The Colonist.

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THE SEMI-WEEKLY COLONIST

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BRETHREN LOVE ONE ANOTHER.

(From Sunday's Colonist.)

We are going to preach a sermon to the ministers of the gospel this morning. Our text will be "Christian Charity." Charity is a wide mantle. It covereth a multitude of sins and shortcomings. It it not confined to philanthropy or the giving of alms. These are the least of all its good deeds. It is kind, loving, full of good-will, forbearing. It thinks no ill of any man, it sets naught down in malice, it is forgiving in spirit, it is not revengeful, it is not stubborn, it will give and take, it will meet others half way, it is tolerant of other's religious views, it seeks no advantage, when wrong it admits its mistakes, it is a light that shines in dark places. Charity is the essence of the Golden Rule, which seeks to do as we would be done by. When it prays its prays that our trespasses be forgiven as we forgive others. It invokes us to love our neighbor as ourselves and to do good to all men. It is the Sermon on the Mount boiled down into one little word, the most potent and full of meaning in the English language. Milton, paraphrasing Holy Writ said that "our whole practical duty in religion is contained in charity, or the love of God and our neighbor." Love and charity are synonymous terms. How many of us are charitable? We know that editors of newspapers do not love their contemporaries as they do themselves. How many ministers of the gospel in Victoria are charitable in their judgment of those not of the cloth? How many of them love the man in the pew, or the man outside of his church as they do themselves? How many of them reflect its spirit truly when they utter the Lord's prayer? How many of them are imbued with the teachings of the Golden Rule?

Those of us who have been reading the newspapers during the past week will agree that there are some exceptions to be made before we can answer in the affirmative in each case. Our Savour when He was reviled, reviled not again. When He was wrongfully accused answered not His accusers. Do those who speak in His name always follow His example? Do they not themselves become the revilers and the accusers? If they answer that they have been attacked, are they better than their neighbors who attack them? Those who use the sword will be slain by the sword. Are Christian ministers permitted consistently to use the weapons of their enemies, even if their enemies be as evil as they allege? It appears to us that if the pulpit is to hold its power in the land, there must be a revision not of creeds or Christian tenets, but of practical ethics. There must be an earnest enquiry into the nature of the religion it teaches and an exemplification in daily life of those axioms that are scattered so freely from the church forum each Lord's day. To whom are we to look for example if not to our spiritual advisers and the dispensers of pious precept? Is the church to be regarded merely as part of the paraphernalia of society—as merely the formal repository of the institutes of theology and religion, without moral responsibility as to their observance? It would appear so, if we accept the attitude of some of the clergymen in connection with the Protestant Orphans' Home.

Let us review the case to some extent. Our readers will agree that as a squabble about the ostensible care of that institution which had a Christian object in view, it was not creditable to the cause of religion, and a reflection upon the reputation of Victoria for good works. The care of the orphans, whether Protestant or Roman Catholic, is a Christian work—one of the many ramifications of Christian charity. It is a good work without being necessarily sectarian. "Suffer the little children to come unto Me," are the words of One who loved, whose heart bled for the helpless and the orphan, regardless of color, race or creed. The Protestant Orphans' Home was an institution endowed by a gentleman whose views were peculiar, but whose heart was in the right direction. The purposes he had in view were carried into effect under a public act of incorporation. Its affairs have been managed successfully by officers appointed at the annual meeting. We need not discuss the details of constitutional regularity. There are doubts as to whether certain changes made in the manner of electing the directors were legal or not. At all events, they had the authority of usage and were not objected to. The object of the changes was to give the various Protestant denominations representation on the board and, if possible, to increase the interest of the affairs of the Home and incidentally to increase the subscriptions. In this it hopelessly failed, but no matter.

One of the gentlemen who for many years has taken a deep interest in the Home, and has acted in various official capacities, was Mr. Charles Hayward. We refer to him not because we have any particular concern in his connection with the proceedings which have been taken, but because of the course of action that has been taken in regard to him by certain citizens, which, in our opinion, is worthy of condemnation. He has devoted more time and attention to the institution than probably any other man in the city, and has been a regular subscriber and contributor ever since his connection with the work, dating about twenty years back. His services entitle him to courteous consideration and recognition. Whatever his political faults may be, he at least deserves credit for this. What has happened?

Mr. Hayward, in connection with municipal politics, has had a quarrel with certain clergymen of the city, who opposed his candidature in the recent mayoralty campaign very bitterly. He was beaten in the contest, but it was decided to carry the war against him still farther into Africa. A scheme was concocted to defeat him for the presidency of the Protestant Orphans' Home. There were no charges of malfeasance of office, no complaints of inattention to its affairs, or of neglect of the inmates of the orphanage under his direction. Certain reverend gentlemen say that there was time for a change and that honorary offices of the kind should not in perpetuity belong to one man; but that was not stated at the annual meeting. The promoters of the agitation for his removal did not go to Mr. Hayward and state their objections on these grounds. They went stealthily to work and had him deposed without warning, very much like the methods employed by the unregenerate and unscrupulous politicians. The gentleman who was elected in his stead was not a subscriber, although he may have been a contributor, and did not pay his subscription until after his election in order to be qualified for the position.

There is more to be said about the matter. We think we are correct in stating that with the exception of two of the clergymen who were present and of those who engineered the deposal, not one had been subscribers to the institution or had ever visited it or taken any interest in it whatsoever. We have no hesitation in saying that their new found zeal in the Protestant Orphans' Home was for the purpose of defeating and worsting Mr. Hayward—a plan of action wholly unworthy of the office of Christian clergymen, and one calculated to bring their high professions and the cause of the church into disrepute. It was the work of politicians, not pastors. We need not here refer to the proceedings of the various meetings that have been held to arrive at a settlement of the matter, and the sentiments that have been expressed by some of the clergymen who took part. Their remarks have been reported, and they carry with them their own condemnation. They breathe not a single sentiment of Christian charity. Discovered to be in the wrong, they have refused to be conciliatory, and in a spirit of revenge have threatened to do various awful things if not permitted to have their own way. In saying so much we are simply reflecting the views of a great majority of our readers, who are surprised and pained that such spirit should be displayed by their Christian teachers.

Our object in calling attention to this matter this Sabbath morning is to emphasize the necessity of ministers of the gospel carefully measuring themselves by the standard by which they measure the conduct of members of their congregation and those who belong to the big world outside of their congregations. Is it not possible, is it not very likely, that they will be measured by the judgment they mete out to others? Is it probable that the standard of ethics in the conduct of public affairs will be raised by the resort on the part of clergymen to the methods of the politician in ward politics, methods which cannot be sanctified by any canon of scripture? If the role which the politician and ordinary publican play in achieving their ends is to be deplored, how much more is it when the role is enacted by men who always take high grounds in their professions and pray that the unregenerate in the community may be regenerated and made like themselves?

There is a serious responsibility resting upon the minister of the gospel that he should so walk that his precept and practice in public as well as private matters may harmonize. Very many citizens, as stated, have been pained as well as surprised that in the proceedings to which we have referred there was a total lack of Christian charity, of forbearance and of good-will displayed. We naturally look to our spiritual advisers to set the example wherever such qualities are required in the settlement of a dispute or the adjustment of grievances. If they do not, what must we expect from the worldlings to whom they are opposed? If a clergyman by any chance happen to be wrong, should he not be the first to acknowledge it? If he has even unknowingly done an injustice, should he not make amends? If he has been sinned against, should he not willingly forgive, as he himself expects to be forgiven? Should not his every effort be to promote peace and harmony in the community, even at the sacrifice of his own feelings and his own pride? As Christians, should there not be wholesale searching into our own hearts and an examination of motives so that we may not do things which may prove a stumbling block to our weaker brethren? If we preach charity, do we practice it? Do we really love our neighbor as ourselves and hold him no ill-will? Is our object to bless him and not to curse and get even with him? If we think we do all these things we are apt to deceive ourselves and deceive others at the same time.

GOVERNMENT OWNED TELEPHONES AND TELEGRAPHS.

When Sir William Mulock retired from the Liberal cabinet at Ottawa it was announced that it was on account of ill health. There is probably no doubt about that. He was sick of the situation. We do not know that a seat on the Supreme Court bench involved less arduous duties than those of the position of postmaster-general and minister of labor; but it was a change of work, and a change, in Sir William's state of mind, was peculiarly desirable and restful. We are having a very decided confirmation of the symptoms of his trouble in the proceedings of the Dominion House of Commons at Ottawa.

Sir William was a very strong believer in government ownership. He advocated for years government telephones and telegraphs for the Dominion. Sir Wilfrid Laurier does not believe in government ownership of anything, except the votes of his party and the good things of office. At the last session of parliament Sir William instituted an investigation into the whole subject. In this he was not in accord with his colleagues, and he resigned on the plea of ill health. He was a man of ideals and a certain amount of enthusiasm. He worried when he could not get his own way, and became irritable. He had "nerves" and he sickened over the prospect. To give point to the general attitude of the government, and that of Sir Wilfrid Laurier, in particular, Hon. A. B. Aylesworth, who succeeded him in his portfolio, was strongly opposed to government ownership of these utilities, and had appeared before the committee as the private counsel of the private corporation controlling the telephone system in Canada.

The government policy has been announced, and a bill has been introduced amending the Railway Act of 1903, in which it is defined. It is "private ownership with efficient control." Summarized, in respect to telephones, the bill proposes to do as follows:

First, railway companies must admit the instruments of any telephone company to their stations, and cannot set up any exclusive contract with some one company as an obstruction. This is understood to be retroactive, so as to apply to the Port Arthur case.

Second, the telephone business is to be put under the railway commission, and that board is to have control of telephone rates as complete and effective as its control over railway rates.

Third, interchange of traffic between all companies is compulsory. In other words, the Bell must give connections to independent companies. As far as possible this must be direct oral communication; but this is modified when the instruments of the smaller company are so inferior as to cause trouble.

Our object in referring to the subject is rather to call attention to the attitude of the government, in view of the resignation of Sir William Mulock, in which it will be seen there is a direct reversal of the policy which the latter attempted to carry into effect, than to discuss the principles involved. If we accept the principle of government ownership as the correct principle, the policy the government has announced may be regarded as the next best alternative. The question itself is a wide one, and capable of a great deal of intelligent discussion.

It has a direct bearing on an issue which has considerable local interest, and it is that of municipal ownership of telephone lines. We are opposed to that, especially under conditions such as exist in Victoria, where we already have a good system privately owned, with outside connections. If telephone systems are to be regarded as public utilities, then they should become the property of the Dominion or the Province. In new provinces like Alberta and Saskatchewan, where there is a good opportunity to begin with practically a clean sheet, the subject is probably one that might advantageously be carefully considered by the provincial governments. Now, however, that the Dominion is assuming to regulate the telephone business, it is better left in the hands of the superior authority to deal with. In respect to telegraph lines, there is no question that the proper authority to deal with them is the Dominion government, as the telegraph is much on the same footing as railways and is more or less coterminous with the latter.

THE RAINMAKERS.

Hon. Mr. Foster had a rare piece of fun with the government side of the House the other day over the contract entered into between the Yukon council and an "official rainmaker" named Hatfield. Yukon miners want rain, and the rainmaker undertook to supply it by means of voluminous discharge of gunpowder, etc., the latter to have his expenses paid in any event. Doubtless, the contractor considered the council "easy." In California he invoked the rain god with such success that the people turned their blessings into curses on account of the damage that was done by the floods, so that the man has the "off chance" of making a hit and winning his money. If he can get a contract of that kind without running chances of financial loss himself he is indeed lucky in dealing with the fates. The Minister of the Interior repudiated any responsibility for the actions of the Yukon Council, who, however, are appointed by the government. It will be remembered that a couple of years ago some miners at work struck a flowing well in the vicinity of Dawson, and that there was such a deluge of water that it threatened to flood the country, so at least it was sensationally reported. It must have been a very serious "break" on the part of Dame Nature, because it cost under Siftonian rule $50,000 to put the "lid" on again, and stop it up. In view of the tears which are so near the eye at this particular spot, the Toronto Mail and Empire suggests that the government should take out the plug and let the old thing gush a bit. With a little judicious piping it ought to be cheaper than paying for the services of a rainmaker.

OPPOSITIONISTS IN ALBERTA.

The members of the Conservative opposition in the province of Alberta are few and far between, but they are made of the right kind of material and have framed a policy which is clear cut and aggressive enough for any party, and proof that there may be wisdom without numbers. It is a policy which, of course, has particular reference to the conditions existing in that province. There are only two clauses that would have application to other provinces in the West, and those are seven and eight. A railway to Hudson Bay would give British Columbia a direct route for shipments in fish and fruit to Great Britain. For the shipment of apples, however, which would form the bulk of the trade in fruit, it would be too short in season to be taken advantage of to a large extent. The planks of the opposition policy are as follows, moved as an amendment to the address in reply to the speech from the throne:

(1) All crown lands were withheld from the province, with all minerals and all streams and rivers for the utilization of water powers and for irrigation and all lakes and fisheries within its boundaries.

(2) The province was deprived of the right to levy an assessment upon the property of the Canadian Pacific railway, in consequence of which the lands of that corporation do not contribute their share towards the construction of roads and bridges and other necessities of the settler whose pioneer labors have helped to make such lands valuable.

(3) The timber was withheld from the province, and yet large grants were given away or were sold for nominal considerations to private individuals or cornorations from whom the settlers had to purchase.

(4) The revenue from lumber lands was not available for provincial purposes as in other provinces.

(5) The mining legislation promised by the government would throw upon the province additional burdens, while the royalties on the products of the mines would be collected by the federal government for the benefit of the Dominion.

(6) The right to legislate on education had been so restricted by the autonomy act that the tendency was to divide the people of the West into two regilious factions, to retard the growth of a united sentiment within the province, and even to affect the unity of the whole Dominion.

(7) The province should own and operate all long distance telephones, and legislation should be adopted providing for the ownership and control of local systems by the municipalities directly concerned.

(8) There should be joint investigation by the four western provinces to ascertain the feasibility of the Hudson Bay route as an outlet for the farmers' products. "This," said the amendment, "we hold as of the greatest importance, especially when the eastern provinces are straining every point to have our products shipped through them to the seaboard, whereas if the provinces of British Columbia, Alberta, Saskatchewan and Manitoba built a railway to Hudson Bay Western Canada would be as near to the world's market as is the city of Toronto and Montreal, and the value of our products would be correspondingly increased."

THE SUNDAY MORNING NEWSPAPER.

We have one observation to make with respect to the proposed Sunday observance law. It has been discovered that it will be impossible fo publish either a Sunday morning or a Monday morning paper if the bill is passed in its present form. As the greater part of the work on a Monday morning paper is done on Sunday, it will be an offence punishable by a fine for members of the staff to engage in this, their ordinary occupation, on Sunday. As a consequence there could be no Monday morning paper. Of course, the influence of the eastern newspapers will be sufficient to have amendments made to avoid all that. The Monday morning paper will be specially exempted from the operations of the law. Even if the newspapers did not move in the matter, the good sense and general convenience of the public would suggest such changes as would be necessary to allow the world to move on in its accustomed routine.

The demands of ecclesiasticism will, however, not be satisfied without a victim, and that victim will be the Sunday morning paper of British Columbia, where it has become an institution as much as the Monday morning paper is in the East, notwithstanding that, as we know, of the two it is much the less objectionable from a Sabbatarian point of view. If an attempt were made to exempt British Columbia from the operations of the law, in respect to a Sunday paper, the eastern politician would object. If British Columbia be allowed to publish newspapers on Sunday so also he will claim should the other provinces be allowed. As a matter of fact, too, clergymen in the East have been preaching against Sunday newspapers, and it is one of the objects of their campaign for a stringent Sunday law.

The publishers of morning papers in British Columbia do not want the law changed in that respect. They do not want to publish papers on Monday morning. Neither do the patrons of those papers. Nine-tenths of them, we feel certain, would be strongly opposed to it. But British Columbia has few friends at Ottawa to look after its interests, and where one of them has to be sacrificed—the Sunday or the Monday issue—the usual course will follow, and the eastern voice will prevail. We would fain hope that the Eastern Canadian member would take a broad and truly liberal view of the question, with the object of doing justice to all sections of Canada; but it is almost too much to expect. There will be trouble for the promoters of the bill, however, before they get through with it.

THE HUNDRED THOUSAND CLUB.

The object of the Hundred Thousand Club is primarily to promote unity among our citizens to work for a common end, that end being the good of the city, the increase of the population on a self-sustaining basis, and the attainment of a systematic method of publicity. We believe the objects of such an organization should include the interests of the whole of Vancouver Island, wherein we could have the co-operation of the towns of Nanaimo and Ladysmith, and such places as Chemainus and Duncan. The success and prosperity of these mean the success and prosperity of Victoria as a distributing centre. In particular, the development of the Island in respect to its natural valuents would mean our success; and to all these ends we should lend our best endeavors.

The Hundred Thousand Club will aim to develop a spirit of patriotism and public spirit among our citizens, a spirit which will cause them to aid in the establishment of industries and enterprises, of whatever nature, which are legitimate and calculated to develop trade and population, even though they may not be personally interested in them. There is a disposition among too many men to discourage enterprise that does not affect themselves, to throw cold water on projects that do not appeal to their own interests, to envy the success or the plans of the man who evinces a desire to make two blades of grass grow where formerly there was only one, to go outside of town to obtain goods which he could as well get in the city, to knock the other man who apathy towards other people's affairs. We are too apt to forget that the good of every other man in the community is our own good.

There should be a plan of mutual help. Every dollar saved to the community and spent in the community is a dollar by which we are richer. If we are engaged in an industry, even though it does not depend upon the rest of the business community, it should nevertheless be our aim to make it a business benefit to the community. We have in mind an important industry—we shall not mention names—in which nearly every part and parcel of the plant has been purchased in Seattle and paid duty at the port of Victoria. Even some of the timber that was used in it came from the other side of the line. Nearly every person, down to the laborer, has been imported from the United States. It is operated by British subjects and citizens of this city. A business policy of that kind, even though a few dollars be saved, is not calculated to build up our country. Our policy as a community should be to stand by each other. If we cannot buy what we want in Victoria, let us buy it in Vancouver or somewhere else in the province; if we cannot buy it in British Columbia, then let us buy it in Canada if we can, and if we cannot get it in Canada let us go to the United States, but not till we have to.

The Hundred Thousand Club is not intended to impose a burden on the business community. It is intended that it should cost little or nothing. It is intended that it shall combine the business men and all the citizens to become, individually and collectively, representatives of the whole of each other's interests, each an immigration agent, an advertising advance man, a secretary of the Board of Trade and a manager of the Tourist Association all combined in one. Adopting the platform of the Tacoma association, slightly modified, the objects should be to:

Bring Victoria citizens together;
Induce them to pull together;
All help each other;
Work for the good of the city of Victoria
And the Island of Vancouver;
Talk them all the time;
Believe in them;
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EGGS FOR HATCHING—Orpingtons, black $2.50, white $1.50, buff $1; White Leghorns, $1; Pekin ducks, $1 dozen. Miss Turner, Cadboro Bay road. Phone B337. a6

FOR SALE—Pure bred, registered yearling Red Poll bull, quiet to lead. Apply to C. T. Gibbons, Cowichan station.

FOR SALE—Eight fresh calved cows, cheap. Apply Heal P. O. mr30

FOR SALE—Heavy laying strains R. I. Reds, White Leghorns, silver cup winners; stock for sale; eggs for hatching, guaranteed. Free circular. J. J. Dougan, Cobble Hill, B. C. mr29

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PERSONAL

WANTED—Information of any living relatives of William and Mary Ann Scott of Woolwich, England. In 1858-60 Mrs. Scott and her three sons, John, James and William, were located at Murphy's Camp, Calaveras County, Cal. Address Mrs. Charles Bostridge, No. 64 Livingston avenue, Kingston, Ont. a10

ANXIOUS SISTER fears there has been foul play—Mrs. E. McAllister says her brother, Albert Woods, left home in September and has not been heard of since. It is feared by his sister that there has been foul play. She says that she does not think he would desert his sister, as he seemed to be very anxious about her and her family when he left her. Any information in regards to his whereabouts will be greatly appreciated. Mrs. E. McAllister, Victoria, B. C.

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WANTED—A young Englishwoman wishing to return to England, would like to assist in the care of children on the journey, in return for part payment of traveling expenses. Address "Enquirer," Station 8, Tacoma, Wash. ja30