's ideal.

Johnson in his criticism of Pope's production remarks,-- "This Essay affords an egregious instance of the predominance of genius, the dazzling splendor of imagery and the seductive powers of eloquence. The reader feels the mind full though he learns nothing." It is apparent Pope did not clearly understand what he was writing about, and mixed up incongruous statements. He has many moods but no strong convictions. Goldsmith on the other hand had a definite knowledge of his subject. He is not known to have held strong opinions, being more of an observer than of a doctrinaire, but he had seen much of mankind, and interested himself more in noting characteristic expression and conduct than in gaining adherence to any favorite views.

"The proper study of mankind is man," Pope says at the outset. His ideal seems one who by constant study of himself as an individual and of his relation to society, seeks to improve himself, and by means of a well-understood self-controlling influence of his life which is love of God and submissiveness to his will.

Self-love and reason are to be the guiding principles, "Self-love to urge and reason to restrain." Sedate, quiet and deliberative in mind, by means of attention, habit and experience, he would rise to prominence. Pleasure and pain, the lights and shades on his path, should give strength and color to his life. His very passions would produce virtues; out of obstinacy, fear and avarice, would come zeal, fortitude and prudence. Self-love would serve to make his mind virtuous, and happiness would be the natural outcome. He would not feel dishonor or shame if he were not ranked high among his fellows or if he had a scarcity of external goods. His honor would consist in acting "well his part" and his pride, in the knowledge that:

"One self-approving hour whole years outweighs  
"Of stupid starrers and of loud huzzas."

The Vicar of Wakefield unites in himself three characters, a minister, a husbandman and the father of a family. Love of God and of his fellow-man is the guiding impulse of his life, and his greatest comfort is drawn from futurity. His trust, guilelessness, sincerity, active interest in church doctrine, his insight into human nature and his sympathy for the fallen are striking features of his character as a clergyman. "He is drawn as ready to teach and ready to obey, as simple in affluence and majestic in adversity." His life as a husbandman and father gives strong evidence of this contented happy disposition, of the wide range of his sympathies, of his bright humor, but above all, of his great love for his family and his fellow-men.

The Vicar is by no means perfect, and we are glad of it. He is certainly too credulous and easy-going. All his intercourse with Squire Thornton goes to show this. He lacks animation and one might say, is of too contented a disposition. His life, although it has a definite aim, is almost void of method or decision.

With all his faults, we love him and feel that he is flesh and blood like ourselves. His womanly gentleness, simple trust, gay humor and shiftlessness stand out in striking contrast to the strength, sternness, restless activity and well-ordered method of Pope's ideal; but the latter is made up of maxims whose truth is yet to be tested, whilst the Vicar had the trials and temptations of every day life, which, however slight, serve to bring out the virtues and failings of man, and to strengthen and purify them.

L.

## Canadian Poets.

(Paper read at the Spring Festival of the d'Youville Circle,  
Rideau Street Convent, May 30th, 1905.)

Nothing could be more appropriate to a Spring Festival than these readings from our Canadian poets. Their work seems the very embodiment of the Spring spirit, so full are the poems of enthusiasm, of the joy of living, of the promise of fulfilment. For a nation so young in years and achievement, comparatively speaking, we have a remarkably large number of good singers. There is no need to apologize when mentioning such names as Bliss Carman, Pauline

Johnson, Archibald Lampman, George Roberts, the unique Henry Drummond and his *Habitant*.

The humorous Khan and his "Canticles," Theodore H. Rand, in the preface to his Anthology of Canadian verse, says: "I may be pardoned the expression of a feeling of national pride that the materials are so abundant from which to prepare a representative volume, much of whose contents will not suffer by comparison with the verse of older countries." Canada's richness of material, both as regards natural beauty and romantic association, has found worthy expression in these singers of verse. They are nature-lovers first of all, then Canada-lovers. Nature in all her moods appeals to them, and whether they write of the gladness of Spring, of the bright, full, and all too short Summer, of the glory and sadness of Autumn days, or of "the white-Winter's cheer," their verse may be compared in its tonic effects to a bracing whiff of our mountain air.

Many of the themes are crude and treated in homely phrase. Still, we are a young nation as yet; our traditions are in their baby-clothes and youth is a bad habit of which we are easily cured, more's the pity. One authority is convinced that Canadian poetry is, perhaps, the redeeming feature of Twentieth Century literature. We have reason for congratulation, more, perhaps, than we realize, in its utter aloofness from the deplorable tone of commercialism which is the key-note, more or less of our century's "good, bad and indifferent." Most of our poets spell optimism with a capital O, and we have very few self-styled atheists or freethinkers. It is easily seen that they have dwelt near to the heart of Nature; she has told them her secrets lovingly, they have caught her first expressions and aspects. No, the worship of the almighty dollar has not been part and parcel of their scheme of life; perhaps they have been born too far north poetry should not prove lucrative! One critic, who is a poet himself, congratulates them on having found their sermons in the stones and trees, the flowers of the field, their music in the running waters and in the rhythm of the sea, leaving the New Englanders a monopoly of "barn-yard" inspiration. The Carman-Roberts group hails from the region of *Acadie*, the region of all Canada richest in folk-lore and romantic association. Of these Bliss Carman is, perhaps, the one who possesses the most varied charm; there is the appeal of his music, of his word-pictures and of his out and out



Bohemianism. Brightness of fancy and purity of expression are characteristics of his cousin George Roberts. Among the women poets Pauline Johnson is the best known. She too is a vivid painter of pictures, though not as good a musician as Carman, her verse has a beautiful swinging rhythm that is haunting. These people are not coining money by their productions. Some are not even making a living by them. Many have had to leave Canada to take up journalism in other places. Bliss Carman and Theodore Roberts have won high places for themselves as writers of prose, the former as essayist, the latter as a novel and short story writer. No matter, however, where they are scattered, whether it be in busy overcrowded London, among the sky-scrapers and elevated tramways of New York or the furnished apartments of Chicago, they have never sworn off their allegiance to Canada, nor their pride in and for her. Theodore Rand knew whereof he sang in his "White Throat":

" O bird of the silver arrows of song  
 Sky poet of Canada dear  
 Thy notes prolong, prolong,  
 We listen, we hear —  
 I love — dear — Canada,  
 Canada, Canada — "

E. M. M.

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## Newfoundland and Confederation.

By a Newfoundlander.

The people of Canada do not appear to understand what has kept Newfoundland out of Confederation so long, and why she still persists in keeping out. The Canadian must feel a sense of proprietorship over the Island, which appears so small and insignificant by the side of his own country, and whose very position marks her out as being put there especially to round off the Dominion. He must think that Newfoundland herself should be glad to be able to get into her by sister's household at any price,—no matter what she may relinquish in the coming in. It can be only a spirit of presumption that holds the little sister aloof, all alone in her littleness: or else it is pique, characteristic of small children. In any case, she is

herself the only loser in remaining out, and she is free to hurt herself as long as she please. She will get over her stubbornness some day, find out her mistake and be willing enough to join in Canada's union.

Judging by what one reads, from Canadian sources, on the question, one must conclude that Canadian opinion in the matter does not go far beyond such ideas. It has no fault at all to find with Canada, but puts all the blame on Newfoundland. It forgets that Canada has not, in the past, displayed a spirit towards Newfoundland in any way proportionate in its largeness to her own big self. It does not know that Newfoundland has some cause of complaint against Canada, or, if it does, it forgets that the little have as much right to be resentful towards the big, as the big have for attempting meanness against the little. There is very little true understanding of the feelings of Newfoundland, and the cause of these feelings, towards Canada. The history of the dealings of the two countries will explain things a little.

In 1864 Newfoundland was among the first to respond in sending delegates to Montreal to discuss the question of union of the Colonies. Her representative sat with the men who planned the basis of Confederation. However, when the representative returned and when the question was laid before the people, the party that made Confederation their platform was overwhelmingly defeated. The people felt that entering Confederation meant the giving up all their liberty, being tied on to Canada and ever after sacrificed for the interests of Canada, which seemed hostile to all the interests of the Island. The Anti-Confederates found it easy to work on the preconceived notions and the prejudices of the Newfoundlanders; and those who were ardent supporters of Confederation would have it that it was only by appeals to ignorance and prejudice that their opponents could succeed: a proposition which the Anti-Confederates would be slow to admit. All this happened in 1869, and since that the question has never been publicly discussed in Newfoundland. No party would dare to go before the people as supporters of Confederation, for such a course could only mean certain defeat. And thus it has never received the fair, open and unimpassioned consideration which it deserves, on both sides. For there are two sides to the question, not only one, as Canada seems to think. But, though

Confederation has never been discussed since 1869, there was once since then, when it seemed almost a certainty for Newfoundland, and that without any discussion whatever among the people.

I should first remark that during the years 1869-95, there had been undoubtedly a weakening in the prejudices against Canada, and, in certain portions of the Island the feeling grew strong that we would have been better off in the Dominion. Things were not going well, and many felt that it was a mistake not to have united with the rest of British North America. Then, in 1894, came a great financial disaster. In that year the Bank crash took place. It was a dark hour for Newfoundland. In our failures we always regret what we did not do that we might have done; and any other course but the one in which failure is met with, generally seems to the disappointed the wise and happy one. Newfoundland now felt convinced without argument that, in the Confederation, no such troubles would have come upon her; which, in this case, was undoubtedly true. Canada knew this also. On both sides the Gulf it was thought that Newfoundland could never raise herself again, and that Canada was her only hope. In her discouragement and hopelessness she came to seek a place to trust her troubles with sister Dominion; but not without bringing something besides trouble to offer to her prospective comforter, for she had advantages to balance her defects, many and grievous though they were.

It may be that Canada thought she had grave reason to be reluctant to take on herself the responsibility of bringing Newfoundland, as she then was, into Confederation. But certain it is that she not only seemed reluctant to act, but she acted as if she felt certain that she had it all in her power to make whatever bargain she wished with her neighbour. And certainly it was a hard bargain she tried to drive. Newfoundland took this as an expression of Canada's feelings towards her. She interpreted it as an attempt to punish her in her hour of weakness and woe for her past obstinacy. Sickened and broken in spirit over her troubles, she was now disgusted with the littleness of her big neighbour. Her pride was wounded, and her spirit revived. She recalled her delegates, and few of her people did not applaud her action; even in their distress. It will be some time ere that same people will entirely forget the Canada of 1895.

Thus Newfoundland has come to remain alone, and thus has been excited the spirit of resentment against Canada. That spirit is losing its bitterness, for the people show that they are not unwilling to listen to reasonable and intelligent discussion of the advantages, and disadvantages, to be derived from union. But there are two things which greatly militate against the final disappearance of prejudice and which keep ill-feeling rankling.

Whenever, in the past, Canada could,—and it seems that has been often—she has stood in the way of Newfoundland, as, for instance in reciprocity treaties with the United States. Newfoundland has had to give up projects on account of Canada's interference. The people have felt that they have been wronged in their liberty as an independent colony. And, if there is one thing dear to Newfoundlanders, it is the freedom born of that sea from which most of them draw their livelihood. To them it is irksome in the extreme to feel fettered by Canada. They will be free, and they resent every encroachment on their freedom.

The other means by which ill-will is kept alive is the constant misrepresentation and slander, which is going on, on both sides of the Gulf. This slander is much the more grievous on the side of Canada, and it is grievous enough on the side of Newfoundland. It must be put down in great part to ignorance of the real conditions in the Island, for even prominent men in Canada often display in their utterances and writings an entire misapprehension of these conditions. But, still, it shows also a spirit of bitterness, and certainly it begets, and adds to bitterness. The country, which, in the midst of its hopeless plight, refused rescue from Canada, to show her that she had not to do with a beggar, will not stand to have her people called a population of beggars, ignorant and spiritless, who constantly truckle to the United States. Canadians generally may not know that some of their public men give expression to such opinions, but Newfoundlanders know it, and know their falsehood too.

I have tried to give roughly the principal causes of whatever ill-feeling exists in Newfoundland against Canada. It must not be thought that the ill-feeling is universal. There are, and always have been, many of the people who look with kindly eyes towards the Dominion. There are some who ardently wish for Confederation. There is many an Anti-Confederate whose mind is entirely free from

the warping of prejudice, who bears no grudge against Canada, but rather looks to her as a model. And for ill-feeling and prejudice itself, it is to be hoped and prayed that it will be soon no longer found on either side. When it has passed, each will have a better chance of understanding the other. And the present ignorance and narrowness of mind on the question under discussion will no longer render impossible fair and free consideration.

So much for mere *sentiment* on the matter of confederation in Newfoundland. It may not prove uninteresting to briefly consider the question of its expediency, to enumerate some of the principal reasons in which fair-minded men see wisdom, on the one side, in remaining out of the Dominion, and, on the other, in coming in.

It is urged that we had real need of the help of Canada only once, in the disastrous year 1894. The island showed, on that occasion, that it could overcome its difficulties without her aid. And since then Newfoundland has reached unexampled prosperity. Therefore we can always do without Canada, and prosper; and we do not know for certain how we would fare in the Dominion: it is wiser to remain out. Against this it is argued that, because we prospered so much outside of Canada, is no reason why we should not have prospered more united with her. Besides, it is added by those who favor confederation, it is certain that we must one day become a part of Canada: every circumstance points that way. And we can never have more favorable conditions at home, for obtaining good terms, than at present, when the possibilities of Newfoundland are becoming known to the Canadian Government, for it is now recognized that Newfoundland can bring many good things with her to Canada.

The present affair of Newfoundland with the United States has called attention to the fact that, if Newfoundland can control her bait supplies and regulate distribution, she can control the immense industry of the deep-sea fishery, the profits of which, under former conditions, all belong to the United States. And, by every national and colonial law and right, she can control them. With Newfoundland in the Dominion, then, Canada would have under her thumb this vast source of wealth, to say nothing of the assets which Newfoundland's own inexhaustible fisheries, unparalleled the world over, would bring. Add to this the enormous wealth that lies in her

mineral resources and her timber areas, explored and unexplored, which bid fair to one day rival her fisheries in their productiveness.

But this is a digression. To return to the subject, an argument of much force with Anti-Confederates is, that all Newfoundland needs is outside capital to develop her possibilities; that with it she must attain a wonderful prosperity; that Canada requires all her wealth, and much more, to develop her present territory; and she will require it for many years to come. Newfoundland, therefore, can gain nothing but the change of her *per capita* debt of \$90 to one of \$70, which is Canada's *per capita* debt at present, but which must soon be considerably increased. To balance this advantage, there is the fact that living costs much higher in Canada than in Newfoundland. But then again it is felt that we would have greater security, have our rights better protected, if once united with our big and powerful neighbour.

Newfoundlanders generally are satisfied as they are. They have no need of being in a hurry. They will wait for the next advances to come from Canada before they will consider the question. For it is not, by any means, an issue among the people at present.

I cannot close this article without making reference to one feeling that prevails in Canada, viz., that, Newfoundland directs all its aims towards becoming a part of the United States. It is true that Newfoundlanders, in great part, have a warm admiration for the young Republic. Many of her people, in times of distress have found a home there. Many of them look upon her as the fairy-land of fortune, as many Canadians do. If the people of the United States are quick to see, and take advantage of the possibilities in the Island, and bring along their capital to develop these possibilities, they admire them for it. But, on the other hand, Newfoundlanders have long known that they have been robbed of their just profits by the unfair dealings of the Gloucester fleet, protected as it has been by the laws of the United States. The constant irritation has served to greatly counteract any friendly promptings. Apart from this altogether, there is not any such thing in the Island as an "ambition to become a State in the Union." If such a question were put before the people it would, so far as I know, be more overwhelmingly defeated than was the question of confederation with Canada in 1869.

A. M. P. '07.

## Canadian Outlets for Western Products



THE beginning of the twentieth century marked the beginning of an increased flow of immigration to our Canadian West. If this tide continues, the West, so well suited to agriculture, especially wheat-raising, will in a few years, supply all the needs of the Mother Country, and at the same time be self-supporting. Seeing the prospect of increased trade with Great Britain, Canadians are eager to find the shortest and cheapest route to transport Western products to an Atlantic port.

At present two means exist : one by the C. P. R. all rail from the West to Halifax ; another by the C. P. R. to Port Arthur, thence through the Great Lakes to Buffalo, and again by rail to Boston or some other American port. The last route, though the shortest and cheapest, is distasteful to Canadians, as the grain is embarked at American ports.

We have, at least, five outlets, by which they may bring the grain of our western hinterland to a Canadian port on the Atlantic or on Hudson's Bay. In the first three which I shall mention, the produce may be brought by rail to Port Arthur.

By the first outlet, freight may be forwarded from Port Arthur through the Great Lakes, and down the St. Lawrence and her canals to Quebec. But this route is hardly practicable as it is too long, and can be easily competed against by the shorter American ways.

The Canadian Parliament have seen this disadvantage and have undertaken to remedy it by constructing the Trent Valley Canal, which is the second outlet. This canal has been under construction for several years ; and was formally opened on July 9th, 1904, by the raising for the first time of the great lift lock at Peterborough, the largest structure of its kind in the world. The canal starts at Midland on the Georgian Bay, and is simply the Severn River until it comes to Lake Simcoe. Leaving the lake it cuts across parts of Ontario and Victoria counties until it joins the Kawartha chain of lakes. At the foot of these lakes the canal becomes the Otonabee River, and after following this for many miles crosses Northumberland county to join the Trent River, at the mouth of which is Trenton,

a port on the Bay of Quinte. This canal will shorten the first route by about two hundred and fifty miles, which is a matter of the greatest importance in the question of transportation.

But Canada's outlets are not yet exhausted, we have still the Georgian Bay Canal route. Although this canal is not yet an accomplished fact, it is now being surveyed and we can safely prophesy that it will be completed in the near future. This canal will start at the mouth of the French River, and will be, practically, this river as far as Lake Nipissing, short canals being built around the rapids. From the lake it will cross Nipissing District and join the Ottawa River. Utilizing the navigable parts of this river, it will proceed to its mouth at the St. Lawrence. By this means an additional two hundred miles will be saved, or in other words, the first route will have been shortened by about four hundred and fifty miles.

Next we come to the Hudson Bay route ; though at present it is not much thought of, it may in the future outrival all the above mentioned ways. It is very probable that much of the grain of Manitoba, and of the southern portions of the new provinces will continue to go by the great lakes. But if a railway were built, let us say, from Edmonton to Fort Churchill on Hudson Bay, then the northern wheat districts would be the same distance from the Hudson Bay, as the southern districts are from Port Arthur. This would mean a saving of about five hundred miles of rail-haul for the wheat of the Saskatchewan Valley. And moreover there would be the additional advantage of having an ocean port at Fort Churchill, closer to Liverpool than is the harbor of New York. The general opinion is, that the route is unpracticable on account of the ice ; but the obstacles to navigation from this source are not so grave as might be imagined. For five months in the year, from July to December, navigation is open from Fort Churchill. The Bay itself is never frozen over, it is only the pack ice in the Straits that causes all the difficulty.

Our highroads from the West are not limited to these waterways. Only last session Parliament passed an Act, providing for the construction of the Grand Trunk Pacific Railway. This work, though only in its infancy, is being pushed forward with such energy that its early completion is assured ; and Canadians will soon be able to boast of at least one all-Canadian, through line, from the Pacific to



the Atlantic. Amongst the numerous advantages which will result from this new line, the principal will be: cheaper freight rates, better service, and a much faster transportation than exists at present. A competition will arise with the C. P. R., which is something the Western people have ardently desired for years.

With such good routes at her disposal, Canada ought to experience no difficulty in bringing the rapidly increasing amount of Western products to a Canadian port for shipment. And, since, in our day the shipping of a country is taken as one of the best criteria of the prosperity of that country, Canada has excellent prospects of occupying a high place among the commercial countries of the world before the twentieth century shall have passed.

J. G., '06.

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## The Mormons.

BY A WESTENER.

### I.—IN THE UNITED STATES.



THE sect of the Latter Day Saints, or Mormons, was founded by Joseph Smith, who is considered a great prophet in the eyes of this small Church. His father moved into Ontario County (New York) in 1816. His fourth son Joseph who was born in Sharon, on December 23, 1805 was considered rather half-witted by all who came in contact with him and received very little education, as is shown plainly by even his Mormon biographers. Orson Pratt, who puts the best possible front to the public, says: "He could read without very much difficulty, and write a very imperfect hand; he also had a very limited understanding of the elementary rules of arithmetic. These were his highest and only attainments. The rest of the branches so universally taught in the common schools, throughout the United States, were entirely unknown to him."

The famous dream which Joseph dreamed, the result of which was the birth of the Mormon Church, is supposed to have taken place on the night of September 21, 1825. He dreamed that the angel Moroni appeared to him three times successively, to inform him that God had work for him to do, and that a record written upon golden

plates giving an account of the ancient inhabitants of America and the dealings that God had with them, was deposited in a particular spot in the earth. (a place in Manchester Hill, in Ontario Co. N.Y.); that with these records were transparent stones, in silver settings like spectacles, anciently called the Urim and Thummim, by means of which the angel informed him that he could read the golden plates.

In after life it seems that the memory of Mr. Smith regarding the description of these plates became slightly confused, since he first calls them, as a secular history and again states that they constituted a sort of bible; he avers that they were golden plates engraved, and at a later date, that they were metallic plates, stereotyped, or embossed with golden letters. It seems very evident that Mr. Smith, did not have a very clear idea on the matter or that he did not tell his converts the truth. Could it be that the plates at first were golden, until Joseph found it profitable to substitute a baser metal!

However, Joseph found, that there was a man by the name of Nephi, a Jew, who was commanded by the Lord to go with his family, and seek his kingdom; that Nephi and his family and some relatives, set out ages ago from Europe in search of the promised land. It is claimed by Mr. Wm. Alexander Linn, one of the great writers on Mormonism, that they travelled straight eastward for eight years, until they reached the coast of South America, somewhere near the coast of Chili, thence penetrating North America, in search of the promised land. They were gradually killed off by wars among the other races and themselves, until one by the name of Moroni, buried the plates that Nephi gave him, and all the records of their religion and government, to prevent their falling into sacrilegious hands. These records given him had been held by the different kings of his race, among them Mormon who handed them down to Moroni, after which Moroni died and became an angel revealing to Joseph Smith the location of the plates. After Joseph Smith had recovered the mysterious deposit, he translated them in private to Oliver Cowdery, who wrote the contents, thus forming the book called after one of their kings 'Mormon.' In 1830 this book was published and with it a statement, signed by "The Three Witnesses" as they are called, (Oliver Cowdery, David Whitner, and Martin Harris). These protagonists afterwards

had a quarrel and swore that they never saw the plates nor anything like them, and that the new sect they proclaimed was a financial scheme of Joseph Smith's.

After this "Book of Mormon," was sufficiently advertised Smith began to preach the Gospel, which after a short time succeeded in getting enough members to form quite a large congregation. Thus was the "Mormon Church," or the "Church of Latter Day Saints," established in 1830. Smith moved the Church from Faystle, N.Y., to Kirtland, Ohio, in 1831, claiming he had had a command from Christ, to build a "New Jerusalem." After a short stay here he had another vision and moved the Church and converts to Jackson County, Missouri. Here Smith and Rigdon, one of his leading men set up a milling business and store, also a bank, of which Smith was President, with Rigdon as Cashier. The country was flooded with his bank notes, which the people found to be of no value. Smith and Rigdon were arrested for defrauding the public; the crowd tarred and feathered them, and put them in jail. During the night of March 22nd, 1832, both leaders escaped from prison and made their way across the river to Illinois. During their stay in Missouri, the whole country was in rebellion against them, because Smith and his colleagues made some outlandish raids on the settlers, murdering and destroying property. Smith whose madness was to a degree methodical, professed "That he was going to take this State and then by the power of God, he would conquer all of the United States and eventually the whole world." The Mormons were driven out of Missouri to Illinois, where they established another city, by the name of Nauvoo. The State appointed Smith as Governor, and he forthwith commenced to increase his spiritual authority by means of special revelations "made to order."

By 1838, Smith had persuaded several women to live with him, calling them spiritual wives, although he had a lawful wife whom he married in 1827. Naturally his wife became jealous of these so-called spiritual wives, so to patch it up some way or other, he had another dream or revelation on July 12th, 1843, authorizing polygamy. In 1844 he had so many wives that one publicly denounced him, and with her former husband started a paper, the object of which was to expose him. Smith was arrested on May 6th, 1844,

and lodged in jail at Carthage, where a mob broke into his cell and shot him and some of the apostles imprisoned with him.

The Mormons were driven out of Illinois. At this juncture Brigham Young, rose above all others to the leadership, and this time led them to Utah in thousands, and founded what is now known as Salt Lake City (1847).

When Brigham Young came to the Presidency, he called in all the Old Books of Mormon, that Joseph Smith had circulated, to change certain articles as he saw fit. He too had a revelation from God, sanctioning the universal practice of polygamy.

The "Mountain Meadow Massacre," conducted by a representative called Lee, who was an apostle and under direct instructions from Brigham Young, will ever remain a blot on their Utah history. Here they killed some three hundred settlers, taking their stock and effects. These settlers were going to California, during the mining excitement. The true account of this massacre is given out on reading Lee's sworn statement before the United States Court, before his death. Here we find that many of the Mormons were clothed in blankets to disguise themselves as Indians. To put down these outrages the United States Government sent Major McCulloch, of Texas, north. The Mormons tried to prevent him from entering Salt Lake City, until he took one of his heaviest guns and sighted it directly for Young's mansion, and then sent word to him, saying that if he did not hand over the city immediately, he would blow him and his d—d wives into H—l. Within twenty-four hours the Major had control and put an end to the outrages.

## II.—IN CANADA.

In 1887, the first Mormon settlement came into Canada, and we may well call it "a plague," that has visited our fair Dominion. In December, 1899, the Mormon population in Southern Alberta, reached two thousand, and last year the emigration increased, this substantially making a total Mormon population of about three thousand, at the present time.

The colonizer of the Mormons in Canada, was Charles Orson Card, who married the twenty-third daughter of Brigham Young, in Salt Lake City. Eight prairie schooners entered Canada, with the

first settlement. They moved down the St. Mary's River twelve miles from the line, to a small tributary called Lee's Creek, to found there what is now known as the little Mormon town of Cardston, named after the President. At this time there were very few settlers in the West and especially at this point, and the Government, no doubt, thought this a grand scheme to colonize the West. It is one of the greatest mistakes the Canadian Government ever made, for during the following years the immigration continued, preventing good and prosperous settlers from choosing that part of the West.

Most of the Mormons now in Canada are physically and in every other way poor types of mankind. We must give them credit for having some good, broad-minded men, in their ranks, but we are very sorry to have to say that in our personal experience of a life lived in their neighborhood, we have not found more than two or three out of the three thousand now settled in Canada. The general class in the West are of Swedish descent. They are pre-eminently lazy. In the spring you may see the greater majority leaving their town house in Cardston, (as they do not live on their farms in winter, but move to town for that period of time) at a quarter of nine in the morning to go to work on their numerous farms in that district, some five or six miles away; you may also see them coming back again, at about half-past four in the afternoon. Any industrious farmer, with a spark of ambition, is not going to let these precious hours go to waste in the spring-time. In haying season the Mormons think it a very hard day's work if they put in seven loads of hay a day—with the roads almost paved and running down hill to the place of deposit. When cultivating the land in spring-time you will find many, yes, the majority, sowing the seed on the last year's stubble and then harrowing it in. Many of these fields are left with two-thirds of the seed utterly uncovered, and in the fall you will find the average yield on these same fields to be about fifteen bushels to the acre, only equal to the average in some Eastern portions of the Dominion. The journalist who gives them a great name for agriculture has never seen their neglected farms, nor made allowance for the natural fertility of the soil. For instance, the settlement near Mountain View, Alberta, has not raised a good crop since they have been there, just because they were too lazy to work. Many of these people are now moving

down to the sugar-beet district at Raymond, but I have it from good authority, that they will not work even there, the company having to hire Indians and Chinamen to do the work required. I have heard it said that a number of them used to dig post holes from a horse's back ; what I know for a fact is, that there is not a man among them that will deign to walk after a plow or a harrow.

The Mormons are not a progressive race of people. When they came in first they built ditches, etc., where there where no need, merely to impress the Government. A good sample is the irrigation canal dug to water a plain where there were numerous lakes and springs, almost too moist for the raising of crops. In about two months this ditch was allowed to go into disuse, and now all you will find is an old sluice here and there and a deep ditch, ever empty, reaching over the prairie. They built mills of different kinds, that is, they started, but as usual their leader would leave the country on the strength of the subscription for a pleasure trip, down to Utah, probably to return with another wife—so we find a number of buildings commenced but never finished.

When it was proposed by the town council of Cardston to build a steel bridge to overcome the high water in spring time, in Lee's Creek, one of the patriarchs got up and said that he could not vote in favor of it, since putting in a bridge in that place would spoil the "ford" in summer, and that would be a great pity, as it was a pleasure to drive through it.

This is the so-called *excellent* class of settlers spreading over the fairest part of Canada, covering a space, at the present time of about fifteen thousand square miles, in the new province of southern Alberta.

They are strengthening their position, for last year there came to the Presidency of the Church in Canada, a very influential man among them, by the name of Mr. Herbert Allen, who is an energetic organizer. When the Mormons came in, the Church bought some three thousand acres of land in a block, at about fifty cents or a dollar an acre, from the government, railroad companies, and Hudson's Bay Company. Later on they were selling these same lands, to their followers, for from five to ten and even twelve dollars an acre. These lands are not being cultivated or settled, but used for stock ranches. Here not more than two or three montns ago, the Church bought

out the well known "Cochrane" ranch, one of the largest, if not the largest in that section of the country. About half a million dollars was paid for this property. These lands will be held, at a very high price by the Church for its own settlers, and no one but a Mormon can take up land therein, nor is it probable that any Gentile would care to do so.

Are our Canadian Mormons polygamous? President Snow's words at Ogden, Utah, as published in an official pamphlet would lead us to believe it. They are: "We have not given up polygamy nor never will, because when this doctrine is abandoned the Church is no more." When these people came into Canada they promised to abide by the laws and give up their plural marriages, but you might just as well ask them to give up their religion, as to do so. We find that just two years after their arrival, a case of supposed polygamy was found in Southern Alberta. The offender was tried, but through some flaw, was acquitted at a preliminary hearing, and the officers who made the arrest were ordered to hand in their resignations. It would appear that the Canadian government did not care to draw attention to the matter of plural marriages among the Mormons in Canada.

I contend that these people are securing too strong a hold in our Dominion, depriving many a hard-working man, from settling and working those fertile districts. They are getting so that they will not hire any but Mormons to work for them. They now have a member in the House at Regina, and there is a much talk of giving them an other representative in the near future. Taking into consideration all the trouble the United States has had with them and the manner in which they live as is shown in the evidence taken at the Reed Smoot investigation in Washington last year, our government ought to awaken to the fact that there are a few in the Canadian North-West, and that they by degrees may get control. It is estimated that about 6,000 will emigrate from Utah into Canada this season. The head of the Church may come to Canada very soon; as it is, there are four or more of the twelve apostles in the West at present, who have come to Canada to evade justice in the States. They think they have a place where they can live with as many wives

as they like, and by all appearance they are right in thinking so, if we are to believe the parrot cry "Hands off the people of the North-West."

With organization and numbers they constitute a menace to Confederation.

P. S., '09.

### Ottawa's Old Curiosity Shop.

An admirer of Dickens, when he has reached the last page and the last line of the delightful production of the gifted author's pen, "The Old Curiosity Shop," cannot repress a sigh of regret on closing the pages of such a fascinating tale. He wishes that he might have the opportunity to visit a place like to the image impressed on his mind by the descriptions and glowing passages of his favorite writer. But this bustling, enterprising New World has no room for these storehouses of oddities and bric-à-brac; their very quaintness seems out of consonance with the rush and hurry of Western life.

And yet right at our doors in our beautiful Capital, one may find the "Old Curiosity Shop." To do so, seek that part of the city commonly known as "the flats," so devastated by the disastrous fire of 1900. Under the guidance of "one who knows," halt before a three-storey brick building, whose exterior much belies its contents. This building serves to store thousands upon thousands of inventor's models submitted to the Dominion Patent Office, and lately dumped out by the Department to make way for graphic designs. Said models are now offered for sale by a speculator who cornered the lot.

Immediately on entering, we are struck by the confused masses of multiple inventions of the prolific human mind. It is almost impossible to preserve any order in the arrangements of the exhibits on account of the inadequacy of the storage space, but an attempt has been made to place the larger articles by themselves and smaller ones elsewhere, classified under heads, such as furniture, photography, medicine, etc. Wheels are everywhere in evidence though we failed to find a perpetual motion machine, in motion or otherwise. We note electrical devices and improvements submitted by Edison, Elisha Gray and other famous men as well as by more obscure heaven-sent geniuses. In one corner there is a com-



plicated mechanical device whose existence probably meant sleepless nights and the outlay of the inventor's little all. Next to it is a simple improvement on a useful article, merely chanced upon in a happy moment and bringing wealth and prosperity to its lucky author. Pathetic little combinations in tin and rough paint jostle elaborate contrivances in brass and ebony, all levelled in this common sepulchre of inventor's models. It is well-nigh appalling to think of the labor that has been spent upon the countless odds and ends which are heaped up on all sides, heedlessly passed by as the curious sight-seers rush from room to room of this Aladdin's palace. Here is represented the life-work of many or man long since dead, whom rebuffs and disappointments have perhaps contributed in great measure to bring to an early grave; of many a crank hoping like Archimedes, but for a chance, to stagger the world, of whittlers and tinkers who stumbled on ideas in an idle moment and turned them in just for the fun of it. Now there they lie and none so poor as do them reverence. Elaborate things hoped by the proud inventor to revolutionize some department of life are sold for children's toys at ridiculously low prices. Could the little models talk how much of comedy and tragedy would be revealed in their past associations. It is indeed an environment which should deeply impress even the most practical and prosaic and cause him to lapse into reverie, to muse on the foibles and vicissitudes of human existence.

W. P. D., '06.

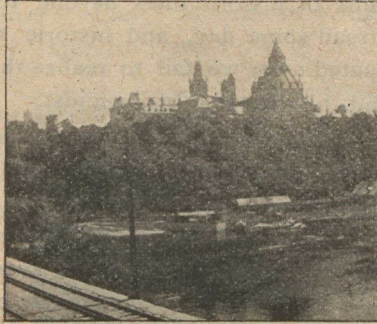
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### Ottawa, the Picturesque.



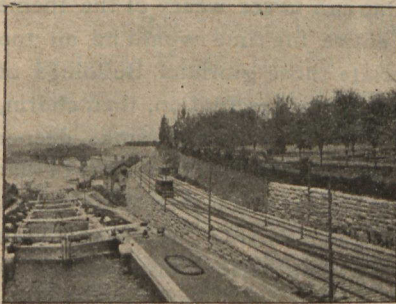
PERFECT May day, "sweet after showers," and fragrant with the scent of budding lilacs was drawing to a close. Behind the Chelsea hills the sun was sinking to rest in a splendor of matchless color, while bathed in all the glory of its parting rays, the grand old Parliament Buildings stood transformed, like a vision from fairyland. The hush of eventide had fallen on the city, but a deeper silence still lay like a spell on our little party, as from the vantage point of Major's Hill Park, we gazed in rapt contemplation at the inimitable beauty before us. The crimson

glow had turned to royal purple and then to softest violet; the golden light had faded to a shimmering silver on tower and arch and spire before the spell was broken. It was the youngest



member of the party who spoke and her tones were most emphatic. "Well, I say," she exclaimed, "the people of Ottawa have something to think of besides their troubles. Don't you think so?"

The subdued radiance of the afterglow lay as lightly as a benediction on our fairy palace as we reluctantly turned from the scene, smiling as we did so, at our philosopher of seventeen unclouded summers, who, happily, knew not how effectually the fairest picture earth can offer may lose its charm for the care laden-soul. Beauty is omnipresent, yet there is a required state of heart for the one who would understand its intimate relations, and one would need to cross the threshold of "Nature's vast Cathedral" with reverent feet to obtain the choicest blessings the divinity within has to offer. But given the fitting mood, the people of Ottawa have indeed something to think of besides their troubles,—their imaginary ones at least,—if only they could realize it. For though the sun sets in the same golden glory everywhere, and none may be denied the rapture of viewing the daily miracle, where does the splendor of its parting rays rest on a scene of fairer beauty, or on buildings so majestic as they



do in Canada's Capital? What an immense amount of joy and pleasure we should fail to miss in life, if only it were not such an intensely human characteristic to "look before and after and pine for what is not?" Because "the past will always win a glory from its being far," and the pleasure that is ahead seems so enticing, we too often ignore the blessings



of the present and miss the glory that is all around about us. How sad, if in our dreams of historic sites beyond the seas, of historic pathways we shall tread some day, and historic buildings we shall look upon in anticipated awe, we fail to realize the greatness of our home inheritance and the treasures in our midst.

There is many an enchanting spot in this fair city that might be truly called "Beauty's Home," ideal scenes well fitted to be the poet's inspiration. Let us, during the coming summer months, betake ourselves to those idyllic haunts and there revel in the peace and joy and freedom of out-of-door life and the ever increasing fascination of nature study. The summer, always too brief, will pass as swiftly as a dream amid such delightful occupation, but will leave behind a profit that is lasting and a memory whose sweetness will linger through the years to come.

Parliament Hill with its world famed "diadem of towers" and its matchless panorama holds undisputed first place among the beauties of Ottawa. How perfect is the picture, how harmonious the effect here produced by a lavish and consenting nature, aided by the wonderful genius and art of man? So much has been written and said in enthusiastic praise of that noble pile upon its eminence of rock and of that magnificent sweep of landscape stretching off into the



dim haze beyond the mountains' "utmost purple rim." So much still remains to be said of them. One can never weary of the theme for it is endlessly interesting. An entire life-time would be all too brief to study and adequately appreciate those glorious Buildings of ours, with their unrivalled situation. Their fascination, their charm, their inspiration grow with their years. Their beauty sinks deeper into our souls day by day. What joy to watch the revelations of that beauty at different times and seasons! Have you seen those stately towers glittering in the rose pink flush of sunrise? Have you seen them rise majestically from out a bank of gathering storm-clouds in the West? Or at night, beneath the dark blue and cloudless sky



and twinkling gold above with a slender silver crescent hanging low over Victoria tower? Can "Melrose by the pale moonlight" look anything so fair? Our National Pride?

The exquisitely kept lawns and flower beds, the pretty summer house in which one may rest and revel in the refreshing breeze from the river while enjoying the lovely



view, the noble statues, commemorating queen and statesmen, are all worthy of the spot, but before leaving Parliament Hill let us, descend into the cool in-

vitating shades of Lovers' Walk. This wonderful promenade, hewn out of giant rock and winding in graceful curves around the cliff is a marvellous tribute to man's engineering powers. It is also a paradise, not alone to those afflicted with the malady "ever ancient, ever new," but to lovers of all kinds; to those who love a quiet hour of meditation or with a favorite poet, to those who revel in sequestered strolls, to lovers of Nature who come to listen to her enchanting voice and learn her secrets, to all it is an ideal place, and it is never overcrowded in spite of its name. When Mercury indulges in lofty flights it is a most welcome breathing place, for the shade is so great that it is never warm in this retreat. Between the branches of mighty trees that seem to grow out of the solid rock, silver glimpses of the river beneath can be gained, and at each curve of the walk, a new view of dazzling panorama beyond flashes on the beholder.

Leaving Lovers' Walk through the eastern exit, we cross the bridge to Major's Hill Park, a favorite beauty spot and a very charming one. It is hard to image a more delightful place to go for an early morning walk and supply of ozone before the hurry and heat of the day is upon us, or for a stroll in the calm of the evening after the day's work is done. With its cool grassy lawns and beautiful flower beds, its mimic lake and rustic bridge, its fine conservatory and inviting summer house, the Park has been always a joy and a source of pride to the city, but this year it surpassed itself in glory.



Great improvements were made in the grounds and the poet's dream of "a flower crowned month of May" was never so beautiful a real-



ity. There were thousands of tulips, those beautiful cup-like flowers of every shade and tint that a flower may possess, arranged with exquisite

taste and skill about the grounds, meeting the gaze of the ecstatic stroller at ever turn, and he who missed this universal display of floral loveliness has let one of the rarest treats of summer pass unnoticed.

From Major's Hill Park an exceedingly fine view can be obtained of our noble river and those purple hills stretching away into the land of dreams and to the magnificent bluff to the west. The Park itself, lovely as it is to-day, holds a promise of still greater things in the not too distant future, all which goes to show what a debt of gratitude is owing to the Powers that sit in the "Seats of the Mighty," who have realized so fully the vast resources of the city.

M. of O.

## The Algonquin National Park.

A glance at the map of Ontario will show that the District of Nipissing is the proud possessor of Canada's National Park and Forest. The aggregate area of the reservation is estimated at about 330,000 acres, one-fifth of which consists of waterways. The selection of this region was commendable not only for the variety of its forests, but also on account of peculiar advantages in situation. It forms a watershed from which the principal eastern tributaries of the Ottawa as well as the streams flowing west into the Georgian Bay take their origin, in some places not more than one-half mile apart.

To protect the forests means to protect these sources, which serve to keep the rivers in undiminished volume. In the older parts of Ontario many water powers have dwindled into insignificance as a consequence of wanton destruction of the forests. To prevent this and to preserve the characteristic Canadian flora and fauna, the Government has set apart the large tract known as Algonquin Park. Algonquin suggests to us the primitive days, and the story of one of the most powerful aboriginal tribes of the northern continent, who made of the adjoining territory their stamping ground.

Those who lament the disappearance of our wild animal life, as well as those who appreciate the wild and beautiful in Nature, are ready to approve the action of the Government. The Nipissing region does not lack its quota of scenic attractions. 'Tis throughout a beautiful lake country, in which each expanse of water has its own peculiar charm. The hills and dales are clothed with the forest primeval, lending a picturesque finish to the delightful panorama that opens up before the tourist as he moves on from lake to river and from river to portage.

Parties of tourists from all parts of Ontario annually visit these regions. Seekers of health or pleasure lease locations during the summer months, to spend weeks revelling in its health-giving charms. During recent years the Park has been invaded by numerous camping parties from across the line.

While the forest laws have made squatting or homesteading illegal, nevertheless, special allowances are made for the convenience of those resorting to the Park as a sanitarium. Since one of the principal objects in the establishment of the Park is the protection of game, fish and song-birds, infringements of the regulations in this respect are visited with severe penalties. The offender is invariably requested to move out at his earliest convenience.

The splendid results of a few years' experience has fully convinced us of the judicious character of the venture. The maintenance of the Park is becoming more and more a national concern.

M. D., '07.

## Acadia or Atlanta, Which ?

**T**HE formation of the two new Provinces in the Territories with an area each of more than 250,000 square miles, and the persistent demand of that petulant, fretting adolescent in the family of Provinces, Manitoba, for increased territory have drawn attention to two great currents in Canadian politics, *first*, the general acceptance of the idea that it is unwise to needlessly multiply provinces, and *secondly*, the general assumption on the part of the provinces that they have a right to all unappropriated territory contiguous to their own. The second may be regarded as an outgrowth of the first, but it is a dangerous outgrowth, drawing its vigor from a narrow, local pride and evidencing the greatest danger to the Union, the spirit of Provincialism.

We are only concerned here with the first, and we are concerned with it in reference to the three Provinces by the sea, Nova Scotia, New Brunswick and Prince Edward Island. These three provinces have together an area of about 50,000 square miles,—some 20,000 square miles less than Manitoba that is so sensitive about its dim-inutiveness. There can be no doubt that the territory is too small to be governed by three legislative bodies and not too large to be governed by one.

With the growth of the West and the extension of Ontario and Quebec, the three Maritime Provinces have seen the influences they exercised in the original union going from them, and somehow or other the feeling is growing that a greater solidarity in their own ranks would restore to them that influence for a long time, if not for all time to come. Their union some thirty-eight years ago was forestalled by the larger confederation and they now feel that the moment is rapidly approaching when they should put into execution their original design.

The rest of the Dominion would look with pleasure upon such a union, for everywhere it is recognized that it would tend to further strengthen the country and to solidfy the national life. It is opportune therefore to pause to enquire what advantages would spring from such a union, and by what means it could be brought about.

The first practical benefit is the machinery of government and the multiplicity of officials that could be dispensed with. Surgeons

are commencing to wonder—and that state of mind is preliminary to decisive action—if a too frequent use has not been made of the knife. It will be a blessed day when masters in civics will come to the same conclusion with reference to government. Excess of government, as it broadens down from the national Parliament to the Parish Council, is the bane of democracy. The key of England's success in dealing with her oversea dominions is that she was content to base her supremacy on the affection of her children who went out from her, and the sworn fealty that conquered races gave her in the hour of their defeat. She did not tie her exiled sons to her with a multiplicity of legal bonds, that would have taken from them the independence they coveted,—the independence that quickened their activity and made their success a blessing to them to be enjoyed. Even in dealing with savage peoples, she did not flaunt in their faces the marks of officialdom, lest her supremacy might be a perpetual reminder to them of their defeat and keep alive what would eventually endanger that supremacy, anger and resentment against the rulers. Laws are best when they are comprehensive, but brief, and governments achieve success when they secure order with the least display.

We make these remarks to convey to the reader the idea, that these legislative bodies in the Maritime Provinces are an excess of government and that, as such, they are destructive of the order they are intended to maintain, and restrictive of the development they are supposed to stimulate. From a legislative union we contend that a new development would result in every department of human activity. The energy that is now wasted on frivolous pursuits or is cramped out of shape by being confined to narrow limits, would have room for exercise on a wider field and could be organized and directed to the accomplishment of things practical and permanent. Assuredly the object of any union or organization is that the united efforts of many may be able to perform, what the separate activity of the individuals composing such union or organization is unable to effect. There are great things to be done in the Maritime Provinces with respect to commerce, public works, agriculture, mining and education, which each province cannot separately undertake with the hope of successful completion, but which could be accomplished by a union of forces and which would mean much for the development and growth of all.



The third advantage to flow from this union may be regarded as sentimental, though in a sense, and that a broad sense, it is eminently practical. This advantage is the new ambition it would open to young and active minds. And where in this broad Dominion are so many, or where do they flourish so luxuriantly as in the Provinces by the Sea? *Magna virum mater*. No one familiar with the history of the country can deny that they have produced more than their share of the men of broad views, deep sympathies and large conceptions who brought about the Confederation and who have since directed its intellectual, religious and political life. And yet only the few have the genius to emancipate themselves from the contractions and restrictions of local and narrow environment. Broaden the field of activity and you thereby broaden the gauge of intellect that will thereon exercise itself. To press Adam Smith into service "a new and more dazzling object of ambition would be presented" and "instead of piddling for the little prizes which are to be found in what may be called the paltry raffle of local factions," the sons of Nova Scotia, New Brunswick and Prince Edward Island would hope, from the confidence "which men naturally have in their own ability and good fortune, to draw some of the great prizes, which sometimes come from the wheel" of a great provincial lottery. Keep your eyes fixed on earth and its broad acres may be yours, but look up to the heavens, if you wish to conquer other worlds than ours.

What are the means to bring about this union? Firstly, what is indispensable in any movement, even those most beneficial, the leaders to take it up and champion it before the people. This is so plain that it needs no amplification.

The second means is to create a physical union. Nova Scotia and New Brunswick are already thus united, but there is such a keen rivalry between them, amounting almost to petty jealousy in the case of the two cities of Halifax and St. John, that a legislative union seems impossible. The only hope is to secure what may be called a "go-between," which would prevent any one member of the firm from domineering over another. Prince Edward Island would serve this end, but Prince Edward Island has a communication problem to solve and, vexed by the failure of the Dominion to carry out what it considers the terms of Confederation in this respect, will not readily sacrifice her legislative independence. Prince Edward Island thinks,

rightly or wrongly, that on this subject of communication she has a *case*. The Dominion made terms with the Island Province on entering the Union. The Dominion undertook to keep up constant communication in winter between the island and the mainland as a part of that bargain. Considering the conditions that exist in the Straits of Northumberland from December to April, that this pledge cannot be redeemed by the most powerful ice-breakers, has no force in the minds of the people of Prince Edward Island, when it can be redeemed by the construction of a tunnel. That this pledge is out of proportion to the benefit that the Dominion gained from the Union, is quite beside the mark. That this pledge is ridiculous and should not be redeemed, only creates mistrust, and, as is the case with all small communities, only makes it covet and cling more tenaciously to the last vestige of its independence. The Dominion, it is agreed, made the contract, the Dominion admits that it has not fulfilled it, because it yearly pays a sum of money to the Island treasury for its failure in that respect, and the Dominion has no intention of fulfilling it. Why? Because to bore a tunnel under the Straits of Northumberland is admittedly the only solution of the problem, and as such a tunnel would cost ten million dollars, one hundred thousand people do not warrant such an expenditure. It must be confessed that many an honest man has driven a harder bargain, but no honest man has ever had recourse to such a subterfuge in the payment of his lawful debts. We are, however, not considering the question from the standpoint of the provincial of Prince Edward Island, though we think he has a *case*, but from the standpoint of the provincial of Acadia or Atlanta. A rib of steel costing millions upon millions bound British Columbia to the rest of Canada, and we think that a similar rib of steel running under land and sea allows the very wide, if not national view of being indispensable for the accomplishment of a great work, the legislative union of the Maritime Provinces. We cannot do better than conclude with the following quotation taken from a paper written by Mr. D. R. Jack, and read before the Royal Society of Canada in 1903 :—

“A house divided against itself cannot stand. These provinces, having common interests, torn asunder by petty jealousies, envy and rivalry, cannot expect to command that respect in the Council Halls of the Dominion, which would be their lot were they to send their

representatives forward as voicing unitedly the will and sentiments of a million of people.

“ Putting aside all differences, standing shoulder to shoulder, and presenting a united front, there is no reason why, before the present century shall have run its course, and a century is but as yesterday in the history of an Empire, there is no reason, I reiterate, why the brightest diadem in the crown of the fairest daughter of the greatest Empire that has been, should not be known to the world as the Province of Acadia.”

S. E. L.

## Chats with Young Men.

TWENTY MAXIMS.



HE late Prof. Thomas Davidson gave these maxims to his class as the fruit of his own experience of life:

1. Rely upon your own energies, and do not wait for, or depend on other people.
2. Cling with all your might to your own highest ideals, and do not be led astray by such vulgar aims as wealth, position, popularity. Be yourself.
3. Your worth consists in what you are, and not in what you have. What you are will show in what you do.
4. Never fret, repine, or envy. Do not make yourself unhappy by comparing your circumstances with those of more fortunate people; but make the most of the opportunities you have. Employ profitably every moment.
5. Associate with the noblest people you can find; read the best books; live with the mighty. But learn to be happy alone.
6. Do not believe that all greatness and heroism are in the past. Learn to discover princes, prophets, heroes, and saints among the people about you. Be assumed they are there.
7. Be on earth what good people hope to be in heaven.
8. Cultivate ideal friendships, and gather into an intimate circle all your acquaintances who are hungering for truth and right. Remember that heaven itself can be nothing but the intimacy of pure and noble souls.

9. Do not shrink from any useful or kindly act, however hard or repellent it may be. The worth of acts is measured by the spirit in which they are performed.

10. If the world despise you because you do not follow its ways, pay no heed to it. But be sure your way is right.

11. If a thousand plans fail, be not disheartened. As long as your purposes are right, you have not failed.

12. Examine yourself every night, and see whether you have progressed in knowledge, sympathy, and helpfulness during the day. Count every day a loss in which no progress has been made.

13. Seek enjoyment in energy, not in dalliance. Our worth is measured solely by what we do. (He should have said: "Our worth is measured by our motive and our efforts, and not altogether by our achievements." But he was speaking for actions in the place of day dreams.)

14. Let not your goodness be professional; let it be the simple, natural outcome of your character. Therefore cultivate character.

15. If you do wrong, say so, and make what atonement you can. That is true nobleness. Have no moral debts.

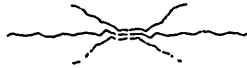
16. When in doubt how to act, ask yourself, what does nobility command? Be on good terms with yourself.

17. Look for no reward for goodness but goodness itself.

18. Give whatever countenance and help you can to every movement and institution that is working for good.

19. Wear no placards, within or without. Be human fully.

20. Never be satisfied until you have understood the meaning of the world, and the purpose of our own life, and have reduced your world to a rational cosmos.



"The questions of this world are so knotty, they present themselves so diversely and contradictorily to different minds, that I consider it a great blessing when they are solved by events independent of the will of man. I have always passionately wished for this sort of solution, even so as to be slightly superstitious about them."

—LACORDAIRE.

# Educational.

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## Kinds of Education.

(Taken from an address by Walter C. Kerr at the annual dinner of the Cornell Alumni at Chicago, April 1st, 1905.)



THE world wants men who can do things.

Cornell has always done things and the habit is infectious.

There is a peculiar bull's eye directness about the Cornell motive that counts.

It is not probable that a few thousand young men assembled at random in one place differ materially from a like number assembled elsewhere, except as they are attracted by something that consciously or unconsciously appeals to them.

The older institutions attract students rather better prepared, with more antecedent educational atmosphere, financially more able to pay for advantages, but also a large number who lack serious motives.

Cornell, on the other hand, attracts a very large percentage of men bent on serious missions though not indifferent to the colors that add to the good cheer of nations. On this material Cornell places her stamp of knowledge for action and measures acquisitions by results, not by the capacity to contain.

I don't know why anything need be said about education on an occasion like this. If we haven't got enough education we aren't likely to get much more by talking about it, and if we have enough the time might be better spent on something we haven't got. However, as the education we received and the conditions under which we received it underlie the motives of our gathering, it is of some interest to us what trend education is taking if we are interested in what our sons will get.

"The results of things follow not so much from their state as from their tendency," and so our interest is not so much in the kind of education that is being given at the moment as in the tendencies marked by the changes which determine what it will become.

Cornell has played an active part in the development of education in this country. It started with strong initiative force through men who felt but hardly dared formulate their inclinations towards something which was better than that which had been. They were men who reached forward from the limitations which compressed their past to aspirations which they could not quite measure or define.

Nevertheless, in some way, consciously or unconsciously, there evolved from and through these men the power to do things, which though simple in themselves, were far reaching.

I regard as the first of these the declaration that all kinds of education are equal. The democracy of this is so simple as to seem axiomatic, but that it was a departure is shown by the fact that after nearly forty years it is not yet quite universally believed.

The second I believe to be the proper view of the relations between the so-called liberal and utilitarian courses of study.

The third may have been the bold willingness to do the right thing every day and all the time as opportunity offered, without too fixed a goal, but trusting that the results would be the best that right could make. They went as far as they could see and then saw how far they could go. This underlies the pioneer spirit. Men do not know what they are going to make of a new country and its resources, but they plunge in, turn it over and make of it the best they can; always in the spirit of industry and honesty; with that aspiration for betterment which invariably turns to good that which is worthy and turns to naught that which is undesirable.

Thus Cornell started—with no entrammeling traditions; no compressing environment; surrounded only by the four winds of heaven; the courage of her convictions making her superior to criticism.

The result was a new kind of institution. It was called a poor man's college, but poor men are not quite so poor as they used to be, and it would be strange if they were, amid all the resources of this great country. Then followed the years of struggle filled with incidents which form the oft-repeated history of the early days. The day came, however, when through the sale of lands, the gifts of many benefactors, and the added talent of an every increasing faculty, we had a well rounded university.

This was the result of influences which for a score of years had, from the rudé beginnings on the Ithaca hill, shaped the ends

which have reached deep into other instructions of learning throughout the land.

As a result we have 3,100 students, departmented as follows: Post-graduates, 200; Arts, 700; Law and Medicine, 600; Applied Science (chiefly engineering), 1,600.

Contrast this condition where only one-fourth of the students are in Arts course, with the old academic institutions with an eye to what education should consist of when a large number of intelligent men are left to freely choose what is best adapted to their needs.

The fact that under these conditions so few elect the humanities has often been deplored as the decadence of classical training. I do not think so. It is rather the beginning of a higher development in which the classical will be more effective because not diluted with the dregs of its own failures.

The time was when but one kind of education was known, or at least only one kind of training was called education. Our early colleges were therefore strictly classical, and many are yet.

An educated man was then perforce a classical man and since education led chiefly to the learned professions, the few who in the early days received college training were fairly fitted for their life's work.

Then the so-called blind impulse for the old ideal of general culture led fewer men astray than it does now.

As time went on, institutions grew in size and multiplied in number. Thousands of students took the place of former hundreds.

After a time we began to hear whispers from the practical world, which generally gets things pretty nearly right, that college education was a failure; that men who spent four years and thousands of dollars in academic halls were less fitted for the activities of the world than those who spent these developing years in business of other pursuits.

Educators used everything from argument to ridicule by way of refutation, commonly alleging that men without education were unfitted to judge the product of our institutions.

I think the apparently crude judgment of the world was right and the ineffective theories of many refined educators wrong, and for no uncertain reason.

I think the whole problem is so simple that a few statements can take the place of argument, and especially of contention.

Humanity is composed of all kinds of men, possessing widely different temperaments, tastes, and abilities.

It is well they are not all alike.

Any man will achieve the greatest effectiveness when given the opportunities and training which develop his native powers. Any other training is liable to stunt his growth. His variation, as he progresses in development, should be in the direction in which he tends to vary. This assists in the survival of the fittest; the survival of the unlike, the survival of the effective.

Manifestly there must be as many types of education as there are types of men, and fortunately the number is not so great but that they can be readily supplied within any university.

So long as all men during the process of education were confined to one channel, those whom the channel precisely fitted were greatly benefited. Those for whom the channel was a misfit were injured, for the reason that during the most important formative period of their development their native power to vary was resisted, their minds forced away from their natural trend, and energies which could have been potent for good in certain directions were dwarfed by the compulsory exertion of uninteresting, unproductive effort. This results in that kind of mediocrity which is stagnation.

You can't make anything good of a man except to make him better in that which he is. You can't unmake him and make him over again.

If it be argued that a man must needs have the so-called liberal education in order to be well rounded, following this with the so-called specialized courses, the answer is that he can be forcibly made well rounded like a billiard ball without other characteristic than roundness.

He ought to have corners, and the corners should be left on to dent something.

As to the so-called specialized courses, these are only names. They are no more special than the humanities. Some are scarcely so highly specialized.

The older I get, the more I think that there is no such thing as liberal education, liberal arts, or liberal anything, as distinct from specialized departments of knowledge.

Liberality is the free and equal admission of all.



We have heard too much about knowledge for its own sake versus knowledge for use. All knowledge is for use. All education is for action. The engineer uses mechanics and thermodynamics in a certain direct way. The architect uses art and constructive knowledge in a similar way. The lawyer uses his knowledge in a less material way.

The classical or philosophical man uses his acquirements in a different way, but if he does not use them they are useless.

All education is liberal or all is technical according to our definitions, but all is for use.

When it is observed that less than 25 per cent. of the students follow classical pursuits when left free choice, and that over 75 per cent. select professional and industrial education, there is good reason to believe that this is about the proportion in which men's minds are fitted to receive benefit from the acquirement of the respective classes of knowledge and training. I therefore maintain that, instead of a decadence in the humanities they are elevated because their representatives are men whose minds are fitted to take such education and who will therefore conspicuously represent the best possibilities of classical training applied to those to whom it is adapted.

Likewise by processes of natural selection the other departments will have graduates who are conspicuously strong because their best efforts will be put into that which they can do best. I know of nothing pointing more directly to success than that.

It is not necessary to consider the relative merits of the various kinds of education. There is room for all, because there are all kinds of men. It is useless to say I am better than thou, or this is better than that. But one thing is better than everything else, and that is the broad spirit which recognizes that all education is equal, that training is training whenever you find it, knowledge is knowledge, no matter of what it consists, that human effort is human effort, no matter to what it is applied, and when it has singleness of purpose and is resourceful, it is effective.

*Electric Journal*, Pittsburg, Pa.

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## Aims of Modern Universities.

(From an address to Students of Chicago University by President Peterson of McGill.)

"For centuries after their first organization, the universities of Europe, with frequent internal changes, kept pretty much to the lines that were originally laid down for them. They met the requirements of their constituents by providing, under a head of 'arts' a general literary culture, and also by furnishing the means of preparation for the special professions of law, medicine and theology.

### THE DEMAND.

"The demand of the present day is different and more extensive. It is a two-fold demand, first that the spheres of professional activity recognized and countenanced by the universities shall be greatly widened, and secondly that the universities shall supply not merely the training required by scholars and specialists, but also the liberal culture proper for the ordinary citizen. What is it that, during the last quarter of a century, has drawn toward all departments of our work the benevolent attentions of practical men? Surely the acceptance of the view that the university is no longer a thing apart from the life of the people, exists no longer for the scholar and the recluse, but is eager to come into practical touch with every interest that may be helpful in preparation for citizenship and public service. The day is past and gone when it could content itself with being a mere academic ornament, instead of striving to make itself a centre of usefulness to the community.

### BUSINESS METHODS.

"A point of difference between the older institutions of learning and the universities of America is the attention paid in this country to the administrative side of the work. Business administration is quite a different matter from educational organization. But it is as indispensable for our universities as it is in other departments, and I think it is to be counted clear gain that the business men who are generally found on the board of trustees have been allowed the opportunity of securing increased efficiency in university administration. College people are sometimes shy about admitting suggestions or criticisms from the outside world. To understand colleges, they say, you must be a college man yourself: railroad people, for example, need not apply. But college accounts, after all, are just like other accounts.


"It is true that we are not in education for the purpose of declaring a dividend to shareholders at the close of each financial year; our returns are made in another way, by adding to what may be called, for short, the 'brain-power' of the community. But, on the other hand, we are all the better for keeping as closely as possible, so far as regards business management, to the methods of business. We cannot go all lengths with the churches, for example, which are often compelled, by the circumstances of their work, to leave a large margin for faith and trust on the credit side of their accounts."

## TECHNICAL TRAINING.

"A few highly trained specialists will always be found to be of more value to the industrial progress of the nation than a whole array of smatterers. With the spread of technical education, unskilled labor, work by rule-of-thumb, is everywhere going to the wall before the intelligence of the skilled workman, who has studied the abstract principles of the science, which is applicable to his particular industry. But here as elsewhere, there is always room at the top. The field of our industries and manufactures is so vast and various that America, like Germany, is finding instruction of the highest type in regard to the application of science to practical enterprise, a very remunerative investment. It is stated that in Germany the number of men of university training (including schools of technology, mining, agriculture, forestry and veterinary science) has doubled itself within the last 30 years. The industrial activity of the country has gone on developing itself in close contact with its academic life. So, too, in the United States, the phenomenal increase in the number of students enrolled in schools of technology, and in university faculties of applied science, is a good index of the marvellous development of the scientific and industrial activity of the nation."

## CULTURE.

"I do not wish to pose as one whose main interest is in science and its application to industry. Applied science is by no means everything. Far from it, you might as well try to get bread from stones as a stimulating culture from applied science alone. Its exclusive cultivation would lead to a distortion of the true work and office of the university, which must ever have a higher aim than to qualify a man for any particular department of practical or professional activity. I often think that in these days of electives and the glorification of 'Departments' and even graduate studies, we are too apt to lose sight of the old ideal, of a 'Faculty of Arts.' The university must be something more than a mere nursery for specialists. We all know what it is to have to deal with an uneducated specialist. It is here, as it seems to me, that the small college, with its more or less fixed curriculum, is having at once its opportunity and its revenge. The university must not give up the attempt to define the sphere of liberal instruction and culture. Specialization is of course one of its most important functions, but after all, there is no greater service it can render the community than is implied in the turning out, year by year, of a number of students who have received the benefits of a sound and comprehensive education, and who are fitted thereby to take their places worthily in the arena of life."—*Montreal Star*,



# The Reviewer's Corner.

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## Book Review.

THE CHRISTIAN HOME.—An excellent pamphlet on this topic has reached the sanctum. It contains a pastoral letter addressed to the faithful by Rt. Rev. James McFaul, Bishop of Trenton, prominently known as promoter of the Federation of Catholic Societies. The treatment of social disabilities, especially in familial conditions and their remedy, is brilliant and thorough. The home, the church and the school are considered in their mutual inter-relations, emphasis being laid on the duties of husband, wife, parent and child. Household duties, cleanliness, literary recreation, are given separate paragraphs. The whole forms a valuable compendium of hints on the best way to perform actions of our every day domestic life, written in attractive English, and pervaded with Catholic spirit of course throughout.

THE TRANSPLANTING OF TESSIE, by Mary F. Waggaman.  
*Bensinger Brothers, New York. 60c.*

The demand for suitable reading for the bouncing girl and the noisy boy is not diminishing, and it is pleasant to realize that the supply, if not equal to the demand, is fairly steady. This latest of the juvenile series is in keeping with all the other productions of the author. The book will easily make the healthy boy and girl forget how hard it is to be kept indoors by bad weather, or even by a tooth-ache! The story carries its moral all through without obtruding it, and if the good girl in the book talks as if she might turn out to be a Reverend Mother some day, so gently and so constantly does she utter words of wisdom, she is not tiresome. The boys are not goody-goody, but something is wanting to nearly all of them; what can it be? Perhaps Father Finn could tell. Some grown-ups might relish this story, though the present writer would rather have some one else pronounce the verdict as to such stories helping us to believe we have yet come by our Catholic Dickens.

S. N.

ELIZABETH'S ADVENTURES IN RUGEN, by the author of "The Solitary Summer" and "The German Garden," etc. *Briggs. Toronto.*

Nothing soporific about this story of a little summer outing; there is a restful, quiet something about the books of this clever woman that demands grateful acknowledgments from all the weary and the brain-fagged dwellers in towns modernized into asphalt and all kinds of motor swiftness. The mere reading of these pages will mend the holes that have been made in one's cheerfulness, and should one, like Wordsworth, be ready to declare there has passed away a glory from the earth, the tender grace of a day that is dead may be revived by just such a simple vocation, even if the adventures that did not keep social problems out of Elizabeth's carriage should befall. The charm of the book lies in its possibility of simplifying the vacation problem. Not only in Rugen may one find again the splendor in the grass and the glory in the flower, even if one should meet, in the water, a cousin who has never been missed or at the inns, some English tourists of the "cold stare" order. This book does not appeal to those who are too busy being wise on a large scale to have sense enough for the small, immediate affairs.

S. N.

THE RED INN OF ST. LYPHAR, by Anna T. Sadler, *Bensiger Bros.*

There is something, even the very title, of Miss Sadler's latest novel that hints of romance and mystery and the reader will find the promise it gives amply fulfilled between the covers. However common place inns may appear in every day life, when found in novels, their pretense is invariably significant, often foreboding and suggestive of plots and intrigues and deeds of darkness and daring. So with the Red Inn of the obscure little Vendean village, which on a dismal night of that most dismal year of 1793, took its place in the mighty drama of the Revolution and became the starting point for all the troubles that pursued the devoted villagers, through the story till the end of the chapter. One must feel sorry that the dread storm that had shaken France from end to end, should have reached at last this peaceful little haven of St. Lyphar, where, at least, the mad passions that had set the storm raging in all its fury has found

no foothold, where feudal lord was father and protector to his dependents, and the peasant repaid the paternal care with childlike love and reverence and devoted attachment, in all which there was nought that was servile or slavish, where all alike were unquestionably true to church and king. But "sweet are the uses of adversity," and amid the awful darkness that followed on the erstwhile serenity, the characters of lord and peasant shone forth with a brightness and a glory that no light of peace could ever reveal.

Miss Sadlier has chosen as a setting for her story those dreadful days of endless interest and unlimited tragedy at the close of the 18th century, when the bloody Revolution had changed the "fair land of the vine" into a thing of unutterable horror, an earthly inferno, when the wheel of fate turned with such dizzying swiftness, and law and order seemed forever abolished from the earth. But though the story of necessity teaches, even if unconsciously, the solemn lessons that none can fail to learn from the study of this dark chapter of history, it concerns itself not with political, religious or philosophical questions and problems, but tells in a charming and simple way of the triumph of faith and love and loyalty over such awful obstacles as could happen only in such tragic times. The chapter that describes the thrilling rescue of the "cargo" of condemned prisoners from the very "jaws of death," holds us in suspense and makes us sigh to think how sadly rare were those daring rescues of the unfortunate victims of the Red Republican. We should like to feel on closing the book, that we were leaving our very interesting young couples in greater security, but considering the times and the manners that would not be easy, besides we must console ourselves with the thought that it all happened long ago, and by now they are certainly happy in that blessed land where the wicked sans-culotte has ceased to trouble and his weary victim is at rest.

R. M.

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## Exchanges.

The May number of the *O. A. C. Review* has come to us resplendent in white and gold, and we examine its contents to find if we may rightly judge by first appearances. Our final decision is that the *O. A. C. Review* can embellish its cover with as gaudy colors as it may see fit, for it is a sound and well-balanced publication throughout. Its different departments evidence energy and enthusiasm on the part of its editors, while the other articles are such as will prove of interest to outside subscribers. From the locals we quote as most appropriate :

“Breathes there a man with soul so dead,  
 Who never to himself has said,  
 ‘My trade of late is getting bad,  
 I’ll try another ten-inch ad?  
 If such there be, go, mark him well,  
 For him no bank account shall swell,  
 No angel watch the golden stair  
 To welcome him a millionaire.’ ”

From the exterior of the *Stylus*, even should we be ignorant of its name, it immediately would strike us that such a one would be out of place anywhere but in staid and solemn Boston. The contents bear out this impression, for they are on such subjects as : “Long-fellow and Father Marquette” “Petrarch’s Place in the Revival of Learning,” “Unpublished Letters,” “The Office of Spring,” and the like. For all its primness and dignified self-sufficiency, it displays talent and good literature and we shall ever be glad to welcome it monthly to our table.

We receive two *Exponents*, one from Bozeman, Montana, and another from Dayton, Ohio. It is rather confusing to have two magazines bearing such an unusual name. We judge that the Bozeman publication has borne the title longer than has its namesake and we do not see why the editors of the latter cannot bring some of their originality into play and invent or find a new appellation for their journal.

We have now reached the end of our letter for the year 1904-05, soon to put aside all thought of proof, copy, addressing and mailing, and betake ourselves to summer haunts by forest and stream. Anticipating a pleasant vacation ourselves we extend the wish and hope that all our literary confreres will not fail to enjoy to the full their hard-earned rest from study. So let it be “au revoir” accompanied by the strains of “auld lang syne”

THE STICKLER.

# University of Ottawa Review

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PUBLISHED BY THE STUDENTS.

THE OTTAWA UNIVERSITY 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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Our Students are requested to patronize our Advertisers.

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Vol. VII.

OTTAWA, ONT., June, 1905.

No. IX.

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GOOD BYE.

The editorial staff of 1904-1905 with this number resign their responsibilities. Under exceptional difficulties in the matter of quarters (both kinds) and general outfit, they feel that they have done their best, and in that thought they find their best reward. They desire to thank their generous collaborators in the different departments of the REVIEW, and to thank their Exchange brethren for encouragement. To next year's staff they wish full possession of the traditions of the past.

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## A SAMPLE COPY.

On our table is an edition of the *Toronto News*, dated June 9th, 1905. The first page is blotted by the usual scurrilous cartoon framed in on either side by a double-column of dirt. A scare-head on the right tells how a Baptist missionary married a wealthy merchant of Bolivia, "*silencing Roman Catholic priests with a guard of soldiers.*" The opening sentence of the article on the left reads: "*If Sir Wilfrid Laurier may enter into a treaty with the representative of the Papacy for the extension and perpetuation of the privileges of his Church in Canada, the terms of the contract must be subject to the ratification of the Canadian people*" The third page contains another double-column wherein we are informed that Principal Patrick of Montreal, said that "*Roman Catholicism was strong (in Montreal) and a vigorous enlightened Protestantism was necessary to combat it.*"

On the editorial page, No. 6, there is 'on the side' a low allusion to the aversion of Montreal people for baths. Page 7 is devoted almost entirely to an apotheosis of Mr. Haultain, from which we cull this flower: "*The champions of the Separate School wished . . . to maintain exclusiveness and to prevent unity.*" Page 8 presents Hon. Mr. Oliver as "*the anti-coercion candidate.*" Three columns are given over on page 9 to the Citizen's League meeting at Woodstock. In it Rev. Starr says "*There will be a rebellion if the bill pass.*" Mr. Shepard states that "*What the hierarchy wanted was simply a fulcrum, on which to place their lever to overturn the State.*" He goes on to state how "*he knew as much about Latin America as any Canadian*" and that there "*the Canon law had to be obeyed rather than the law of the land.*" In the same breath he threatened rebellion. "*We have a Mason and Dixon's line in Canada. It is the Ottawa River.*" Canon Farthing entered his protest against Italians, and said: "*We would give a good deal if in Ontario we could be freed from the incubus of separate schools.*" Page 11 has two columns headed "*Clericals have wou.*" Page 13 contains a two column report of the Western Ministers' Assembly, with Rev. MacBeth's statement that the effort to pass the educational clauses is "*an example of brute-power, Czarism,*" also, a column on the 'Outlook in London,' where "*clerics keep mum.*" So much for an edition of 14 pages, and all of that bigotry for one cent. How many Catholics subscribe?

## Newman's Sincerity.

DEAR MR. EDITOR.

I see by your last issue that a writer of a series of articles on "John Henry Newman" in the Manitoba College Journal charges that illustrious convert to Catholicism, as Kingsley did before him, with *insincerity*. It appears that the writer makes this assertion in the light of a *full* knowledge of Newman's life. He is even familiar with every page of the *Apologia*, which Rev. Dr. Whyte, a Protestant Divine, declares to be "as conclusive and unanswerable as it is incomparable as a piece of English literature." I would, therefore, Mr. Editor, crave the indulgence of your pages to commend in all charity to the writer in the Manitoba College Journal the following excerpt from a letter written by Newman in March 1845 to his sister Mrs. Mozley. It has a force, apart from the words, from the conditions under which it was written. Sacrifice proves sincerity and only the criminal are false to flesh and blood. The excerpt is as follows :—

"As to my convictions, I can but say what I have told you already, that I cannot at all make out *why* I should determine on moving, except as thinking I should offend God by not doing so. I cannot make out what I am *at* except on this supposition. At my time of life men love ease. I love ease myself. I am giving up a maintenance involving no duties, and adequate to all my wants. What in the world am I doing this for (I ask *myself* this), except that I think that I am called to do so? I am making a large income by my sermons. I am, to say the very least, risking this; the chance that my sermons will have no further sale at all. I have a good name with many; I am deliberately sacrificing it. I have a bad name with more. I am fulfilling all their worst wishes, and giving them their most coveted triumph. I am distressing all I love, unsettling all I have instructed or aided. I am going to those whom I do not know, and of whom I expect very little. I am making myself an outcast, and that at my age. Oh, what can it be but a stern necessity which causes this?"

Yours very truly,

D. D. S.

## OBITUARY.

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### The Late Right Rev. Alexander Macdonell, D.D.

**First Bishop of Alexandria.**

On the morning of May 29th, in the Hotel-Dieu Hospital, Mon-



treal, the saintly soul of the Right Rev. Alexander Macdonell, Bishop of Alexandria, gently burst its earthly chains, and, chaste and pure, was borne on the wings of angels into the courts of heaven, there to receive the reward of a life well spent in the Master's service. Time and suffering had done their work and the angels of death stole in as the beloved Prelate lay in the arms of his lifelong friend, Archbishop Gauthier, and surrounded by priests of his diocese and of Montreal.

The sad and unexpected intelligence of His Lordship's demise soon reached the different towns of the diocese, and the Cathedral and parish

bells tolled forth the doleful message to the outlying districts. Everywhere grief and consternation were evident and nothing could be more expressive of the high esteem in which his Lordship was held than the manner in which citizens of all creeds and classes united in paying tributes of respect to the mortal remains of their beloved bishop and fellow-citizen.

With the exception of six months spent in missionary work at Ganonoque his whole life has been spent in Glengarry. Towards men of other creeds he was always kind and forbearing, so that by all he was revered as a patient and kind father. The *Alexandria News* expresses well his fellow-townsmen's appreciation of Bishop Macdonell when it says: "We had almost come to look on his presence as an abiding blessing — so thoroughly had the social and spiritual life of the community received the impress of his dignified personality."

Born near Alexandria, in 1833, he entered St. Joseph's College, now Ottawa University, where he made his classical course. He then proceeded to Regiopolis for theology and was ordained priest in 1862, by Bishop Horan of Kingston.

While Father Macdonell was still a young priest his nobility of character and administrative abilities marked him out as worthy of promotion. In 1886, Bishop Cleary made him Vicar General of the diocese of Kingston and when, in 1890, the Eastern counties were erected into an independent diocese with the episcopal See of Alexandria, Vicar General Macdonell was chosen to preside over its destinies. The choice was a popular one and his consecration was everywhere received with manifestations of joy and pride.

The task of administering the new diocese was an onerous one, for parishes had to be formed, churches had to be built and, most of all, priests had to be found to minister in those churches. But, before Bishop Macdonell's eyes were closed in death, he could point to a model diocese, divided into flourishing parishes with churches in which a noble band of young priests, all children of the diocese, ministered to the spiritual welfare of the people.

But Bishop Macdonell's activity was not confined to the spiritual wants of the people alone. The beautiful St. Margaret's Academy and Separate School and the magnificent episcopal residence in Alexandria, with the large General Hospital in Cornwall, all bear lasting testimony to the various lines in which his administration extended.

That he was admirably fitted for his position is evident from the fact that he could preach in English, French or Gaelic. In the latter language, so wonderfully preserved in the Highland county of Glengarry, Bishop Macdonell took a great interest and it was his pleasure



but a few years ago to stand in St. Raphael's Church, the oldest Cathedral Church in Ontario, and there, almost one hundred years afterwards, preach to the descendants of the same race and in the same tongue as his name-sake, the first Bishop Alexander Macdonell, spoke when dedicating the church as first Bishop of Upper Canada.

The funeral, which took place on Friday, June 2nd, from St. Finnan's Cathedral was a last grand tribute of Church and State to the memory of a noble prelate and worthy citizen. In the sanctuary were His Excellency Mgr. Sbarretti, Archbishop Gauthier and a number of bishops and clergy from Ontario, Quebec and the adjoining States. In the front were representatives of the Federal and Provincial governments, members of parliament and ministers of other denominations whilst men of all nationalities, creeds, and professions filled the body of the edifice and thronged about the entrances. The funeral oration, by Bishop McEvay, was a very able one and touched many sympathetic chords in the immense congregation.

To the people and clergy of the diocese of Alexandria we extend our sincerest sympathy and trust that they will bear the burden of their sorrow with that Christian resignation, fortitude and ever-burning hope so characteristic of their late chief pastor.—R.I.P.

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#### EUGÈNE A. SÉGUIN.

We regret to have to chronicle the death of Eugène A. Séguin, a Commercial graduate of 1901, who was summoned to his eternal reward at the opening of a promising career. Deceased was the second son of Mr. F. O. Séguin, of the Postal Department. And although but nineteen years of age had reached the responsible position of teller in the Bank of Ottawa at Shawinigan Falls. He succumbed to internal trouble on the 26th of May after an illness of six months.

His sound character and affable disposition won for him a host of friends, who, though submitting humbly to the will of God, feel his loss keenly. With all of them we unite in tendering our most sincere sympathy to the bereaved family.—*Requiescat in Pace.*

# Our Alumni.

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## Washington.

The announcement made by Very Rev. Mr. F. Fallon, O.M.I., Provincial of the Oblate Northern United States Province, that he had purchased fifteen acres adjoining the Catholic University Buildings at Washington, for the purpose of erecting thereon an Oblate House of Studies, comes as an opportune and timely reply to the pessimists who in the Waggaman default spelled disaster and the finish of the great centre of learning. By his practical affirmation of his belief in the destinies of the Catholic University, in perhaps the darkest hour she has known, Father Fallon has earned sympathy, appreciation and approbation of his work, from the American hierarchy. Around the University is gradually growing a circlet of colleges much after the example of the great prototypes of the Ages of Faith.

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## San Antonio.

From the *Southern Messenger* of March 30th, we learn of the "forthcoming opening in Saint Antonio, Texas, of a Classical College and Apostolic School for the preparatory training of boys and young men who may feel called to the holy priesthood. The establishment of such a school is an event of far-reaching importance to the religious interests of Texas and the neighboring States. It is no disparagement to the sturdy pioneer priests who have labored and are still laboring so zealously in the south-west, to say that there is a growing need of a strong native clergy to minister to the spiritual wants of the rapidly increasing population in the large territory." It will be interesting to our readers to know that the new institution is in charge of the Oblate Fathers, and under the immediate direction of Rev. Dr. Antoine, O.M.I., who left us but a short time ago. May the laborers become many in the Lone Star State.

From Rev. A. Martin, O.M.I., resident in San Antonio, we have just received a substantial cheque for the REVIEW. During his long time here as Bursar, Father Martin was known and appreciated by generations of students, and none perhaps knew as well as he, the financial problems the REVIEW has to solve from time to time.

## Our Debating Society.



IN the last number of the REVIEW there appeared a history of our Athletic Association and considerable space was devoted to Athletics in general. From what was therein contained a person, opposed to Athletics as a part of college life, would readily conclude that we give too much time to physical development and at the expense of mental training.

Such is not the case, however, as anyone in touch with our daily routine must know. We give to Athletics the place they deserve and it is due more to the spirit in which they taken than to their importance in our course that we have attained such notable success in that we have attained such notable success in that line. Other societies exist, and many they are, which enter as a prominent part in intellectual training, and among the most important is the Debating Society.

Away back in the eighties the Society was organized. At first it made slow progress, accomplishing, nevertheless, the end it had in view. It continued in its good work slowly but surely on into the nineties growing in membership and in importance and constantly looking beyond the college walls for foemen to match some of the orators which it possessed. Sure steps were taken previous to this last undertaking.

In the spring of 1900 an impulus was given to the society by the introduction of an Annual Debating Contest. As an evidence that the Faculty of the University had the interest of the Society at heart; the Rev. Rector presented the winner with a gold medal, and every since that time the Rev. Superior's medal has been the object of bitter stubs in the debating line, and it is partly due to it that the Society is so flourishing condition to-day.

Even such a field was not broad enough for the then much increased membership of the organization and in 1903 it sought entrance into the Inter-university Debating League. The application sent was unanimously accepted and now our society forms on of the component organizations of the league composed of McGill, University, Queens Univesity, Toronto University and Ottawa University. Since our initiation into the league our representatives participated in two of its debates, but were unsuccessful in carying either, but in both cases carried off the palm of oratory.

During the year which is now about ended the Society made desperate attempts to equal its standing in former years and for the honor of those who worked for this end it must be said that its record this year compares favorably with its past record.

Early in the year a competent executive was selected and its members immediately set its work to obtain as large a membership as possible. This being done, debates were forthwith arranged, the first one taking place on November 2. A debate was then held on nearly every Sunday evening from that date until the closing of the season on April 28.

Political questions were generally chosen for debate, but when these could not be found some other subject dealing with science or other debatable questions were sought. It would be tedious to give in full the questions debated upon during the year but here are some of the most important.

Resolved, that government ownership is detrimental to the best interests of a country.

Resolved, that the introduction of Chinese labor into Transvaal is for the best interests of that country.

Resolved, that the Senate should be abolished.

The question of "Woman Suffrage".

Resolved, that in modern times a Republican form of Government is preferable to a Monarchical one. This last subject was debated at the inter-collegiate debate.

The subject of this year's prize debate was:

"Resolved, that the future of Canada would be better as a member of the British Federation than as an Independent nation."

Besides these debates the Society was favored with a lecture on "Modern Orators" delivered by Mr. H. J. McDonald, a lecture which proved very interesting to the members. "An Evening with Dooly" is the title of a lecture delivered by Mr. Chas. Murphy, B.A., a graduate of the University and one of the men who first organized the present society. In connection with the lecture, Mr. Murphy read some of Dooly's masterpieces which added mirth and interest to the entertainment. The entertainment was certainly the feature of the year and everybody hopes to hear Mr. Murphy again in the near future. Mr. Murphy is a man who has on more than one occasion signified his willingness to help the society along and it may be said that his lecture did much to increase interest. He

also donated to the society a valuable book entitled "Oratory" and at all its meetings a chapter of it is read.

Taking everything into consideration the Debating Society of this year has been a success. But, it could have been better. Truly the Executive did everything in its power to bring it to a successful issue but as has been said before the proper spirit is lacking among the members of the Society. It is hard to explain the existence of such a lack of ambition among some of the students of this year in this regard, nevertheless it is there. Perhaps they are not aware of the fact that the art of public speaking is the most important study for an educated man of to-day, for, after all, what is the use in being filled with knowledge if the possessor is not able to impart it. This indifference has never been so evident before, and until it is torn out by the roots the society cannot prosper. Many will not join the society lest they should have to take a debate, and some go even so far as to hold the whole organization up to scorn and ridicule. The debating society is the most important, perhaps, of all college societies, but it is ignored by many who think it not up to the standard. Truly, it is not properly organized nor is its membership large enough to enforce proper organization, but we are not members of parliament, nor should our listeners expect to hear parliamentary debates, but what our critics should do is first join the society, then learn how difficult it is to "think on your feet," and then criticize if criticism be necessary. We hope that with the beginning of next year, we will find this old feeling of indifference and antagonism totally eradicated and then we can expect great things of the society.

T. J. S.



# Athletics.

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## BASEBALL.

Our Baseball team of this year has had a brilliant record. Since being admitted to the city league it has crossed bats with nearly all its component teams, and so far, it has always emerged victorious. The record of our boys this spring remind us of 'ye olden days, when Ottawa College was also a member of this same organization and never met defeat. This year's team does not possess any particular stars, but excellent team play and superior batting are the characteristics of the unbeaten nine. Faithful practice coupled with coolness, has won more than one game for them.

The record of our team runs as follows:—

May 6—	University of Ottawa	vs. Russell House	....	Won 10—2
May 13—	"	vs. Civil Service	....	Won 10—5
May 14—	Univ. of Ottawa II.	vs. Diamond II.	....	Won 16—8
May 17—	University of Ottawa	vs. Soutanes	.....	Lost 12—7
May 20—	"	vs. Russell House	....	Won 24—6
May 27—	"	vs. Y. M. C. A.	....	Won 22—4
May 28—	Univ. of Ottawa II.	vs. St. Patrick's II.	....	Won 6—3
June 1—	University of Ottawa	vs. Hull ( <i>In Hull</i> )	....	Won 13—6
June 3—	"	vs. Diamonds	.....	Won 12—11
June 10—	"	vs. St. Patrick's	....	Won 19—4

The following men, with Mr. Filiatreault as manager, constitute our squad:—M. Masson, E. Durocher, G. Brennan, C. Wagner, F. Johnson (Captain), L. Rock, W. McCarthy, M. Bawlf, M. O'Neil, L. Joron, J. O'Keefe, M. Desrosiers.

At the time of writing the team has two more games to play, the teams being Pastimes and Hull, and we expect that these also will go down before the 'Varsity nine.

### A PARTING WORD.

Now that the Scholastic year of 1904-'05 is fast nearing its close, the Athletic Association wishes to remind its members once more that the football team is still in the Intercollegiate Union, and it expects every man to do his duty towards putting a winning team on the field

next fall. You all can aid in the good work during vacation by inducing students to return with you next September. What we want is men, big or small, but the former are preferable. Many of our supporters and former students are anxiously awaiting to see what we can do when left to our own resources. Some are optimistic while others are doubtful, but we expect to be able to clear all doubt when the time comes. To all footballers, we say that with the sound of Coach Clancy's whistle on September 13th next, we expect to see you all playing the game on the Oval.

So now, boys, all together, do your best to bring your friends along, and we can rely on the Committee of Management to do the rest.

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## Of Local Interest.

We present below the list of levites who advanced in Holy Orders in the ordination held at the Basilica by His Grace Archbishop Duhamel on June 17th :

### SEMINARIANS.

Priesthood :—Rev. Messrs. Chenier and Limoges.

Subdeacons :—Rev. Messrs. MacDonell, Martin and Gay.

Minor Orders :—Rev. Messrs. Dowd, Richard, Lebeau, Bazin, Senécal, Larocque, Dupras, Dussierre.

Tonsure :—Rev. Messrs. Gauthier and Gaudin.

### OBLATES.

Priesthood :—Rev. Bros. P. Hammersly, A. Kunz, H. Racette, O. Paquette, A. Paquet, N. Dubois, O. Chagnon, N. Laflamme, L. Bouvet, J. Thérien.

Deacons :—Rev. Bros. J. McGuire, Murphy, W. Stanton, A. Verronneau, S. Murphy, H. Chabot.

Sub-deacons :—Rev. Bros. W. Lang, L. Larose, W. Chaput, P. Phelan, J. Denis, R. Villeneuve, U. Wilson, A. Dallaire, A. Beaudin, D. Finnegan, J. Renaud, C. Perrault, J. Carrière.

Minor Orders :—Rev. Bros. F. Vachon, G. Flanagan, E. Strauss, J. Hagerty, J.-B. Lavoie.

Tonsure :—Rev. Bro. E. Duret.

#### FRENCH DEBATING SOCIETY.

The showing made by the debaters of the French Society in their first prize debate was high-class in the exact sense of the word, and of a nature to reflect honor on the University. The subject, as announced by the Chairman, Mr. Arthur Bastien, was "Ought the French Canadians confine themselves to the cherished shores of the St. Lawrence rather than colonise the North-West." Messrs. Raoul Lapointe '05, and Charles Seguin '06, spoke for 'old Quebec'; L. D. Collin '05, and Henri St. Jacques '08, for Western expansion. This truly vast question agitated, concerning both Canadians and Catholics, was thoroughly analysed and eloquently argued on both sides, until the audience grew enthusiastic and the judges not a little perturbed. The judges, be it said, were capable and representative: Rev. M. F. Brunet of the Archbishop's Palace, Mr. Israel Tarte, ex-Minister of Public Works, and ex-Ald. J. U. Vincent. Mr. Tarte announced the decision of the judges in a felicitous speech awarding the palm to Mr. T. D. Collin, for his brilliant exposition of the claims for his native home, north-western Canada. The guiding spirits of the Society deserve a special mention, they are—

Director—Rev. A. Normandin, O.M.I.

President—L. D. Collin, '05.

Vice-president—R. Filiatreault, '06.

Secretary—O. Seguin, '06.

Councillors—H. St. Jacques, '08; E. Theriault, '08.



## The Junior Locals

The first annual prize debate of the Junior Debating Society, held in the Lecture Hall, May 10th, was a complete success. The subject for discussion was: "Resolved that in refusing to join in the American Revolution, Canada was true to her best interests." Messrs. P. Harris and E. Bernard for the negative, was awarded the decision, but only after a prolonged deliberation by the judges, Rev. Fathers Lajeunesse and Sherry, and Mr. J. Torsney. For the affirmative Messrs. A. Fleming and J. Halpin, rendered two very clever speeches, but were unfortunate in that they failed to keep closely to the question. Mr. E. Bernard was awarded the gold medal, given for the best essay. The evening was indeed a very pleasant one for all who attended, and we feel that the new society is now a permanent fixture among the many similar organizations here at Collège. After the decision had been given, Mr. H. J. McDonald, moderator of the society, reviewed the year's work, and thanked those who had in any way contributed towards the success of the society. Rev. Father Ouellette and others, also addressed the meeting.

The Junior Scribe had prepared a long and touching farewell address for his junior friends, but when he finished it, he found that the whole manuscript had turned into one great big blot—caused no doubt by the great quantity of tears shed by him, while writing it. In consequence the only thing left for him to do is to condense the whole with one simple "Good-bye and God bless you."

Yours in Peace,

J. KEYHOLE,  
Junior Editor.

# Review of 1904-05.

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