

## The Toronto World

FOUNDED 1888.  
A morning newspaper published every day in the year by The World News-Printer Company, Toronto, Limited.  
H. J. Maclean, Managing Director.  
WORLD BUILDING, TORONTO.  
NO. 40 WEST RICHMOND STREET.  
Telephone Calls:  
Main 5308—Private exchange connecting all departments.  
Branch Office—40 South MacNab Street, Hamilton.  
Telephone Regent 1946.  
Daily World—2c per copy; delivered, 50c per month, \$1.35 for 3 months, \$2.60 for 6 months, \$5.00 per year in advance; or \$4.00 per year, 40c per month, by mail in Canada (except Toronto), United Kingdom, United States and Mexico, Sunday World—5c per copy, \$2.50 per year, by mail.  
To Foreign Countries, postage extra.

WEDNESDAY MORNING, JAN. 29.

### A Narrow Policy.

When the Y.M.C.A. authorities determined to segregate their 400 Hebrew members made a false step. It is true that the action is consistent with the policy of excluding Unitarians from the institution, but the general public who have been subscribing freely to the Y.M.C.A. have done so under the impression that as a Christian institution it was wide open to all who labored or were heavy laden. The broad and unexclusive character of Christianity is at stake in the policy of such a representative organization of the Christian community. If it acts in a narrow and sectarian way, how is it better than the Turks of Constantinople in this respect? What impression of Christian teaching will the Hebrew members receive by such treatment? And how would the Hebrews be judged if they had a palatial building to which everybody had contributed, if 400 Christian members of the institution were suddenly told they were to be treated in a similar way to that to which the Toronto Hebrews are asked to submit?

It is stated that the Hebrews are to raise \$300,000 and build a fine institution for themselves. Probably they have no option if the Y.M.C.A. authorities persist. But it will be most unfortunate if, instead of promoting the assimilation, the good fellowship and the common citizenship of all races, the Y.M.C.A. authorities drive the Hebrews to this action.

Probably the older men can give hard-headed business reasons for the policy they have adopted, but hard-headed business reasons have no place in the policies of the Kingdom of the Y.M.C.A. is supposed to be advancing. Indeed, these reasons are more likely to be hard-hearted than hard-headed. A soft heart is more frequently found behind a wise head than is generally imagined.

### The Tariff Issue.

The western farmers and western papers, and the eastern friends, like The Globe, The Toronto Star, London Advertiser, have had the boards now for some weeks. The Canadian manufacturers have made their first official reply in a statement published elsewhere in this issue. It is worth reading. It shows that all argument is not on one side; that the proposal to substitute free trade for a tariff that gives revenue and encouragement to home industries and a home market for farmers is acceptable to the minds of the majority of Canadians. But sooner or later there must be tariff revision, but the manufacturers do not think that these days of reconstruction is the fitting moment to take it in hand. He who would abolish the tariff must find a revenue. The western farmers have this question on their hands.

What the western farmers are entitled to at this moment and what we think they need most is the improved transportation charges and service, that a real national consolidation of all our railways would bring about. All can agree on this object if they cannot agree on the customs tariff.

But the first thing is to let both sides state their case in simple and well thought-out argument.

### Discharged Men Doctored Free.

One of the really useful and practical measures undertaken by the government is the arrangement for free medical treatment for discharged soldiers or sailors who may have fallen ill after their discharge.

The man who falls ill in this way has only to notify or go to the local medical officer of the department of soldiers' civil re-establishment. Where there is no such representative, any local physician may be called in, and it shall be his duty to notify the nearest medical officer of the department, giving all details of the case.

Only in this way can treatment at the expense of the department be secured, but the plan is simple and should offer no difficulties. In addition to treatment, pay may be given to patients, at the recommendation of the medical officer, and allowances to dependents.

Special arrangements have been made with hospitals in all the large towns, and sanatoria for the treatment of tuberculosis are operated in every province under the department.

All this is well conceived and should be admirable in practice.

### Moving Picture Taxes.

The Canadian Moving Picture Digest launches an editorial against the new policy of killing the moving picture business by over-taxation. It is the old game of killing the golden goose. The various governmental authorities have been moving in the direction of discovering how much the traffic will bear, and as usual, the

poor man is made the recipient of the bulk of the taxation.

Then we find these astonished political financiers asking why Bolshevism is spreading.

The authorities ought to realize that these apparently small taxes come almost altogether out of the class of people least able to afford them. Nothing is better fitted to cultivate class-consciousness than the fact that the bulk of the moving picture tax comes out of the pockets of the comparatively poor and only to a slight degree out of the pockets of the rich. We refer, of course, to the aggregate taxation.

Is it not clear that the determination to avoid a perfectly just tax whose incidence would fall equitably on every person according to his ability to pay and the benefit he derives from the commonwealth, is the obstacle that sends the budget makers chasing after all sorts of money-raising devices; and is not this determination sustained by the desire to evade the contribution of a just proportion of the wealth of many to the common expense?

The moving picture men say that higher taxes will close a large number of their houses. They depend on the people of small incomes, and there is a limit there to the burdens that can be borne.

### Class-Consciousness.

"Spartacus," who, like so many agitators, is anonymous, seems to think, according to his letter published elsewhere, that class-consciousness is not desirable, and he asks, "Who began it?"

Is this the important question? We are trying to find who or what will end it. As long as it exists we shall have the hostility that Spartacus and his friends attribute to labor and capital. The hostility is not in labor and capital, but in the very class-consciousness that the Marxians seek to foster and inflame. Undoubtedly, if the Marxians and the Spartacus succeed in bringing this hostility to acute activity we move "towards a climax as catastrophic as the Great War." But why, under the flag of Spartacus, should anybody be so anxious to help it so to move? What will be got out of such a catastrophe, should it occur, but the survival of the strongest, the domination of the weak, and a repetition of the long ethical struggle towards justice against despotism?

Spartacus does not suggest going forward. He proposes going back. It has taken centuries to establish the theory of political democracy. One election would give us the practice of it if Spartacus and his friends would talk sense to their fellows instead of blather. All that labor has to do is to get together and ignore the "specious skillful organs which belated the real issue." The World is not belated by the issue, if labor wants a labor government it can have it after the next election by propounding a just and equitable platform (as it has done) and voting for it (which it has not done).

There is no need for war or revolution or coercion, any other false measure which we have universal suffrage and a secret ballot. As long as labor men are unwilling to support their own representatives at the polls either the despotism is not very oppressive or the oppressed are willing to betray their own cause.

We have not berated the workingman for class-consciousness. In Canada he is very free of it. He knows Jack's good as his master, and often better, and his master knows it, too. If he is sharp enough, it is the German pseudo philosopher we berate, who comes over here to teach us that labor is in an inferior position, or actually is inferior and must revolt and bring on a catastrophe to show what a big man he is. We ought to be able to demonstrate our superiority without wrecking the furniture and smashing the windows.

"Spartacus" asks, "there is no class-consciousness in the clubs and drawing-rooms. The presence of vice or a vicious principle in a club or drawing-room does not make it respectable, and why should a decent workingman adopt what apparently Spartacus condemns in those haunts?"

If class-consciousness be the vicious principle we believe it to be those who adopt it will surely perish by it. Germany became class-conscious on a national scale and decided to put the rest of the world under her feet. She is now experiencing the morning-after feeling. The result would be similar should Marxism or Spartacism or any other sectional cult attempt to rule the whole body.

"Spartacus" is commended to a study of democracy in action. Any thing is but a part, and capital and labor are as essential to each other as the right hand is to the left.

### Class Consciousness.

Editor World: Thanks for your editorial on Labor and Capital, but you believe that labor and capital are hostile, and that the result is moving towards a climax as catastrophic as the great war? Poor Marx, you say, was bred in despotism, but not merely a political despotism? In Anglo-Saxon countries it is true we have a theoretical political democracy, but its value is largely negated by skillful and specious organs which belated any real issue. But in industry we have a despotism even right here in Canada, such as even Marx probably never knew. Can you recommend any way to overthrow it except by war? Why berate the working man for class consciousness? Where did class consciousness originate? And who perverts it? Is there none of it in the clubs and drawing-rooms and ballrooms of Toronto?

Spartacus.

## The Globe on Sir Alfred Mond, Lloyd George's Commissioner of Works, And Head of Canada's Key Industry

The Globe is something like a moth: it can't keep away from the flame. It can't keep away from nickel; but it only comes to it where there is no danger of singeing its wings or its friends. For instance, yesterday it had an editorial on Sir Alfred Mond as a member of the new Lloyd George cabinet; and it says the premier has had some awkward corners to turn in providing place for his friend, and then proceeds to discuss the situation in regard to Sir Alfred Mond of the Mond Nickel Co., as follows:

But the most strange of all is to appoint an Alfred Mond as the minister in charge of the memorial for the soldiers killed in the great war. Sir Alfred's German name is well known, and the appointment has caused a storm of angry protest. The Spectator turned up Lobkovitz's name, and information in which, it is well known, is supplied by those interested, and makes the following comment:

"Sir Alfred Mond is the son of Mr. Ludwig Mond, his mother being Frieda, only child and heiress of Adolph Meyer Lowenthal of Cologne. Mr. Ludwig Mond was the son of Meyer Cassel, and of Henrietta Levinson, Students of the new heraldry will be interested in the coat of arms adopted by Sir Alfred Mond. The coat of arms is a shield divided into four quarters. The quarters are: a lion passant guardant, a lion passant guardant, a lion passant guardant, a lion passant guardant. The shield is surmounted by a helmet with a crest consisting of a lion passant guardant. The motto is: 'Mond'.

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