



THE FEDERATION AND THE O. B. U.

It was quite a novel gathering which was held in the Industrial Bureau, Winnipeg, early in August. The two factions of the Labor Party came together to argue the merits of their platforms. It cannot be said that either side was particularly happy in the choice of speakers, for there was a disposition on the part of all to talk in a rambling manner rather than in a plain, straight-forward logical way. This might have been avoided in part if the listeners had been fair to the men on the platform. There are a great many people in Western Canada vitally interested in a discussion of the problem that was supposed to have been argued, and it is too bad that the case could not be placed before the public fairly and squarely.

In as far as an unprejudiced mind can judge the sum of the argument for the Internationals was this: "We have been organized as guilds or crafts in all countries for many years, and have gradually gained for Labor a recognition and it now virtually controls the conditions under which work is carried on. In four years the battle will be completely won by the process of evolution, which the International body has always advocated. Never was Labor in better position than now. It would be even in a more favoured state if only the agitators of the O. B. U. had sense enough to keep quiet at the critical moment." On the other side, the argument of the O. B. U. seems to be this. "Organization by means of guilds or crafts is ineffective and always will be so. The International is not near victory. Moreover, it is a body controlled by a dictatorship which is owned by the moneyed classes. The only solution is an organization of all workers regardless of their occupation on geographical lines. They can extend their organization as far as they like, to include a city, a province, a nation or the world. The last is of course the objective. The one thing desirable is to put the workers in control of things. We can never get anywhere by peaceful means. The only way to get anything in this world is to take it."

Now, this may not be fair to either party but the arguments advanced seem to bear this construction. The big problem of course is whether either party is within gunshot of the truth. An appeal to passion in these days is useless except as a means of gaining temporary control of a situation. What we all desire is a solution that will look towards permanent welfare of all the people. It is unfortunate that the case was not presented in a better way. And the very first condition to be observed in presenting the case is that the speakers are really sincere as well as accurate in their statements. Abuse does not take the place of argument.

Labor has a good argument, though not nearly so good as it had a few years ago. It is true that unbridled capital is as ruthless as ever and just as greedy, but Labor has fallen from its high estate for several reasons. There are dissensions within the ranks, the workers are not always honest in that they do not give a fair day's work for a fair day's pay, many of them are very much overpaid since there is no adequate recognition of variation in talent, and above all there is a disposition on the part of not a few to claim a right that can never belong to them—the right as a particular class to usurp the power of government. For it is fundamental that good government is the concern of all, and therefore the right of all, and to no class, no matter how assertive it may be, must the power of all be transferred.

It is time that discussion should proceed along rational lines. A few leading principles being accepted by all, as the result of careful observation and reflection, it is not difficult to build upon these a reasonably sound economic and political system. The speakers, during the discussion at Winnipeg, seemed to ignore general principles.

YOUTH AND AGE.

One of the chief differences between youth and age is that the former looks forward and the latter backward, the former is buoyed up by hope, the latter is made happy through recollection.

In youth we are all making plans for the future—plans of love, of wealth, of achievement, of philanthropy. Sometimes we are carried away by one consuming life desire, sometimes we are content to live from day to day happy in the experience of the moment. We are fortunate indeed if we can go on hoping to the end of life without discouragement, and without regret. Then will our life seem full and overflowing, profitable and worth the living.

With most of us there comes a time, however, when for some reason or other we cease looking forward. We take pleasure in doing things, in visiting, in recalling old scenes—simply because in each case we are renewing our youth. The young people with whom we live do not always comprehend it. Rightly enough they say that reminiscence is a sure sign of advancing age.

In the words of a well-known magazine: "The best cure for that malady of age, if it be a malady, is to fill our lives as full as possible with the interests that cannot grow old. Worldly pleasures and ambitions will fail and pall, but the charm of nature, the inexhaustible delight of thought, the endless resource of seeking others' happiness, stick to us as long as we stick to them. Only, those things cannot be taken up at a moment's notice, when more unworthy things have fallen away."

THE BEAUTIFUL.

We are in the West a practical people, and put a supreme value on all that is useful, yet in our wiser moments we are influenced in our speech, dress and action by the thought of the beautiful. No matter what we profess, we admire a lady who is comely in appearance, a house that is clean and nicely kept, a book that is neatly bound, a manner that is simple yet attractive. Beauty compels adoration though it does not seek it. It allies itself with truth and goodness and is the handmaid of all true progress.

Beauty of person is greatly to be desired. All the outward helps are legitimate if they can be attained without undue expense of time or money. "The skill of the manicurist, the cunning, witchery of dress—most cunning and most effective when it enjoys simplicity and neatness rather than extravagance and display—all these are at the disposal of the honest-minded woman."

The best means to beauty of person is the cultivation of beautiful qualities in the life. It is not possible for every one to own rich furniture, handsome paintings, splendid music. It is not possible for every one to own even those little adornments of jewelry and lace and ribbons that do so much when used in moderation to improve appearance. One who has to make her own clothes and do her own housework, must of necessity do without some things. Yet, it is not the possession of beautiful things but the power to enjoy them that makes the soul beautiful. You may remember old Titbottom in "Prue and I," who, looking out at the broad, smiling acres of the capitalist, said "And to think that I own them all!" When checked, he explained by saying, "Surely, I own them all—all the beauty of shade and color. All that rich old Bourne owns is the dirt and fences." So it is quite possible for all to enjoy the beautiful and to have it permeate their being. All can answer the poet's prayer, "God make me beautiful within."

"By living with beauty we do not mean the set and ostentatious beauty of great art. We mean rather that there is an unconscious beautifying influence in the simpler things of every day, if only we open our souls to them. The songs of the birds, the drift of clouds, the twinkle of flowers, the tranquility of stars—these things impart a subtle and compelling beauty to the faces of those who really live with them. That is what the poet means when he said:

And beauty born of murmuring sound
Shall pass into her face.

You women who wish to charm, fill your souls with beautiful thoughts, and you will be charming. The magic and the great worth of that charm is that it never grows old."