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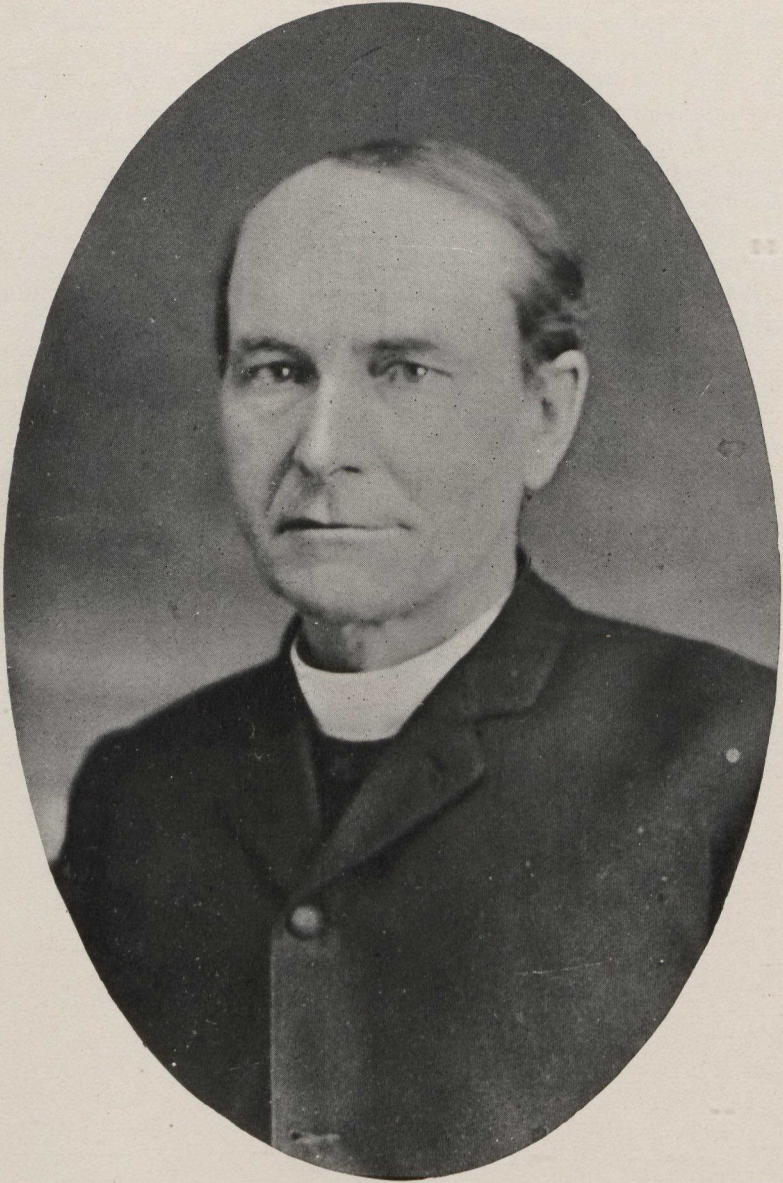
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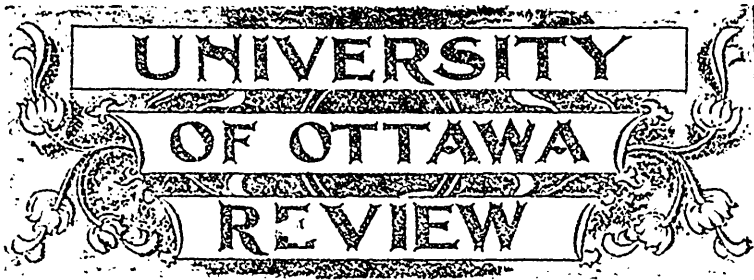
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RT. REV. WILLIAM MACDONELL, D.D.

Bishop-elect of Alexandria.



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*Right Reverend William A. Macdonell, D.D.,
Bishop-elect of Alexandria.*

Rev. William Andrew Macdonell is, like his predecessor in the see of Alexandria, of the Catholic Highland stock, that has given of its best to the Church of God. He was born in the township of Charlottenburg, county of Glengarry. When he had acquired all the knowledge the public school of the county could give him, the young man turned to St. Joseph's College, Ottawa, for higher education, there to develop the latent genius of an ecclesiastical vocation that led him to the Grand Seminary, Montreal. In September, 1881, His Grace Archbishop Cleary of Kingston ordained him priest in the historic church of St. Raphaels. The first four years of his sacred ministry were given to Gananoque; the next five in Glen-Nevis, where he succeeded the present Bishop of Kingston. In 1890 he replaced Rev. George Corbett at St. Andrews, and here he received the call of the Master, "*ascende superius*."

The scholarly attainments and self-denying piety of the bishop-elect; the mild and charitable disposition which has endeared him to all with whom he has come in contact; the prudent energy and broadmindedness that have characterized his work in the past, are an earnest of the successful administration of so promising a portion of the Church in Ontario. In this appointment Rome's choice was indeed the people's voice. *Ad multos annos.*

J. J. MACDONELL, '06.

Literary Department.

A Spring Song.

Beneath the prisoning bark, below
The cruel chains of ice and snow,
A stirring, striving, restless thing
It wakes—the spirit of the spring.

Held down by forces of the air
Opposed and hindered everywhere,
A throbbing, longing, eager thing,
It wakes—the spirit of the spring.

Resistless are its energies ;
Through cold and storm it shall arise
To pulse new life along the limbs
To sing its resurrection hymn
The struggling, climbing, soaring thing
Unconquered spirit of the spring.

—*Innom.*

The Educational Crisis in England.

THE all-important topic in England at the present time is the forthcoming Educational Bill which is to be introduced in the Imperial Parliament in a short time. The Liberal party made this one of the strong planks in their political platform, and the question formed one of the chief issues in the recent electoral campaign. The Liberal ministry included in their programme an Act which was to supersede that brought in and passed by the Conservative administration in 1902, and materially change its provisions. Immediately upon the overwhelming victory obtained by the Liberals at the polls, the Catholics, to whom this matter of education is of the most vital importance, began an agitation against any infringement of their rights in the proposed legislation, and are now using every means in their power to obtain a proper measure of justice at the hands of the new ministry. Their valiant efforts are attracting considerable attention in every quarter.

We, in Canada, can well appreciate the deep significance of such a struggle, for it has been our fortune, twice within a decade, to have been confronted by a problem closely resembling that which engages so much attention in England at the present time. The subject of education is one which all who are imbued with the true instincts of Catholicity cannot fail to give the greatest consideration and concern, for it is a point upon which the Church has always taken the firmest stand and with regard to which her regulations are most concise and immutable. The Mother of Education throughout the centuries, she has ever clearly recognized and fully appreciated the fact that the success and progress of her mission depends to a considerable extent on the nature of the instruction which is instilled into the minds of her children. The inevitably wretched results of experiments with so-called "undenominational" education are all too apparent and are in themselves sufficient vindication of the measures taken by the Church to safeguard the faith in her children.

The fight for Catholic schools in England has been a long uphill battle, and now when they had won a comparatively satisfactory settlement and were just commencing to appreciate the results of success, the fruits of their hard-won victory would appear to be about

to be snatched from them by the rude hand of a party confident and ruthless in the knowledge of its power. Should the fears of the Catholic body in England be realized in the provisions of the measure soon to be introduced before the House of Commons, the state of Catholic schools will, at one stroke, be reduced to the conditions which prevailed more than thirty years ago.

Up to the year 1902, the Catholics, where they wished to have purely Catholic schools, were forced to build and maintain them entirely at their own expense, and besides this, they had to pay the same public school rates as their non-Catholic fellow-countrymen, which rates went to the support of schools to which, in conscience, Catholic parents could not send their children. When we consider that Catholics in England at that time came almost entirely from the poorer classes, we can appreciate the difficulties and hardships with which they contended so courageously for the sacred cause of Catholic education. The various sects of non-Catholics were contented to eliminate religion completely from the schools, or to give merely a few scriptural readings at the opening of the classes. With the movement, however, of a section of the Church of England towards higher ritualism, there appeared amongst the Anglicans a tendency to stand more aloof from the other Protestant denominations. A natural result of this was an agitation on their part to have purely Anglican schools. Fully alive to the advantages which a coalition with the Catholic body would bring about, they threw in their lot with them and agitated for a new system of educational management by which Catholics were to have State-recognized Catholic schools and Anglicans were to have schools in which their particular tenets were to be taught. This alliance was too strong to be resisted and resulted in the Education Act of 1902.

By this Act, which was not in the least pleasing to the Non-conformists, Catholics, where in sufficient numbers to form a school district, were allowed to have a school of their own, in which Catholic teachers were employed, where catechism and Catholic doctrines could be taught during school hours, and where the board of management was Catholic. A certain rate of government support was allotted to such schools. The Anglicans were provided for, in the matter of education, exactly as their Catholic brethren were. This measure, of course, met with great opposition on the part of the

Nonconformists, comprising Methodists, Baptists, Unitarians, Wesleyans, etc., who stood out for "non-sectarian" instruction and strongly advocated out-and-out public control. Great credit must be given to John Redmond and his Nationalist followers for the course of action which they followed in dealing with this Act. Holding the balance of power and knowing that a Liberal administration would be favorable to long-awaited Home Rule, they courageously and generously sacrificed their own interests for those of the English Catholics and gave their solid, undivided support to the government measure. As afterwards proved, the Irish cause has lost nothing through this magnanimous act of her representatives.

By this Act the English Catholics received the fullest measure of justice, in the matter of education, which had yet been meted out to them at the hands of the British Parliament, and the enthusiasm and activity which followed spoke volumes for their satisfaction in the successful issue of their long and hard-fought battle for their rights. It was felt that this was the beginning of the rapid and triumphal progress of Catholic education in England, and that the dawn of a new and brighter era was succeeding the long night of depression and hardships. It matters not to them whether the hand of parliament had been forced in this matter, or whether they had received what was rightly due to them through interested assistance of a stronger party than they. They felt confident and secure in the possession of what rightly belonged to them and even had hopes that in the fulness of time, even greater concessions might be their lot through the generosity or necessity of His Majesty's legal administration. But their period of contentment and prosperity was to be of short duration, for the party which was responsible for the betterment of their conditions went down to overwhelming defeat in the recent elections and had to give up the reins of government, which, with an amended Education Act as one of the chief items on its programme, came into power with the greatest majority ever given to a political party in Great Britain.

The chargin and disappointment of the Catholic body at this dashing of their hopes can well be imagined. This time even the Irish representation in the House of Commons cannot stand between them and the spoliation of their rights, for no longer does it wield the mighty weapon, Balance of Power, amongst the people's representa-

tives. The lately elected government, secure in its immense plurality, may make or unmake legislation at its own sweet will, depending on nothing but its own numerical strength to carry out its wishes. The outlook, from the Catholic standpoint, looks gloomy indeed. Mr. Campbell-Bannerman, the new premier, definitely stated that a new Education Bill would be drawn up and presented to the House during the present session, and that it would be radically different from the legislation of 1902. Mr. Birrell, the Minister of Education, who is to present the measure, will reveal nothing of its nature, assuring all who ask that they will know of its provisions when it is presented to the House. Consequently the Catholics are in the dark as to its exact contents, but they cannot but feel that their misgivings as to its general outline are well grounded.

Expecting to be dealt with in a manner adverse to their wishes, the English Catholics are by no means resting on their oars. In every centre of population throughout the country, immense mass meetings have been, and are being held to protest against a violation of their rights, confirmed by Act of Parliament, at the hands of the Campbell-Bannerman administration. Everywhere is expressed a spirit of determined firmness and resolution in the battle for the schools, which truly is to them a struggle for hearth and home. Petitions have been framed and resolutions published which state clearly and concisely the Catholic stand in the question and the unchangeable principles which they must, in conscience, follow, and from which they are determined not to depart. The following is the statement of the Catholic position, made by the representatives of all the English dioceses :—

- (1) That religion is an essential factor in education.
- (2) That parents have the duty and therefore the right to educate their children in the religion which they believe to be true.
- (3) That this right is given by God, not by the State, and therefore cannot be taken away by the State.
- (4) That if the State establishes a system of compulsory education, such system must not conflict with this inalienable parental right and must allow children to be educated according to the convictions of their parents.
- (5) That while Catholics do not object to the children of parents who desire it, receiving so-called undenominational instruction, they

cannot in conscience allow their children to receive such instruction, since it is based on principles essentially Protestant.

(6) That the only education Catholics parents can accept for their children is a Catholic education.

The non-conformists, who may now be said to control the Imperial Parliament, are in favor of complete "public control" of the schools, and thus "nationalizing" them. This would mean, if their plans are carried out, that no religious distinction would be made and that all, irrespective of their religious tenets, would have to pay for the erection and maintenance of public schools. In these schools nothing is to be taught which savors of any particular religious belief, which really is worse than to exclude religious teaching entirely. Catholic parents cannot in principle or in conscience allow their children to attend such schools, and some other means of overcoming the difficulty must be found. The last resort of the Catholics, should all their valiant efforts prove vain, is to take back the school buildings which they have built out of their poverty, through hardships and privations, and pay for their maintenance without State aid, and besides this, submit to taxes for the support of schools which they are not permitted to use. This, indeed, would be a sad state of affairs, but they are prepared to face the issue, and fully realize that this is the outcome to which all indications now point.

The only hope for a better condition of affairs is that there may be a disruption amongst the Liberal party itself on this question. Should this take place, the Government would hardly dare to introduce a measure which would bring about radical changes in the Act of 1902, and would either drop the proposed Bill or amend the old one only in its minor or unimportant provisions. The majority of the Conservatives would undoubtedly oppose the Government on this question, and the Catholics of England can rest assured that the Irish Nationalists will deal with them as they did in 1902, standing up for the rights of their religion, to which they have always been, and ever will be, faithful.

The Non-conformists are boasting of their strength in the new administration, but this may be the pride that goeth before a fall. There are several very important obstacles to be taken into consideration in the framing of this new bill, which Mr. Bannerman cannot very well afford to overlook. He has many stern examples to check

him, in the fate of previous governments which recklessly used their immense power to meddle with the rights of an apparently insignificant minority. Should he be possessed of much foresight, he would see "breakers ahead" in the spirited and determined attitude of the Catholics who are now thoroughly aroused and make up in enthusiasm and "stick-to-it-iveness" what they lack in numerical strength. The question is being well spread abroad and unjust legislation will undoubtedly lower the prestige of the new administration. It has received almost the entire support of the Catholics in England in the elections, and should it turn their thousands of votes to their own destruction it will earn their undying enmity. Surely, with men of such well known statecraft and prudence in his cabinet, Mr. Bannerman will be enabled to find some solution of the difficulty by which justice may be given to all, in accordance with the dictates of much boasted "British fair play."

W. P. DERHAM, '06.

The Genius of Christianity.



A STUDY of the world's social system as ages pass by, as old things pass away, or as in their rapid succession changing scenes and varying phenomena may influence its general character, shows its huge mechanism to be most sensitive to the impressions it receives and that it is liable to produce good or evil according as it may be directed by the trend of political or social life during the strides of ages, the course of events or under the conditions of phenomena.

The whole machinery is set in motion by two distinct forces. One is a progressive force having a beneficent influence for the betterment of mankind which makes life strong in truth and fair in honor; it is like a religion of itself, for it produces well-being and moral contentment in communities and establishes peaceful and profitable intercourse between men and nations. It is derived mainly from steady productive labour,—mental and physical,—which is admittedly the most potential factor of intellectual development, industrial progress and of material prosperity in the great social and civic structure of

the universe. The other is a reactionary force composed of evil, malignant and deterrent influences which have a depressing and demoralizing effect upon the progression of social and economic life. Its influences are derived from men's greed of gain, luxurious tastes, ambition of social distinction, political power of preferment, acquirement of capital through illegitimate commercial advantages, such as the trusts and combines of now-a-days. And these deleterious influences contain harmful germs which generate trouble, discord and lasting feuds liable to degenerate into those violent conflicts that plunge people into the horrors and agonies of civil or international wars; these result in calamitous loss of life, vast destruction of wealth and frequently culminate in the irreparable ruin of powerful empires and in the extinction of races.

History shows that the world has been full of similar complications, from its incipient stage of occupation by mankind, until our own times. It is sufficiently obvious that they began so soon as the original families dispersed into incoherent and cosmopolitan tribes, and lasted during the transitory evolution which transformed the latter into settled and thrifty peoples. They continued during the process of formation of nations, the building of cities and empires, and whilst people entered into competition for the acquirement of wealth through commerce and industry.

* * *

It would be humanly impossible to determine to what extent those complications restricted the expansion of commerce and industry, and restrained the aggrandisement of nations; nor how they affected the formation of sociality—in contradistinction to socialism—and became an obstacle to the advancement of civilization. Or in brief, it would be difficult to say to what extent the rise and progress of intellectual work as well as the development of human energy and activity were paralysed by the sordid greed of ambitious men, of others in authority by the arrogance, cruelty and immorality of princes and dictators by the maladministration of inept governments or by the bold sophistries of demagogues, firebrands and other unprincipled agitators, whose sophistries breed nihilism, communism, socialism and anarchy in their worst form.

The idea of an improved social condition or of a greater civilisation infused into the world of modern times, by the teachings of a Great Reformer has counteracted to a great extent the evil effects of ambition, avarice and greed and other retrograde and pernicious elements of trouble and discord.

The Great Reformer introduced a new philosophy the most significant feature of which is the democratic theory, a proposition to democratise humanity and abolish social distinctions by reducing the patrician element and raising the proletariat element to a social and political level with moral and intellectual merit as a basis of advancement. And the creation of democratic institutions for the people as against despotism or autocratic ruling, — constitutional privileges as against royal prerogatives, — has been the tendency down to our own times.

Christianity destroyed nothing that was good, but it has redressed wrongs and brought healthier innovations and a sense of propriety in political arts and social life, and through its influence many a threatened conflict which would have destroyed the peace of the world has been averted.

In its ascendancy, Christianity exercises an irresistible influence over the destinies of nations, because it is, indeed, reforming mankind and modifying the character, temperament, and manners of society.

Its doctrine is "Good Will and Peace between men," and that is truly the only orthodox basis upon which men can work harmoniously to maintain social amenities and to promote commerce and industry, the great producers and distributors of wealth.

In its strides onward, the new philosophy has raised the standard of civic and political government, and it has gradually reformed social conditions of life by promoting freedom of thought by extending liberty of action and in advancing the interests of labour and industry—the sources of wealth and happiness.

It is lifting the yoke of the oppressed and freeing human beings from bondage and servitude. It is obtaining social and political power for the people on the common ground of intellectuality as against ignorance; it affords men equal opportunities to satisfy proud aspirations, pure ambition and to obtain the sum of comfort and happiness; their talents and working capacities entitle them to. And wherever caste disappears and society is reduced to its proper

level of sociality there arises a more enlightened democracy. In other words, the greater civilisation and the improved sociality the world now enjoys are the creation of the genius of Christianity.

Though for centuries after their promulgation, the world had not realised the beneficent effects of the newer doctrines, yet it is obvious that their diffusion gave a new impulse, produced marvels in regenerating humanity, and advanced its well-being in a manner far different from the past.

The propagandists of Christian doctrines had to contend with fossilized creeds; long established laws, religions and customs. They were the object of fierce fanatical persecution from atheism, polytheism, and they had to fight against prejudices and the fallacious arguments of those interested in disparaging the new orthodoxy.

But the most significant manifestation of the power and truth of its teachings, is that Christianity overcame a multitude of such obstacles and produced a distinct improvement in individual mentality, as well as social and material progress. And because its exponents fought for enlightenment on moral and social grounds, Christianity ingratiated itself into men's hearts; its doctrines are rapidly taking possession of the more advanced minds and transforming the various classes of people into a more polished society.

And if to-day all peoples are not converted to sound civilization, it may well be admitted that the modern social organisation is in better condition than hitherto, now that the standard of intellectual culture has been improved; that society rests on a more solid basis, now that the new gospel of humanity is having its sway in proselytizing the world.

Even as the world progressed by mere force of circumstances, notwithstanding the dissensions which from time to time precipitated nations into disastrous wars and revolutions and even whilst religious struggles were maintained from century to century there ensued, as an outcome of Christianity, a greater civilization which prevailed throughout and gave a right direction and a new impulsion to letters, arts and science.

It was thus that Christianity brought in its train, as its genius

penetrated the social sphere of nations, the institution of a "greater civilization," and thenceforth men and nations professing that faith acquired over the commercial and financial enterprises of the world as well, a wider knowledge of their great advantages; they realized the gravity of their responsibilities and thereby gained an importance, which enabled them to wield a preponderating influence, not only as regards arts, science and letters, but it is noticeable that in warfare and in peaceful transactions between barbarians and civilized people, the latter are generally more successful, and where people of different creeds meet under similar circumstances, christians,—theists also,—generally win as against either heathens or atheists.

* * *

Religion, whether it be a religion of nature, a religion of science, a religion of arts, or a religion of labour, is all the same a sentiment of the soul, an ever growing sentiment of love and admiration for things that are useful, good and beautiful. Religion of deity is a religion apart, one of love and admiration for that which is above us—for the Divine Being who created the human being. Religion means love of that righteousness and integrity, which is essential to the stability of society, and to the proper administration of the business affairs of men. Indeed, keen pursuit of gain and the severe strain of competition is only relaxed by religion, and religion alone gives morality its appropriate place in business circles and directs utilitarian progress.

Religion has a powerful hold on the actions of men because it is the greatest incentive that could have been instituted for the maintenance of humanity in the paths of virtue, and it is the prime factor in social and national life because it is an incentive to noble actions and lofty ideas, and, because it inspires all virtues, promotes righteousness, debars intolerance and fanaticism, and stimulates individual and collective energy.

And Christianity is an authoritative religion because it pleads for good and commands it. To understand its subduing charms and its resplendent beauty it is necessary to understand the mystic influence of its genius, the purity of its motives, the nobility of its instincts and its altruism. It is a divine religion because it constantly reminds man that he is only a created being, with limited

* The test of orthodoxy, however, is not material progress or belligerent supremacy. Japan is a case in point.—ED.

powers, who owes incessant allegiance to a Creator, and because it creates a lasting influence on the minds of its followers, that makes them more virtuous and truthful in their intercourses with their fellow men. It offers internal consolations and unites its adepts in one grand bond of charitableness.

What would become of the great human hive were religion to disappear? Nothing would remain but chaos and commotion. If there were no altars there would be no feeling of brotherhood, no reciprocal attachment, no sympathy and no esteem amongst men. Lawlessness and corruption would rule the land, leaving the field to the vilest and most licentious passions of the human heart and the enactment of terrific scenes would follow.

The complex condition of the social mechanism was no doubt foremost in the mind of the Nazarene, when He exalted God to the Highest, and taught tolerance and good will amongst men so that order, peace and happiness might prevail upon earth: "Gloria in excelsis Deo, et in terra pax hominibus bonae voluntatis."

Ottawa, March 1906.

A. A. TAILOR.

Don Quixote.

The 16th century was a brilliant one for Spain; it is recognized in the history of Spanish literature as the "Classic Age." The conquest of her ancient enemy, the addition of America to the wealth of her Dominions, the union of Arragon and Castile were followed by a period of peace and contentment among her people and a marked advance in general culture throughout the land. It was a happy time for poets and they sang merrily and in great numbers. No wonder, if amid the twittering of so many songsters, the deep, rich notes of a master-singer like Miguel Cervantes should fail to be recognized as they deserved. No wonder, if in such loud times, this gentle spirit who might have graced the highest and most brilliant society, was left to work his weary way along in uncongenial paths and get himself into scrapes deplorable for a poet. And what wonder if he, who could not but be conscious of his real superiority over those who scorned him, should have been moved to satire when he looked

about him and saw how queerly things were managed in this queerest of worlds?

Gay Valladolid was, in the time of Cervantes, the Versailles of Spain as Seville was the Oxford. In this city of splendor we find our neglected hero living, not in a palace but obscurely, in an humble dwelling of two rooms. Years had been spent in laborious efforts that had all ended in seeming failure, now the snows of age were swiftly descending upon him. But he was rich beyond what the world could see,—rich in the possession of a rare knowledge of life gained in the course of his wandering and checkered career, and now with his magician's touch, he was to transmute this vast amount of raw material into most precious metal for the benefit of the ages. Queer this world certainly is, and yet there is, at times, an unconscious method in its madness, and this was so in the case of Cervantes, a fact which we recognize with never ceasing gratitude. Had he never served as a poor private soldier, had he never travelled wearily on foot and on donkey-back through Seville and other parts of his native land gathering corn for the Invincible Armada, nor collected rents in La Mancha, the home of his Ingenious Knight, would he have met, we wonder, the original of those rare and intererting characters he has handed down to us in his immortal novel?

How beautiful and pathetic is the picture we have of this great man in his poor little home in this brilliant court city, of Valladolid! Here, at a little table, by the light of one poor candle, his master-mind toiled each evening at the work that would never die. About the table were gathered also the women of his household, his wife and daughter and niece, all busily engaged at the beautiful embroidery, so much in demand in that age of splendor. While the poor little candle lasted their willing fingers toiled at the tasks that helped to support their humble household and the master bent over his, pausing now and again to read a passage to his devoted, listening family. Such was the first audience Don Quixote ever had, and we can easily imagine what a delighted one it was. Cervantes wrote for them and for all who loved him; to those who could understand him he showed his own higher and nobler soul and he thought not and cared not for the critics. And with Cervantes and his book the critics have nothing whatever to do any more than with the plays of

Shakespeare. The story begun in prison and dedicated by the author as a "pastime to melancholy," continued to grow beneath his inspired touch, and early in the year 1605, when Cervantes was past 57, his History of the Ingenious Knight was given to the world, and the world rose with enthusiasm to receive the precious gift. Its success was instantaneous; within a few months after its appearance it was "the book of the year." Everyone was reading it, everyone was talking of it; its characters became like real personages and were spoken of as such. One day when Phillip II. was out driving he noticed a man standing in the park reading a book and laughing violently; turning to an attendant, he remarked, "That man must be out of his mind or else he is reading Don Quixote." And thus it was said of any man who was seen in public absorbed in a book, oblivious of his surroundings; if he was not crazy he certainly *must* be reading Quixote. All Spain was reading the book in 1605, as all the world has been reading it ever since. Very soon it was translated into different languages, and England was one of the first nations to receive and do honor to this marvellous work of genius. Ten years later the second part of the ingenious History made its appearance and proved a fitting supplement to the first, and as the work of a man almost seventy, it was a remarkable achievement. It had been eagerly waited for and was received with delight. But what did all this immense popularity mean to the poor, obscure writer? Today when a novel becomes "the book of the year" it means wealth and fame, of a temporary sort at least, to the author, but it was not so with Cervantes. The centuries that have followed have joyfully accorded him a home among the immortal, but in his lifetime he gained little except, indeed, the attainment of his aim which was a high and noble one.

It is safe to say that Don Quixote is among the half dozen books which the world can never forget. And yet, while everyone reads it, there is, perhaps, no book so much misunderstood. A wag once said of a notable figure in the world that he was sure of being famous for no one could agree as to the correct way to spell his name; few indeed agree in their interpretation of this great book; though all enjoy it, too many fail to catch the grand lesson that it teaches or to read its solemn message aright. This in itself is a high

tribute to the genius of the work but it is a pity for the readers. It is not a book to be placed in the same list with *Robinson Crusoe* or *Gulliver's Travels*, though many seem to think so. When we read the book too young we are inclined to find it very funny, but when we take it up again later in life when experience has made us wiser, it is no longer funny but melancholy, though never depressing nor morbid. As a study of life and character it is wonderful. Cervantes had seen life face to face in its myriad forms, and he shows it to us as it is with its ups and downs, its folly and wisdom, its strangely mixed good and evil; he brings his Knight into contact with the high and the low, rich and poor, cultured and unlettered. It seems all a jumble but that is what life is anyway. It is the very essence of philosophy, a reference book in the study of human nature. As a panorama of Spanish scenery, character and manners, it is unequalled, as a gently kindly satire on the follies and weaknesses of humanity, it has no rival. Miguel Cervantes was one of those rare spirits who could wield the delicate weapon of sarcasm with skill; in this point he reminds us of Cardinal Newman and Matthew Arnold. There were many things in the state of Spain that called for a use of this all-powerful weapon, and in *Don Quixote* it was wielded to good purpose and with excellent success. The book is a fine criticism of the times, the laws, the society and the literature of his country. It is perhaps to its literature that he directs his keenest shafts. He had in his travels, no doubt, come across some poor gentleman mooning away his life in seclusion, poring over books of chivalry and pondering on the comparative merits of *Amadis* and *Galaor de Gaul*, *Palmerin of England*, *Laura de Olivante* and numerous other famous figures in the old romances until his head was turned and he really believed that what he read was true. Cervantes felt that such literature was pernicious and would give the young and weak a false idea of life, and so he wished to destroy it utterly. He succeeded as few had had ever done. Men who set themselves to parody a work are condemned in so doing to a short-lived fame for their book dies with the one it parodies but *Don Quixote* is a notable exception. It has survived the attainment of its primary mission and will live as long as there is anyone to read it.

Cervantes is sometimes accused of having ridiculed chivalry but he was the last to do so ; he was too true a knight for that. That once glorious institution was already in the last stages of its decline and he simply "threw over it the sanctity of death." Nor does he ridicule any honest endeavor to do right, nor laugh and sneer at humanity's weakness as does the contemptible Laurence Sterne, whose "Sentimental Journey" is so falsely sentimental. Even though he makes us laugh at the ludicrous situations into which he constantly brings his Knight of the Sorrowful Countenance, he makes us at the same time respect him, for how beautiful was his character after all ; honorable, affectionate, devoted, self-sacrificing, astray on one point alone,—in thinking that this very real world was peopled with giants, enchanted princesses and lovely damsels in distress, and that there could be no such things as miserable inns but only fair castles presided over by lords and ladies. Cervantes aims no satire at real heroism and Christian self-sacrifice but at the debasing literature that has confounded those noble virtues with all that was false.

To-day, after three centuries, his book is more popular than ever and those two figures he has placed against the humble background of Spain's quiet country lanes and villages, hamlets and inns, have never gone out of fashion but still retain their hold on the hearts of humanity and continue to make more people laugh and weep than any other characters in fiction. How happy was that idea of Cervantes of placing side by side those two strangely contrasted figures, the dreaming idealist and the man of shrewd, calculating, vulgar common sense. The one remains for all time the proto-type of those who attempt the extravagant, the impossible ; who contemning the material, go forth from the real duties that surround them to seek the too lofty ideal ; who too often take the one step that leads from the sublime to the ridiculous. The other, who with all his cunning and calculating shrewdness was still so easily deceived by his cupidity, is an example of the opposite extreme of character,—the altogether too material and worldly wise, which is, perhaps, the most foolish of all. But Sancho Panza fulfilled his mission and gave his little lesson to governors and governments ; he also killed the proverb trade—for which we thank him.

Not the least beautiful idea in the book is the devotion of the

Knight for the lady. What matter if Dulcinea was but a mean, common country wench, winnowing wheat—and indifferent wheat at that—instead of the peerless princess, stringing orient pearls that her adoring knight dreamed of?—the idea is there in all its intrinsic beauty. It was the abuse, and not the use of that noble custom with its high and holy origin—the devotion of the knight to the lady of his heart—that merited ridicule. And there is, perhaps, no more charming feature in the story for us than the fact that through it all we see Cervantes himself in his *Sorrowful Knight*, and can almost catch the sound of his good-humored laughter at himself as he goes bravely forth to tilt with wind-mills. A year ago the world celebrated the tercentary of this remarkable book and nowhere was the celebration more deeply enthusiastic than in England. It is a beautiful thing to see great masters do honor to one another and perhaps no higher tribute was ever paid to the author of *Don Quixote* than that contained in the words of an eminent English scholar who thus concluded his speech on the immortal Spaniard: "There is an everlasting under-current of murmur about his name; the deep consent of all great men that he is greater than they". M. D.

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### On the Death of a Brother.

By A. S. W.



LITTLE while, and thou wert here;  
 A little while, I heard thee speak,  
 But now, this heart that, till the end,  
 Was strong with hope, with pain is weak

What words describe the heart's regret,  
 The sorrow that cannot forget,  
 The grief of loss when friends depart,  
 The anguish of the stricken heart?

How faint the power of words to tell,  
 The grief that in the spirit dwell,  
 To sooth the anguish of a mind,  
 Or bring light to the sorrow-blind.

Yet always there are some to say  
That sorrow is but of a day;  
That, what today is grief for years,  
Tomorrow will be idle tears.

And they are those who, strong of flesh,  
Mistake it for a strength of heart,  
And, in a strength of blood, assert:  
"We live to die; we live to part."

O simple fools, as if 'twere new  
That man is living but to die;  
You may say you speak the simple truth,  
And so it is; and yet you lie.

You speak the truth, and yet you lie;  
You lie in this you do not know,  
The deepest sorrows that within  
Are full of tears that never flow.

For 'tis not virtue makes you talk  
So logic-like of life and death;  
That makes you pour unfeeling speech  
From empty soul, with empty breath,

The coward boasts before the fray,  
Who at the sight of blood gives way;  
He laughs at sears who never fought,  
And actions easier said than wrought.

And so, you, in your blood of health,  
Will laugh at what you never felt;  
And when your day of joy is gone,  
You dread to face the night alone.

You dread to face the night of grief,  
Who never felt another's woe;  
You faint beneath the touch of pain,  
Who never bore another's blow.

A. S. W.

## A Dream in Passion Tide.

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I thought I had been led into Greece. The beauty of the region touched me not. I found myself kneeling before the new altar set up to the "Unknown God"—but there was no sacrifice, no vestal or priest to keep the fire aglow. It stood alone and neglected, overgrown by moss and rank grasses. I saw, not far away, the entrance to a grove dedicated to Diana : one worshipper alone came near the mysterious altar, a soul bewildered in the darkness of doubt, that I understood to presage the dawning of faith; he prayed here in words, of which it was given me to understand the meaning. The people wandering near the fountains, laughed in surprised mirth as they saw his earnestness and said, one to the other : "It is the mad stranger from Athens, he calls himself Dionysius the Areopagite". But some among the crowd there were who did not scoff at the fervent worshipper, because like him they sought the truth. They looked reverently at the kneeling figure and joined in the prayer he said, till like a deep voiced chorus these words came to my ears :

How long, O Lord, how long  
 Before our feet are free?  
 Before we walk alone  
 And some clear pathway see?

How long before thy love  
 The perfect word reveals?  
 Before thy gracious light  
 Our darkened sight unseals?

How long before our lips  
 Shall burst their leaden bonds?  
 How long before our hearts  
 Speak loud in full voiced sounds?

I lingered, methought, in these beautiful but melancholy scenes dreaming always of that time when Mount Olympus was held as the abiding place of the Gods, when Mount Parnassus was the abiding place of the glory of Greece. Looking down from this erstwhile sacred

mountain, I gazed upon the ruins of Delphi. A voice seemed very near, a sweet, sad, low voice but I could discern no form, I only heard these words: "Long ago I dwelt here, the future was veiled to me, the past was a dream, the present, darkness, I was sent to earth by the all-wise truth, the ineffaceable knowledge and love of truth in my heart. Judge then of the anguish I suffered when daily I saw the Bacchanal processions winding from the green fields below the vineyards, crowning the twin peaks of Parnassus where the orgies of Bacchantes were held with all the horrors of Pagan materialism, and there under the shadow of the vine, was held the solemn and degrading worship of Apollo and the Nymphs. There among the vineyards gathered the youths and maidens who took part in the dance: called sacred. Error seemed triumphant. The false beauty, the mock sensibility of paganism ruled. The worship of the passions was called the Religion of the Beautiful. But I who knew Beauty in its celestial entirety, surrounded by its double aureole of truth and goodness, groaned as I beheld the increasing grossness and blindness. Then suddenly there came rumors of a new worship that the wise men of Athens pronounced the expansion and fulfilment of the truth that Plato and Aristotle had grasped at. From the East came the new creed and from the East came its Apostles, but I saw its adherents come from every direction. I saw how as they grew in numbers beyond computing, through rivers of blood, they multiplied as they were persecuted; they multiplied as their enemies worked at their ruin, till one day in Imperial Rome I heard the Religion of the Crucified Jew proclaimed the Religion of the World. Then I realized why the oracle of Delphi was silenced and the Festival of Bacchus no longer celebrated under the loaded vines of Parnassus. From the pagan world I heard a great cry wailed forth: "The Beautiful has been annihilated when nature no longer is worshipped!" Often during the night I heard bands of priests chanting in slow and mournful tone, dirges of which the breezes wafted this refrain to my ears:

Our Pan and our Isis have flown away:  
Their God-like footprints mark the sands dull gray.  
Then the sea-waves rush in tidal sway,



With backward glance and heavy pace,  
Follows the muse whose downcast face  
Is wrapped in mist that is her shroud:  
Her winding sheet an earth-touched cloud;  
For Poesy in truth is dead  
When love and beauty both have fled,  
There is no beauty in the god of clay  
Whose worship rises in far-off Judea,  
Since Isis and Pan have flown away!

I smiled as I heard this song of despair for I well knew that poetry had not deserted the world; I knew that Christ had brought it to the earth, illuminating it with truth, bathing it with goodness, softening and gracing it with beauty. The muse of pagan poetry was dead but the Christian muse lived. Have I not witnessed the change from the light-hearted, careless, conscienceless singer of ancient days to the humble, reverent singers who breath their song of hope with eyes turned from self to the suffering kindred around him? With eye turned from the gloomy hopelessness of the world to the source of all hope?

Then methought as the voice sank sweetly into my soul's ears, that I was lifted up and carried far Eastward and I rested in a deep valley while the same voice I had heard on the slopes of Parnassus told me I was very nigh unto Mount Olivet, whence I could see Mount Calvary. I gazed around and then, indeed, I saw the road leading down from the Holy City, across the brook of Cedron. I saw four figures in the night when the Jews celebrated the Pascal Supper; on the hillside stood a farm called Gethsemane. It was enclosed by a wall of which the broken and rusty gate lay on the ground outside. In the large dreary-looking garden surrounding the farm-house grew huge distorted Olive trees. As the moon rose, its pale light flickered against the ghostly leaves, and the outstretched branches of the olives. Under their grey shadows the four men knelt in prayer. Three overcome by weariness slept; the fourth knelt under the sheltering branches. It was given to me to understand that he felt in His soul the concrete essence of all the sorrow the world has known or will ever know.

Shame, weariness, unwillingness struggling against Him. Before the clear-sighted eye of his soul arose the vision of sin and the wretchedness this oblation was not crushing out of the world, would not crush out ; even in the long centuries that were to follow. His friends slept, His followers—even in the city, beyond—irresolute and feeble—thought not of him. In the face, of the deepest anguish that time has ever known He stood alone. The trembling olive leaves above Him and I their silent companion were His only sympathizers. The hours went by. The agony continued. At its close He rose up, He, the man-God, submissive in his humanity, self-sacrificing in his Divinity, saying in the heroism, which He, the Christ only could practise, which all his followers approximate only through Christ-given strength : Father, thy will be done. Then the tramp of soldiers came pressing up the road and into the silent farmyard : The betrayal was an accomplished fact : the Saviour walked in the midst of the guard down the hill-side and back towards Jerusalem, whilst far off—in fear—followed his disciples. The olive trees bent towards the wide walls of the garden and against the broken gateway, to touch the places where the hem of his garment had brushed, upon the crest of the mountain. “I stood listening to the jeering of the soldiers as they led Him on towards the city, and there in the hush of the centuries, said the voice, I am still, and there shall I remain until Olivet and the olive trees that darken its slopes have ended their mission and are no longer needed as witnesses to the fulfilment of the prophecies. The grey old trees are fewer now, more withered. They mark the progress of time, for at the close of each century one of them falls. I alone know the number that remain before the end comes. How many years have yet to pass from the shadows of time into the shadows of eternity?” Oh, how I longed in my dream as this voice seemed to grow fainter, that I might not be carried to that other mountain where all was to be consummated. I wanted to wake only on the glad resurrection morning, but my soul was carried by a force I could not resist and again the voice, which now called itself the “Guardian of Death,” spoke, and, rapt in fear and sorrow and great joy, I heard : “Darkness, death, silence hover round this resting place. In the valley beneath me are tombs. I behold the Dead Sea, the melancholy pool of Siloam and the tomb

of David the king, the ruined walls around the city, the dwellings falling to pieces, the general aspect of desolate unchangeableness, and the air of melancholy seriousness that is habitual with the Jewish inhabitants of the city, impress me as a ceaseless lamentation over the glories, the departed grandeur and the ever abiding shame of Jerusalem. The temple of Venus that once crowned the summit of Calvary has given place, it is true, to a Christian church, where never ceasing prayer is offered. Well it is for them they can pray, that there was not burned into their minds the awful image of the Cross, with the quivering and Divine victim upon it. Well for them they were not among the curious strangers in the city, who rushed with the mad populace to Our Hill of Atonement. Gentiles as well as Jews were there, the market place was empty, the sellers of rich Eastern stuffs, the sellers of household goods, the fruit sellers, the sellers of wine and oil no longer shouted their wares in voices of testy but friendly rivalry together—they all rushed in wild confusion, to watch in speechless interest, the tragedy of the mount, Roman and Greek, Arabian and Egyptian, Jew and Samaritan were side by side. Amidst the throng there were hearts actuated by every diverse feeling: there were flippant and corrupt hearts that inspired coarse mouths with brutal jests; there were contrite and repentant hearts, there were hearts bursting with indignation at the unspeakable outrage wrought that day, there were proud and obdurate hearts that prompted the blood-thirsty cries: "He is a seducer of the people, a false prophet: he usurped the title of King of the Jews; he calls himself Messiah, therefore let him die!" But when the dragging hours were over that carried with them the Saviour's death upon the cross, the multitudes went down from this mountain wondering and fearing at the prodigies that met their eyes, and many, while the impenetrable darkness hid their faces and their hands, touched the cold fingers of the risen dead; felt in their souls that they had murdered their God. Well it is for the Christians of to-day that their eyes were not paralyzed by that terrible sight. But I, who saw the quivering body of the Christ, the pallid lips and sunken eyes, the brows in agony compressed, and the quick flutter of his breath; can but murmur forever and forever: woe! woe! woe! while from one to another of the steep ragged hills encircling Jerusalem echoes the cry of agony, the death-cry of a God! So aw-

ful were the emotions of my dreaming soul that I awoke in terror and could only say in broken accents: "Upon all men, O God, have mercy!"

M. L. S. C.

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## Irish Historical Ballads.

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**I**T had been a cherished purpose of the late Thomas D'Arcy McGee, than whom no knightlier soul ever wrought for Ireland or for Canada, to bring together in metrical form the principal events in the history of Ireland—to write a ballad chronicle of the island from its earliest legendary settlement to the dawn of our own era. He had designed at least one great epic on the tragedy of Clontarf; and his numerous poems on Irish subjects drawn from the remote past and breathing all the fire and vigor of the earlier Celtic lyrists, bear intrinsic evidences of his desire to link them into a continuous narrative. But he never lived to complete his purpose; and it was left for Aubrey de Vere in his beautiful poem "Innisfail, a Lyrical Chronicle of Ireland," to bring to its successful completion the work which the hand of an assassin prevented Thomas D'Arcy McGee from achieving in its entirety.

Irish history is singularly rich in romantic episodes, and these have given rise to hundreds of ballads, many of them the initial attempts of aspiring writers. Indeed, it has been said, by the editor of a recent collection, that out of these efforts a whole metrical history of Ireland might be constructed—and it would remain forever a monumental tribute to the poetic genius of the race, for it would comprise at least a score of volumes, all of substantial size. Many of the finest poems that have ever been written on Irish historical happenings—ballads that have in them the glow of fire and the ring of steel—find no place in any of the anthologies or "poetical treasuries" issued from time to time in Dublin, New York or London by enterprising publishers. The songs and ballads of Robert Dwyer Joyce, for instance—a writer who, in melodious verse, illuminated the old legends of Ireland's past with the play of a brilliant fancy—were allowed, after passing through one or two editions, to sink into that obscure state expressed in the publishers' catalogues by the

words "out of print." Even in these days of the Celtic Renaissance, the rising generation, so eager to learn the glories of the past, knows practically nothing of the work of an author who created for it so virile and typical a Celt as "The Blacksmith of Limerick."

"He rushed upon the flying ranks; his hammer was not slack,  
 For fast it crashed through blood and bone, through helmet and through jack  
 He's ta'en a Holland captain hard by the red pontoon:  
 "Now stay you here and listen close—I'll send you back full soon!"

"Dost see this ponderous hammer? It cracked some skulls to-day,  
 "And yours 'twill crack if you don't stand and listen what I say—  
 "Go, take it to your curs'd king and tell him softly, too,  
 "'Twould be acquainted with his skull if he were here, not you!"

Two of Dr. Joyce's historical ballads were included by the late A. M. Sullivan in his "Story of Ireland," a work that should be in the hands of every young student of Irish history. Others are to be found scattered throughout various collections, but so far as the present writer is aware, no complete edition of Dr. Joyce's numerous writings has ever been issued—at least since his death which occurred in the late eighties. "Deirdre" and "Blaid," two epics, masterpieces of their kind, are still available at moderate prices; but "Ballads, Romances and Songs," and "Ballads of Irish Chivalry," with their treasures of song, are unearthed only at rare intervals from the dust covered bookshelves of some enthusiastic dealer with a hobby for Irish literature.

How few know even the titles of such splendid war ballads as "Crossing the Blackwater," "O'Mahony's Dragoons," or "The Sack of Dunbwee."

Within the red breach see MacGeoghegan stand,  
 With the blood of the foe on his arm and his brand,  
 And he turns to his warriors, and "Fight we," says he,  
 "For country, for freedom, religion and all:  
 "Better sink into death and forever be free,  
 "Than yield to the false Saxon's mercy and thrall!"  
 And they answer with brandish of axe and of glaive:  
 "Let them come: we will give them a welcome and grave;  
 "Let them come: from their swords could we flinch, could we flee,  
 "When we fight for our country, our God, and Dunbwee?"

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No ! its huge towers shall float over Cleena's bright sea,  
Ere the Gael prove a craven in lonely Dunbwee.

Ireland began her work for the world from the moment that—

Lea. y and his druids marked the omen  
Blaze blood-red over Slane.

When Patrick traced the cross on the shield of Connell Creevin,  
the sons of Milesius received their accolade as champions of the  
Catholic faith :—

He spoke, and with his crozier pointed  
Graved on the broad shield's brazen boss,  
(That hour baptized, confirmed, anointed,  
Stood Erin's chivalry) the Cross :  
And there was heard a whisper low—  
(Saint Michael, was that whisper thine?)—  
" Thou sword, keep pure thy virgin vow,  
" And trenchant thou shalt be as mine."

And who shall say that the descendants of the first converts  
have not " kept pure the virgin vow " which their warrior ancestors  
made at the feet of St. Patrick—whether on the battlefields of the  
sixteenth and seventeenth centuries, fighting and dying for faith and  
freedom, side by side with the men of Norman blood like Richard  
Tyrrell and James Fitzmaurice of Desmond—or at the present day,  
in union with their fellow-country men of other religious beliefs,  
striving, by the peaceful force of the Gaelic awakening, to bring closer  
the day, now rapidly approaching, when

Over tower and mountain  
The olden banner flies ;  
When once again the tongue of generations  
Shall ring from sea to sea,  
And Eire stands amongst the gathered nations,  
Redeemed, Erect and Free.

HUBERT O'MEARA.

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MUNICIPAL OWNERSHIP.~~~~~
ECHOES OF THE PRIZE DEBATE.
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OPINIONS OF V. T. McFADDEN, '09.

After a short introduction in which the terms, Municipal Ownership, Natural Monopoly and Public Utility were defined, Mr. McFadden, the leader of the affirmative showed that the movement towards Municipal Ownership was by no means a recent one, but it is only a reversion to that happy state of things which existed in England about the 15th century. He went on to state that a public utility must be useful to a municipality, as a municipality that it must be useful to the people ; and if the municipality owned the public utilities, the people would use them because they would be in fact part proprietors.

A private company, enjoying a public franchise, derives most of the benefits from conditions in creating which it had little or nothing to do. The citizen sees that such a condition of affairs is not just. The profits should accrue to the makers of those conditions—namely the people.

It is true that Municipal Ownership increases the city government's functions ; because it is desirable, because it makes the public affairs of more interest to the individual so that he gives them more time and attention ; because it prevents the government of a city from falling into the hands of a few ; and because the increased importance and dignity of public matters will attract better and more efficient men to the public service.

So long as each voter can directly affect the character and conduct of his local government, his interest in it will be in proportion to the number, importance and directness of the different ways in which that government serves him.

Every city in the land is in constant fever of complaint on account of the excessive charges and shabby services of favored companies.

Municipalities can float bonds at a much lower rate of interest than companies, because the whole assessable property of a city is generally liable for the payment of principle and interest.

No taxes are levied on city property and municipalities need not accumulate a depreciation fund.

Municipalities pay higher wages and allow their employees to

work shorter hours. The municipality is considered the servant of the citizen, whereas a company is considered his master.

Under Municipal Ownership the profits could be used to lower the tax-rate or rate of supply to customers, instead of going into the pockets of shareholders as under ownership.

Municipal Ownership relieves communities from corrupting relations with rich and influential companies which possess franchises. These companies are the principal causes of corruption in city governments through their attempts to retain their franchises and get better ones. Remove the causes of corruption and you remove corruption itself.

Private companies gain franchises by buying aldermen and placing in lucrative positions the friends of aldermen. Their motto seems to be :—"The more people we can place in position in a given time the more aldermen we will please the more times."

The leader of the affirmative concluded his part of the debate by setting forth a few statistics in favor of Municipal Ownership. Special reference was to municipally owned gas, electric light and street railway systems in Vienna, Berlin, Paris, London, Manchester, Birmingham, Glasgow, Belfast, Chicago, Wheeling and Detroit.

#### OPINIONS OF G. P. McHUGH, '10.

Mr. McHugh, among other things, stated the following :—

"The old school of Radicals, Mill and Fawcett, Cobden and Bright, were all strongly opposed to any form of ownership by municipalities. Now, however, the new school of "Progressives" takes exactly the opposite view. They seem to consider that we might place over any municipal buildings the motto which Huc saw over a Chinese shop—"All sorts of business transacted here with unfailing success." Imagine, Sir, municipalities wishing to undertake banking, pawnbroking, telephones, tailoring, markets, baths, theatres and so forth. Such enterprises always presuppose a certain amount of risk and the investment of a large amount of capital.

"The operation of public utilities according to the principle of public ownership is open to many objections, some of which I shall now briefly state.

"Such a policy will involve an enormous increase of debt upon municipalities, which, when added to the national debt, would constitute a source of grave danger to the finances of the country. In Great Britain this increase in recent years has been tremendous.



According to an address presented to the Royal Statistical Society in 1900 by Sir H. H. Fowler, its president, the local debt of the country had increased from \$451,798,530 in 1875, to \$1,275,105,731 in 1898. In 1900 new indebtedness to the extent of \$119,229,250 was created, a sum more than double that of any previous year. By 1903 the indebtedness of the various municipalities in the United Kingdom, as shown by the latest local taxation returns was \$2,153,286,219. Between 1875 and 1904 the increase in the per capita local debt was from twenty to fifty dollars.

“ Secondly we may conclude—that partly on account of these municipal undertakings, and partly on account of the rapid advances of local expenditure in every department the taxes are advancing at a rate that imposes a severe burden on the community. Experience and statistics show quite plainly the burden municipal ownership involves on the taxpayer—and for this reason—is oppressive and a menace to industry and trade. I maintain this burden is at present especially felt by the manufacturers, industrial companies, traders and property owners. But what will be the result? Sir, undoubtedly it must eventually fall upon the working classes in the shape of higher rents, lower wages and an increased cost of commodities.

“ A third objection is, that many boroughs, cities, and smaller communities are threatened with financial trouble at no distant date by reason of the excessive expenditure by their local authorities. Take the city of Birmingham, Eng. We find a large annual deficit on the waterworks, electric light and tramway systems, all of which are owned and operated by the municipality. The expenditure of this city in 1892-93 was \$3,188,590 and in 1902-03 it had risen to \$11,325,075. The city debt was \$44,306,220 in 1892-93 and had to \$66,815,460 in 1902-03. Thus we have an enormous increase of \$22,509,240 in the city debt in 10 years. The Toronto waterworks system which is owned and operated by the municipality cost up to the end of 1902 the sum of \$4,956,626. An official return ordered during the session of the Ontario Legislature in 1903 gives the average annual deficit of the system from 1898 to 1902 as \$24,126.

“ Following our plan of objections we find that the principle of public ownership is, whether intentionally or not, in strict accord with the aspirations of avowed socialists. It is the desire of this

body to secure the creation of a collectivist state. Yes, it is their utmost desire to secure the transfer to the popularly elected body, not only all public services, but innumerable trades, and all the means of remunerative employment. What do we see at present spread throughout the world by socialists and their co-workers? We see a network of organization. And is it a menace to the public? Yes, for it aims at either the capture of municipalities or the attainment through them of sufficient power to secure "in the interest of socialism" an unlimited expansion of the principles of municipalization and direct employment as a stepping-stone to the socialist programme.

"A glance at the finances of the city of Glasgow will show what this over-indulgence in municipal ownership has done in the way of increasing the funded debt of the city. In the fiscal year 1890-91 the expenditure of the city was \$6,424,600, in 1900-01 the expenditure had increased to \$14,232,210. During the same period the debt of the city had increased from \$27,240,135 to \$64,376,095, an increase of over \$37,060,000. But notwithstanding, municipal ownership is advocated as an economy to communities.

"Another effect of municipal ownership is, that many governing bodies have in their employ large numbers of their electors. It is only too evident that these electors would exert a very baneful influence at town meetings, at elections, and on the conduct of their representatives. Moreover, they form trade unions among themselves, are in association with the general trade union movement, and do all they can to advance trade union interests. This is shown in a treatise on municipal ownership by Wm. Richmond Smith. Concerning the gas system in the City of Glasgow he says: "Moreover, if the city councils and similar bodies are to have the management of extensive plants it will simply mean that the present deplorable graft and corruption which characterizes many of our public bodies, will grow still more rampant, and be furnished with numberless other facilities to enable them to flourish."

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"From gas profits alone Belfast turns over to the reduction of the taxes \$100,000, Leeds \$150,000, Salford \$100,000, Rochdale

\$65,000, Nottingham \$100,000, Southport \$56,000, and Manchester the enormous sum of \$300,000. The report of the Commissioner of Labor in the United States shows that where there are between \$5,000,000 and 10,000,000 cubic feet of gas produced the average price per 1,000 cubic feet under private companies was \$2.17, under municipalities \$1.18, and where there are between 15 and 20 million cubic feet produced the average price per 1,000 cubic feet under private companies is \$1.52, under the municipalities only 96 cents. In the manufacture of gas European cities have gone ahead of the others. In Germany 50 per cent of the cities own their own gas works, and the charges are in every case less than for private services. Berlin clears \$1,200,000 a year on her municipal gas and sells it for \$1.00 a thousand cubic feet. New York with something the same population pays to a private company \$1.25 a thousand.

“ It is generally admitted that the consumption of gas with public ownership is much smaller in proportion to the number of consumers than with private ownership, showing therefore that the municipality serves the poorer classes, as the decreased rates and the granting of metres free of charge enables the poor man to possess such a valuable commodity. In England with public works the number of consumers is 15 per cent of the population, and with private works it is only 8½ per cent. The city of Wheeling, Ohio, with a population of 35,000 sells gas for 75 cents a 1,000 cubic feet to private consumers, furnishes free gas to the city and last year gave \$28,000 towards the reduction of the taxes.

“ Undertakings which are owned by the municipality have in addition to a purely business side an important social aspect, and municipal ownership in almost every case means better facilities for the general public and better compensation for the employees. This improvement in social conditions cannot justly be balanced against diminished profits, councillors unlike directors will not be guided by profit alone, and will therefore be more prompt to remedy grievances involving expenditure, and will be ready to undertake various services necessary for the health, morals and general convenience of the community. As a result of his study of the condition of municipal ownership Mayor Dunne of Chicago, arrives at the conclusion, that the cost of the utility to the public is reduced, that the efficiency of the service is increased, that wages are augmented; that labor is

made easier, that strikes disappear and corruption is eliminated. Who has studied or even heard of the consequences of the amalgamation of large corporations in the United States and has not turned a friendly eye towards municipal ownership. How the stocks of these companies have been watered, how the directors have secured themselves from justice through base influences, and when the crash of failure came which was inevitable, how it empoverished the shareholders and roused the indignation of every conscientious man. A municipality cannot regulate its business against millions of dollars organized to prevent it. Our councillors are controlled by forces too subtle and insidious to be perceived.

“In conclusion let me ask who are the men that clamor for municipal ownership? Who are its advocates? Are they prominent legislators of Great Britain, the United States or Canada? Go to the legislatures of these countries and see how many you will find who advocate municipal ownership. Practically none. Yet who dares say that the statesmen of these countries are devoid of patriotism, that they are wanting in a knowledge of their country's needs? And what is asked us by the municipal ownership faddists? That men who understand the running of street railways, telephones, electric works and so forth, step out and give their places to others, who are blissfully ignorant of their operation. And why is this demand made? Simply that a few theorists may ride their hobby. Finally, let us remember that as long as we have public utilities which afford good up-to-date service in all departments at reasonable rates the number of those who advocate municipal ownership will be very small indeed.

#### VIEWES OF EDMUND BYRNES, '09.

Mr. Byrnes championed municipal ownership, with arguments such as these: “Municipal ownership is the topic of the day. We have the system both in principle and practise throughout the British Empire. in Europe, in the Americas and everywhere that it has been instituted it has been maintained. Mr. J. C. Agar, chairman of the people's municipal league of New York admits almost complete success of the German and British municipal systems. In America the move is only in its infancy but even now its benefits are being felt. Chicago, New York, Brooklyn in the United States, Toronto, Winnipeg,

Hamilton in Canada. and many other cities in both countries, seeing that there was money to be made, good to be derived, and able men to supervise have already undertaken municipal ownership in various forms. Professor Bemis of the Bureau of Economic Research, asserts that more satisfaction has been obtained from the municipal control of public utilities than from the private management of them. Mr. Samuel Moffett, in speaking of Japan says, "That one of the most enlightened and business-like municipalities in the world after trying both public and private ownership has decided that public ownership is the better." Owing to the length of time municipal ownership has been in vogue in Switzerland and because of the beneficial results in that country, we find there an ideal type of the municipality. No monopolies, no trusts, and the management of public utilities carried on by the people's representatives and subject to the people's criticism and before the eyes of the populace. Mr. C. W. Baker editor of the *Engineering News* of New York, claims "that the movement towards municipal ownership rests on a sound basis and deserves the cordial support of every friend of social progress." In these countries there has existed for some centuries municipal banks which have saved for the municipalities enormous sums of money. For, while as other cities they had to borrow to defray the expenses of their undertakings, they did not pay any interest which otherwise they must have done. In France and Germany this system of public banking is carried on extensively and successfully. Of Spain, Austria, Italy and Belgium we hear little, but nevertheless they are much advanced in municipal ownership.

"Let me now present some facts and figures appearing in the returns of certain municipalities where public ownership has been in existence. The city of Bolton, with a population of 115,000, is an encouraging example. It has carried on the principle further than almost any town in England. Last year the surplus profits amounted to \$203,470 exclusive of the profits from the electric tramways, which amounted to \$72,000 and from which alone \$11,000 was set aside to reduce the taxes. The chief benefit, however, to Bolton has not been the direct relief of taxation but the provision of cheap and efficient local services. Here are the annual profits of some municipal street car lines, with amounts turned in to lower the taxes for the year ending Dec. 31, 1905: Leeds, with annual net

profits of \$350,000 contributed \$260,000 towards the reduction of taxation; Manchester turned over \$250,000; Liverpool \$160,000; Glasgow \$125,000; Hull \$100,000; Aberdeen \$71,000, and Nottingham \$65,000. Continental cities that have experimented with the public ownership of street car lines almost without exception report profits and improved systems. Munich, Cologne, Coblenz, Zurich and Vienna afford instances of admirable service and able management. In Vienna particularly it would seem difficult to suggest any improvement. The fares are within a reasonable limit and the service is without a fault. Yet Vienna returns a substantial profit. Zurich, in Switzerland, has also an exceptionally fine state-owned traction system. In 1904 the city profits were \$138,075, of which \$90,737 went to the general welfare of the community. Paris, London, New York and many other cities have either bought up their traction system or are now contemplating doing so.

"The electric lighting business has also been carried on very successfully under the municipality, and though some of the enterprises are as yet little developed, nevertheless many of them contribute large sums to benefit the general public. Edinburgh for instance, out of its electric lighting project gives towards the reduction of the taxes \$75,000, Liverpool gives \$75,000, Bolton, \$34,000, Nottingham \$30,000, Croydon \$15,000, and so on. In the annual report of the United States Commissioner of Labor, it is proven by returns taking up the prices to private consumers for each arc lamp per year the average price charged is smaller in municipal plants than in private ones, and stated on authority that some municipalities give their electric lighting free. While comparing the average price charged by private companies to the municipality per lamp each year, and the cost per lamp per year to the municipality of lights furnished by municipal plants, it is seen in *every* case, that the cost to the municipality of running the electric light plant herself, is much less than the price paid to private owners to do so. In Alleghany, the cost of operating 1,300 arc lights, including 5 per cent for depreciation and taxes was \$72.17. While in Pittsburg, only across the river, a private company charged from \$95 to \$100 for the same kind of service. In Chicago in 1895 the cost of furnishing an arc light per year was \$96.76. But in 1899 by the efficient administration of the municipality the cost was reduced to \$55.93. In Detroit ther

are 2,000 lights under the public management and the operating expenses which under private companies was \$102 per year for each lamp, has been decreased to \$66.45, comprising 4 per cent. on cost, 3 per cent. for depreciation and a proper amount for taxes. Aurora, Ill., paid \$325 a year per arc lamp to a private company, but when the municipality took the electric plant over it expended only \$72 per year on each lamp, and when the people completely owned the plant and there was no interest to pay the cost per lamp was reduced to \$61, showing a saving of \$264 per lamp per year under municipal ownership. In the same way Elgin reduced the yearly cost of an arc lamp from \$228 to \$56; Fairfield from \$375 to \$80, and Lewiston, Me., from \$182 to \$52. The decreases are almost incredible, but the figures are official, and verified by numerous reports.

#### THE CONVICTIONS OF T. M. COSTELLO, '09.

From Mr. Costello's attacks on municipal ownership we take the following :

"Municipal ownership must always remain a live question, so long as there is even one feature which appeals to us. Whole volumes have been written on the subject, select committees have wrestled with it, and given us lengthy reports, but we are still far from understanding the problem. And why? Because of its comprehensive nature, the conditions we must grant, and the limitations which we must put on the words "public utilities." Many there are who think that certain utilities should be owned by municipalities, but only a pronounced Socialist will argue that such utilities as bread, meat and coal should be directly owned by the municipality. The complications arising from such a system are so evident as to require no explanation, but as this is a very important point, I will illustrate by an example.

"We will suppose that a council owns all the coal in a municipality, and sells it at a higher rate than actual cost. Then the users of coal are taxed for the benefit of those who do not use it. On the other hand, if sold lower than cost, then the non-users would be taxed for the benefit of those who use coal. And so with all commodities.

"Another grave danger to municipal interference in the field of commerce lies in the temptation to expand, to make investments in

untried ventures, to emulate the example of neighboring towns, and to the creation of the worst of all monopolies, a community, through its representatives, trading against itself. A community may be a very good gas-owner, but a very indifferent grocer, and to me, there seems something undignified about this huckstering mania.

"And where a fair measure of success has been obtained there is always the desire to extend the field of operations outside the municipality. Glasgow, for example, supplies outside corporations with light and water, charging them thirty-three per cent. more than she does her own citizens, and thus placing the ratepayers of Glasgow in the position of traders making profit out of the ratepayers of a neighboring city. Many other cities, like Bolton, Birkenhead and Manchester, have the same systems. Private companies are assailed because they are monopolists; to my mind there is no greater monopoly than to give a municipality the sole right to supply any utility.

"Now advocates of municipal ownership declare that its adoption would do away with the so-called "graft" of private companies. I admit that a certain amount of graft is now going on, but fail to see how a change would remedy the evil. When municipalities have the spending of many times the amount of money now needed for the proper administration of civic affairs and numberless new offices are opened up, surely there would be more opportunities for political intrigue.

"Viewing the two systems from a financial standpoint reveals the fact that municipal ownership instead of saving the people's money, waste it. It is well known that private companies can do work much more cheaply than a government or a municipality. Aristotle says, and this assertion is approved by St. Thomas, that when a business belongs to a community, an individual in charge does not care for its preservation, conservation or fructification with the same solicitude as if that business were his own. The whole foundation of municipal ownership is based on the assumption that inexperienced, hired employees of a city, who have not a dollar at risk, and in most cases have been given their positions as a reward for helping some political aspirant to office, can and will manage a business more successfully than members of a private corporation, who have nearly all their property invested in the venture and failure means ruin to them.



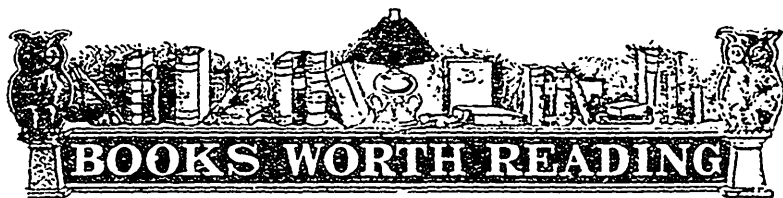
"In a short discussion of this kind, it is impossible to quote statistics, but had I the space I could prove that for every city which has made a success of municipal ownership, ten have utterly failed and are now paying for their rashness in excessive rates, while their local debts are enormous.

"Turning to the social side of this question, it is not difficult to discern the complications which would present themselves under municipal ownership. We could hardly expect to escape the evils inseparable from dressing a huge number of persons in a little brief authority over the business relations and even the social life of their neighbors. In this country people would not submit to being dragged by a regiment of uniformed officials when purchasing necessities or moving from place to place.

"We should curb this municipal ownership fad before the mischief is done. Once create large municipal staffs, once bring together large bodies of men accustomed to light work, regular employment and good wages, put down plant, create vested interests with subtle ramifications, and it will not be possible, without using heroic measures to rectify a series of mistakes.

"To sum up. We find that municipal ownership means Socialism; that it drives out ambition; that it provides no incentive for business men to use their brains; that in ninety-nine cases out of one hundred it is not profitable; that it is practicable only under the most favorable conditions; that it does away with competition; that it creates an enormous debt; that it increases the rate of taxation to a startling extent; that it increases the opportunities for bribery, corruption and graft a hundredfold; that it is not sanctioned by usage to any great extent, and that its introduction into this country would result in a social upheaval positively dangerous.

"What we want is not municipal ownership, but municipal control. The primary object of local government is to govern, not to trade. Elect honest men to office; have them enact laws controlling private companies; make those companies pay liberally for their franchises, and we are as near the ideal conditions as we can ever hope or expect to get."



## Book Review.

WHEN IT WAS DARK, by Guy Thorne. *Briggs, Toronto.*

Here is a remarkable book. The mere critics will soon settle the claims of the author as to the first prize in grammar, or is it the publisher's fault that the nominative case is used largely for instance: "Between you and I," "It was her" The author is apparently an Oxford man; but let the grammar go—perhaps some Oxford men have a license. Well—but the book, as a serenely earnest appeal to all who believe in the Divinity of Christ as proved by the resurrection, must be of teeming interest, even if now and then there be some flaws. The plot is boldly conceived and bravely carried out, all with a view to impress one with the wretchedness of man's life if Christ be not risen from the dead; emphasizing Saint Paul's word that if there be no resurrection then is our faith vain. The author seems intent on sharing with his readers what he has experienced in the way of understanding what Christ means to the world, even in temporal things. One feels very keenly how close the shadows of the time of darkness are to the warrent of our own resurrection. Our thoughts involuntarily turn to those we call dead as we become fascinated by the working out of the plot of the unspeakable wretches, who attempt to prove Christ a fraud. The book grieves us also by compelling the admission that some Christians are mere surface and symbol believers. It shows how very surely we may have, in their life, a foretaste of Heaven and of Hell. The exposure of a supposed scheme to show that Joseph of Arimathea stole the body of our Lord in the night, and laid it away in another tomb, the discovery of that tomb by a learned archaeologist of the British Museum, who was paid by a millionaire Jew of London, the awful effects that followed the publication of this astounding discovery, all this is very

thrilling literature. The character and sketches are very thin disguises ; one is relieved to recognize the author of Robert Elsmere in "Mrs. Hubert Armstrong," and to feel sure that this book is an answer to the abominable agnostic plea for Rationalism vs. Christianity. "Mathew Arnold and Water," some one in this book calls "Mrs. Hubert Armstrong." One closes the book with a grateful sense that Christ is once more proclaimed as Christus Consolator. It harmonizes with the tendency in the whole Christian world to respond to Pope Pius' appeal to "Restore all things in Christ."—S. N.

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Exchanges.

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Of the late exchanges, the *St. Jerome Schoolman* was the first to reach our table. The articles in this number are, as usual, instructive and interesting. We mention in particular the essays on the Modern Novel, and Thoughts on Democracy, as deserving of praise.

The *Abbey Student* contains some excellent contributions of prose and poetry. An essay entitled the Benefits of Reading—treating of the influence which the study of good books has upon our characters and our life, and a piece of fiction entitled "Cornered," were about the best.

The dramatic number of the *Xavier* is undoubtedly the best exchange of the month. We wish to commend in particular as worthy of perusal Lady Blanche, Prospect and Retrospect and the Victimization of Somners. The illustrations to Lady Blanche greatly add to the appearance of this exchange.

There are many fine articles in the *William and Mary*. Of the stories Black Mammy's "Spirit," and the Last Question are interesting and well written.

The *College Spokesman*, a rare visitor indeed, reached us this month replete with instructive essays, stories well told, and poetry

worthy of comment. We must not fail to mention the essay on Landscape Art in Poetry, and the story, Rawley's Realism.

Among our other exchanges, *The Agnetian Monthly*, *The Villa Shield*, *The Laurel*, *St. John's Record*, *St. Vincent College Journal*, and many others are worthy of praise; but we regret, though lack of space, we are unable to review in this issue, the productions of all our sister Colleges.

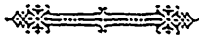
M., '07.

Spokane, Wash., March.—Seventy college men sat down to a most delightful banquet at the Silver Grill in Spokane on the evening of March 20. The dinner was given by the University club of this city, which has 160 members, though only organized a few weeks. Men who have been out of school 40 and 45 years, mingled with the young fellows who graduated last year, joined in college songs and college yells, and did their share in entertaining. Practically all the largest colleges in the country were represented. Frank T. Post, St. Lawrence University, 1883, officiated as toastmaster J. Z. Moore, Miami University, Michigan, 1867, responded to "Auld Lang Syne"; B. B. Adams, Michigan, 1899, to "The Functions of the University Club"; Dr. H. B. Kuhn, "College Spirit"; J. A. Tormey, Wisconsin, 1895, "Team Work"; W. S. Gilbert, Michigan, 1899, "Spokane, the City Beautiful"; W. H. Stanley, Williams, 1902, "Auf Wiekesehn." A. M. Murphy, Amherst, 1887, for the board of trustees reported that there were known to be 200 men in the city eligible for membership. With an entrance fee of \$25, the club would have \$5,000 with which to furnish the new club room in the building which is being erected for it, and with dues at \$2 a month, would have \$4,800 a year for the current expenses. The distinction of being the oldest graduate present went to Judge Norman Buck, Lawrence, 1859. Others well to the fore in this particular were Judge J. Z. Moore, and J. J. Brown, Michigan, 1868.

Among the universities which lead in membership, are Harvard, Michigan, Stanford and Chicago. The club has one member from the Dublin University, and the University of Munich. J. D. Sherwood, a Harvard man, is president, and W. H. Stanley of Williams is secretary.

HOW TO DEBATE.

Do not get angry.
Be always teachable.
Give positive arguments.
Do not whine or find fault.
Be brief, simple and direct.
Keep cheerful and confident.
Always go to the foundation.
Be ready for every emergency.
Learn how to make a contrast.
Be confident, but not dogmatic.
Do not quibble over trivialities.
Illustrate from familiar experience.
Keep a cool head but a warm heart.
Avoid ornamentation and decoration.
Avoid all prolixity or mere ingenuity.
Command attention in your first phrase.
Find the fundamental principle involved.
Never declaim, but speak directly to men.
If your opponent gets angry, laugh at him.
Be clear, simple, and pointed, not oratoric.
Put your first point so as to win attention.
Appeal to the teachable spirit of your hearers.
Look up thoroughly all aspects of each subject.
Show a desire to learn more about the question.
Co-operate with others who speak on your side.
Find the truth and espouse it with all your heart.
Cultivate penetration, and also flexibility of mind.
State the question definitely to yourself and to others.
Give your arguments clearly, simply, and forcibly.—Success.



University of Ottawa Review.

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.

Vol. VIII.

OTTAWA, ONT., March, 1905.

No. VI

EDITORIAL.

A NEW LIBRARY.

The dissemination of literature is, it would appear to Mr. Carnegie, the acme of philanthropy, for to this the most of his beneficence is directed. Is not the stable pyramid of imperial democracy to be built up on the individual intelligence of the people? But what of the church, not to speak of the slum and hospital? There is the physical and the moral side of man to be looked after, and in doing it much of Mr. Carnegie's extra would be well expended. The social pyramid tilted on its corner, that is to say, supported on the intellectual excellence of citizens alone, is no more stable than that autocratic system which the clever laird has pictured to us as a social pyramid poised trembling on its apex.

THE WEATHER.

We have felt all along that the earth's axial inclination is shifting or that something or other has happened to the insides of the earth, else why this unconscionable delay of spring. There is a distinct shortage in poetic contributions to the REVIEW, and most of those received are to the tune of

The melancholy days are come,
The saddest of the year,
Of wailing winds and naked woods,
And meadows brown and sere.

Surely, however, June and the examination hot spell will not fail us

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## Of Local Interest.

H. F. Donahue, ex-'07, and J. J. Lonergan, ex-'06, at present students of McGill and Toronto respectively, gave us a call recently.

Rev. J. R. O'Gorman, '01, of Brudenell, attended the prize debate on the 25th instant.

We note with pleasure the election of W. Kennedy, ex-'09 to captaincy of Queen's Football Team. Congratulations.

That Arthurs, whether they are princes or not, are always given a royal send-off, was attested a few days ago when our own Arthur took his departure for parts unknown. We say unknown because he would give us no definite statement whether his destination was Cote-au Junction, Lindsay or Chicago. At the station he was waited on by a *quain-tette* of his lady friends, and presented with a handsome *jewel*. It was not without some *qua(l)ms* of conscience, however, that he accepted the lovely gift, as he feared that jealousy might arise. Con. was to have accompanied him on the journey, but, as he did not wish to miss *Monday*, it being a holiday, he postponed his trip to a later date. *Mor'an* this we are unable to state at present, but we expect to receive a *Macormagram* from Arthur *an'na* day now giving us full particulars about his trip.

At the last meeting of the Scientific Society, Dr. McDougall King delivered a very interesting and instructive lecture on "Medical and Surgical Emergencies." Dr. King presented his subject in a clear, simple, and lucid language, yet in a scientific manner. He was very interesting throughout, and the many valuable hints as to treatment in case of emergencies, will be indelibly impressed on the minds of most of those present, and may be the means of relieving much suffering, and perhaps even of saving many lives. To illustrate the the treatment in case of prostration, drowning, injured limbs, wounded blood-vessels, and so on, the doctor went through the process with a young man from the audience. After the lecture, a vote of thanks moved by Mr. Derham and seconded by Mr. O'Toole on behalf of the Society and those present, was tendered Dr. King, who acknowledged it in a few well chosen words. The orchestra, under the direction of Rev. Father Lajeunesse, rendered several selections which were well received. At the last regular meeting of the Society, Mr. Sloan read a paper on "Hydraulics."

A large audience assembled in the Academic Hall of the Sacred Heart Church on the evening of the 27th instant, to assist at the closing exercises of the French Debating Society. The evening was a brilliant and encouraging testimony to the proficiency in the art of public speaking attained by its members. The officers, especially the Director, Rev. Fr. Binet, and the President, L. D. Collin, deserve praise for the excellent showing made by the society. The first medal for declamation was awarded to Mr. E. Boulay, and the second to Mr. H. Legault. The programme was as follows :

1. Ouverture.....Solo de Piano ..... Promenade à Chatelard  
I. DES ROSIERS.
2. Discours du Président,  
D. COLLIN.
3. Concours de Déclamation :  
D'iberville.....Nérée Boauchemin  
H. LEGAULT.  
La Saisie.....Raoul de Navery  
E. BOULAY.  
Le Pater d'un Mourant:.....P Delaporte  
A. DES ROSIERS.  
Le Pêcheur de Pâques.....P. Delaporte



- L. LAFOND.
- Le Pater d'un Berger.....P. Delaporte  
G. DBOIS.
4. Solo de Cornet avec Piano obligato .....Cavatine de Raff  
R. RHÉAUME and W. VEILLEUX.
5. Le Misanthrope, Acte I. Sc. I. II.  
H. ST. JACQUES and E. COURTOIS.
6. Chanson.....' L'Éte "  
A. DES ROSIERS.
7. Déclamation....." La Robe ".....F. Manuel  
W. BARIL.
8. Violoncelle et Harpe....." Ave Maria ".....Gounod  
G. LAMOTHE and G. VALENTINE.
9. Déclamation....." Bonaparte ".....Lamartine  
R. MORIN.
11. " Cavalleria Rusticana ".....P. Mascagni  
Violoncelle, Violon et Piano.  
G. LAMOTHE, A. DES ROSIERS and I. DES ROSIERS.
11. Résultat du Concours—  
D. COLLIN.

### The Prize Debate.

The annual prize debate was held in St. Patrick's Hall, on Wednesday evening, April 25th. The subject discussed was : " Resolved that public utilities should be owned by the municipalities." The affirmative side of the question was upheld by Messrs. V. G. McFadden, '08, and E. J. Byrnes, '09 ; while for the negative, Messrs. T. M. Costello, '09, and G. P. McHugh, '06, presented their case in such an able and convincing manner, that they received the decision of the judges over their opponents. The medal, donated by the Rector for the best individual speech, was awarded to Mr. Byrnes. The debate was, in every way, up to the high standard set in previous years, and the audience was a large and appreciative one. The judges were J. F. White, Esq., L.L.D. ; D'Arcy Scott, Esq., Louls J. Kehoe, Esq., B.A.

Mr. J. E. McNeill, '07, President of the Debating Society, occupied the chair, and, in a few brief remarks, set forth the aims of the Society, and its importance as a training for the tongue. Before the debate, Miss M. Babin rendered a beautiful vocal selection, " The Tasselled Time of Spring," Miss Anna McCullough accom-

panying. She was heartily encored and responded most graciously. After the debate, while the judges were preparing their award, Master Arthur Desrosiers sang the "Carmena Waltz Song" responding to an encore also.

Mr. V. G. McFadden opened the debate for the affirmative, and presented his side of the question in a very attractive light. He held that municipal ownership was a reversion of that happy state of things that existed in England hundreds of years ago. He quoted statistics from many municipalities in England and on the continent showing the successes achieved by municipal ownership, and made a strong point for it with regard to the street railway, water service, sewage and electric lighting. Mr. T. M. Costello followed with, one of the best speeches of the evening. He made a very strong case for the negative, arguing that municipal ownership of all utilities meant socialism. He said: "It drives out ambition; in ninety-nine cases out of one hundred, it is unprofitable; it does away with competition; it is practicable only under the most favorable conditions; it creates enormous debt; it increases opportunities for bribery and corruption; its introduction into this country would result in social upheaval." For the next three-quarters of an hour, Mr. Byrnes, the second for the affirmative, held forth, with the success above mentioned. He was followed by Mr. McHugh, who made an excellent impression. His closing remarks were especially effective. He asked: "Who are the men that clamor for municipal ownership? How many prominent legislators of Great Britain, the United States or Canada will you find who advocate it? Practically none. As long as we have public utilities which afford good, up-to-date service in all departments at reasonable rates, the number of those who advocate municipal ownership will be very small indeed."

Before announcing the decision of the judges, Dr. White paid the young men a high compliment for the able manner in which they had conducted the debate, and congratulated the society on the good work it is doing amongst the student body.

J. E. McN.

# Every College Man Should Own a Dress Suit.



But if you wear a dress suit at all, it should be correct in style and tailoring.

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Semi-ready dress clothes are made of light-weight unfinished worsteds. The coat is delicately designed, as the parts are smaller than in any other style. The balance and lines are such as to show the figure at its best. The shoulders are broad, yet natural form.

The Semi-ready dress suit is made with a longer lapel, rolling to within two and a half inches of the waist, with considerable convex on crease, and a softened point at bottom of lapel instead of the usual harsh point.

On account of the carefully designed lines, the coat adheres closely to the figure, the skirt is shapely and sets smoothly over the hips.

The skirts are longer, tapering towards the bottom with slightly rounded corners.

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