

The Moving Picture

Almost everything has power for good or a power for evil. Consider for example a book, a picture, a song, a game. As a rule that which has within it the greatest possibilities for good has also within it the greatest possibilities for evil. A tame, listless game that does not give opportunities for bruising limbs and breaking heads, is not to be compared to a rough-and-tumble game that give players a chance to exercise their invention and their daring. The moving picture is a form of appeal that keeps the emotions, and sometimes the intelligence, at a white heat. On this account it has possibilities for both good and evil. It is, therefore, something that is to be controlled rather than prohibited. It must be enlisted in the service of mankind, not used for his destruction. Unfortunately the first use that was made of the moving picture was to play upon the feelings. It placed before people not that which gave information, or higher pleasure, but that which suggested the very lowest of literature—the dime novel, the detective story, the story of revenge. It is not Canada which supplied these films, but irresponsible people in the United States. We are loud in our cries that the United States shall not steal our trade and our loyalty, but in this matter we are strangely silent, notwithstanding the fact that our children are losing their innocence, their sense of the becoming, their regard for life and honor? If we are true to ourselves, we must agitate for a stricter censorship of the films, and must back up the movement now on foot to supply to schools and all regular galleries pictures that are educational, uplifting, and worthy of our national and domestic ideals.

The Worth of Property

What is it that makes a piece of land have value? Its power to produce. If it is good farm land near a city it will produce more than equally good land farther away, because there will not be the same charge for haulage. If it is a piece of city property it will be valuable according to the business that can be transacted on it. For that reason central property is worth very much more than property away from the centre. So, too, property in a central city is worth more than that in a country town or a village. A recognition of these facts would have saved investors a good many dollars. There are some Western cities where the price of land is now too high. The country is bound to grow, but these particular cities will not grow. There are other cities where the land has not yet by any means reached its limit of value, for the reason that growth has but rightly begun. If one compares prices in Montreal, Winnipeg, Vancouver, it is not the Western cities that can be charged with the sky-rocketing. In some small centres in the West, the prices are evidently greater than the prospects will justify.

Woodrow Wilson

The people of Western Canada are not directly interested in the choice of President of the United States, but everybody was deeply moved by the inaugural address of Woodrow Wilson on March 4. Those who have been longing for better economic conditions, and for higher ideals in public life, will in this address find much to give them hope and comfort. Justice without resort to revolutionary measures,—that is what is promised. It is to be hoped that the new President will have the wisdom and the strength to carry out his ideas. It is a giant's task he faces, but we feel he is a giant.

Redistribution

The following paragraph from the Montreal Witness shows that some of the Eastern people recognize the present injustice in Parliamentary representation:

"In 1911 the Liberals went out of power before they had a chance to make the census of that year effective. In 1911 Mr. Borden took the reins of Government and went through his first session of Parliament without passing a redistribution act. That was possibly excusable, as it is a difficult measure, and the new Government found its hands full. When, however, the Parliament entered on its second session, and it was announced that it was not the Government's intention to give redistribution, the 'Witness' began to protest. The West had the right to fifty-six members in 1911, and it only had thirty-five; it was therefore at that time under-represented by twenty-one members. If the growth of the West has been as rapid for the last two years, and there is no reason to think it has not, it is now entitled to sixty-four members, so that it has now twenty-nine members too few. The Parliament of Canada, therefore, as at present constituted, is not fairly representative, and cannot weight properly such proposed legislation as is brought before it. This situation is unconstitutional without doubt, and the sooner it is corrected the better."

The Suffragettes

Good women cannot be given too much power. Misguided women cannot be given too little. With or without legal privileges good women will always rule the world. Even when they are not very good, they succeed in ruling mankind. The rule by which they succeed is not force; it is love. Love never faileth. No matter how one may sympathize with the aims of the leaders of the suffragists, he cannot sympathize with their methods, for they are wrong in two particulars. First of all they are not the methods women should employ, they are unwomanly. Secondly, they will not win adherents, or, in other words, will not accomplish the desired results. If the women of England are accorded the franchise it will be in spite of and not because of the tactics lately employed.

If the women of Canada are to be given the right to a vote, they will not win this right by belligerent methods. In Saskatchewan and Manitoba woman suffrage was discussed quite freely in the legislatures and in such a way as to indicate that so soon as the women themselves are ready to assume the responsibilities they will be granted the privilege. The legislature of Saskatchewan, without any fuss, without any threats or destruction of property, without any organization forcing the issue, calmly considered the question and gave it a respectful hearing. Though the consensus of opinion was that the time had not arrived for the extension of the franchise, there was an assurance given that if the women presented a request, the action of the legislature would be reconsidered.

Similarly in Manitoba, without any demonstrations on the part of womankind, the matter came up in the legislature for discussion, and though the majority favored delay and further investigation before acting, a very respectable minority favored the proposal. All of which goes to show that the women out here have better judgment in these matters than some of the women in the old land—or it may be the men out here are more reasonable or more pliable. Certain it is that if the method of force were applied in Canada, nothing would be gained.

Two Rural Institutions

The only thing of which we are sure in this world is the phenomenon of change. Everything is in a state of flux. The old is always giving way to the new. In industry, in transportation, in trade; in medicine, in science, in art; in methods of warfare as in methods of tillage and farm husbandry—the story for the last fifty years has been the story of discarding the good for something better. New conditions have given rise to new needs, and new needs have demanded new inventions.

There has always been more or less opposition to change, for people are by nature conservative, every change is costly, and some people are bound to suffer during the period of transition. When the power looms were introduced there was a cry from the hand-weavers, when the type-setting machines were perfected, many printers had to adapt themselves to the new conditions or suffer. So it has been all around.

It is strange that, though in almost every department of life there has been a ceaseless round of changes, in education and religion there has been comparatively little departure from old-time methods. Indeed, the words of the prayer-book seem to have been literally applied—"As it was in the beginning, is now and ever shall be, world without end." Yet, in no two fields are there greater opportunities and greater necessity for improvement in methods than in the two just mentioned. What has been taking place recently in the city high schools and in city churches is but an indication of the wide departure that must be made from old customs, if our educational and religious life is to develop with our trade and commerce.

Take the case of the country school. It is clear that it cannot be satisfactorily managed in the old way. It must get a new conception of aim. It must change its methods. It must improve its equipment. It must perfect its organization. In other words, it must aim to meet present social and industrial needs; it must emphasize the practical studies and must make much of co-operative activity. There must be added to the little room now in existence, a workshop. The playground must be fenced and a garden made. Above all the present small unit must be discarded in favor of a larger so that free transportation of pupils to consolidated schools will be the rule rather than the exception.

The local church must also branch out in its activity. All life should be religious. Between the school and the church there should be opportunities in every district for evening classes, for amusements and club meetings, for debating societies and reading circles. Neither a school nor a church should be erected for use for only a few hours each week, but both should be used for the good of the community in every possible way. They should be the centre of physical, intellectual, and social activity; they should give inspiration, enlightenment and moral uplift. The two things usually associated with school and church are text-books and dogma; the two things that should be associated with both are social and spiritual efficiency. It is as easy to run these institutions on new lines as in the old. All that it requires is that people, preachers, and teachers should become alive to their opportunities.

The Easter Bonnet

Someone has defended the horse-show on the ground that it gives certain classes an opportunity to show off their fine clothes. In the same way Easter Sunday gives an opportunity.

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