

The Weekly Ontario

DAILY ONTARIO is published every afternoon (Sundays and holidays excepted) at The Ontario Building, 100-102 Street, Belleville, Ontario. Subscription \$3.00 per annum.

WEEKLY ONTARIO and Day of Quinte Chronicle is published every Thursday morning at \$1.00 a year, or \$2.00 a year to the United States.

JOB PRINTING—The Ontario Job Printing Department is especially well equipped to turn out artistic and stylish Job Work. Modern presses, new type, competent workmen.

ADVERTISING RATES on application. W. M. MORTON, Business Manager. J. O. HERRITY, Editor-in-Chief.

THURSDAY, APRIL 20, 1916.

SIX YEARS AGO TODAY.

(From Saturday's Daily)

Six years ago today The Ontario came under the present management, and we now enter upon our seventh year with very bright auspices. The years that have intervened have been very eventful in a business way with results that have been extremely gratifying.

In that rather brief period the circulation of The Daily Ontario has very nearly quadrupled, while the patronage of the Ontario Job rooms has more than quadrupled.

This success and expansion have been rendered possible only because we have enjoyed the confidence and favor of our business men and the general public. For these innumerable manifestations of kindness and good will we are extremely grateful. Our many shortcomings have been treated with an indulgence that surpassed mere friendship. Our efforts to improve have been received with instant recognition and favor.

We are our own severest critics. It has been a source of extreme regret that we have so often failed to reach our ideal of what a paper should be in a city the size of Belleville.

To issue a daily paper in a center with our comparatively small population, and with the strong competition of the metropolitan papers, is in itself a business achievement that requires the most careful planning and calculation. It is the first duty of a newspaper to pay its debts.

The Ontario has been compelled to win its way purely as a business proposition. During the present regime we have received no governmental pay or favors. We have at our back no wealthy plutocrats who have money to bestow on doubtful enterprises. We are located in a district where the party we have usually supported is in a hopeless minority. Six years ago we came into possession of a print-shop where the equipment was worn to the last stages of decrepitude. Since that time we have spent many thousands of dollars to give our office a thoroughly modern equipment.

Only this week we have installed a multiple-magazine Linotype composing machine direct from the factory at Brooklyn, N.Y. This mechanical marvel will do as much work as five average compositors working by the old hand process of type-setting.

Next week we intend to install in the printing department a large Miehle press of the latest type. The press is also a mechanical marvel and is the product of the great Miehle factories at Chicago, where the finest presses on the American continent are produced.

When the improvements that we have now in contemplation are finished, we will be able to serve our patrons from one of the most complete and up-to-date printing establishments between Toronto and Montreal.

Our friends will have noticed that for several weeks lately our paper was not fully up to the standard. This regrettable condition was due to a variety of causes which are being eliminated as rapidly as possible. In the first place our mechanical force has been badly disorganized owing to the enlistment of a number of our workmen. In the present condition of the labor market, it has been impossible to secure a sufficiency of competent workmen on short notice. While these labor troubles were upon us our job department became deluged with orders for work that had to be quickly delivered. And, added to all this, was the further complication caused by the introduction of new machinery.

Of these outside difficulties the outside public knew nothing. They merely saw the effects in the poorer quality of our paper. But they have been kindly in their criticisms, and now that matters are pretty nearly straightened out we trust we will not soon again have to ask their forbearance. We hope soon to be issuing a paper to which citizens can point with pride and one that will be in itself a reflex of the progressive spirit that has come to animate our beautiful city.

DO WE REALIZE?

Not a few of the elders among us must remember distinctly, many of the fathers and mothers of the present active generation should still retain, more or less vivid recollections of the agonies through which the American peoples passed during the Southern Rebellion. That was our nearest previous experience of the activities of war. All other important armed conflicts

have been fought out at so great a distance in time or space that they fail in appeal to the ordinary imagination. But the songs of the Civil War must linger in the minds even of those who were mere children when it was in progress. And it is songs from the heart of a struggling and revealing people which best of all reveal that heart.

Songs were simpler, formerly, the times being less sophisticated. So far, this war has evoked no songs worthy of the name, because the British are still suffering from German pre-war "Kultur." Poets have lost the courage to express themselves in the old, open-hearted way. They must be modish, "scientific," quasi-German or silent. Hence the deluge of verses without real thought or sentiment or spirit, with which we have been afflicted! Scarcely a single song worth remembering, or to be remembered, has, during the course of the Great War, sprung from the real British heart. Yet that heart has never beat more manfully or more truly. It has unhappily been repressed by the still surviving spirit of Germanism, by the influence of German lack of idealism and German contempt for humanism; by German hatred of the spiritual and exaltation of the material. We have weakly, not to say wickedly, for more than a generation, prostrated ourselves in humble admiration of Germany. We are paying the price. We have only ourselves to blame. When a really great people, such as the British, voluntarily bend the knee to a pinch-neck, pedantic, pretentious, semi-barbarous tribe, like the Germans, it ought not to humble itself further by complaining of the natural consequence. It should devote itself rather to getting rid forever of its grotesque German gods and returning to its natural straight and narrow path of duty and honor.

When the American Civil War was on, the Americans sang songs not "made in Germany," or under German influence, which will appeal for generations to the hearts of striving and enduring men and women. The simple earnestness of those songs is their lasting charm. How many are there in the English-speaking world who are not, after the lapse of sixty years, familiar with these verses:

"We are tenting tonight on the old camp ground
Give us a song to cheer our weary hearts,
A song of home and friends we love so dear.

"Many are the hearts that are weary tonight
Wishing for the war to cease;
Many are the hearts looking for the right,
To see the dawn of peace."

These artless words have only to be applied to present-day conditions "at the front" to bring out the full measure of their touching truthfulness. Our soldier lads are not even "tenting." They are existing in ditches and holes in the ground, subjected to constant and murderous attacks, day and night. They are enduring sufferings, compared with which the worst horrors of the war fade into insignificance. They are displaying bravery infinitely above all the boastings of ancient chivalry. Yet they are merely our sons and brothers. To the dangers, privations, by day and by night, to the distress of filth, and cold and weariness, are added the homesick longings, with the constant prospect of dying alone among strangers or enemies, with small hope of any last word of cheer from those whom their boyish hearts have loved and will love to the end.

Have we, whether young or old, men or women, who rest at home, in peace and comfort, any actual realization of the sacrifices which our soldiers have made, are making and have still to make? Is it not our wont to regard them in the mass—to think of them as a sort of huge "sporting team" which we have organized and are sending out to play the game for us, and which will be amply rewarded by our "rooting" for it? How many of us pause to think that our armies are composed of individuals every one of whom is a man like unto us, but better and braver? Most of them, nearly all, in fact, had neither inclination nor desire for soldiering. They were human—they had their doubts, their fears. They were sons—they had their reluctance to leave "home and mother." They were husbands or lovers—it was hard beyond measure to tear themselves from those they loved. They had been brought up in sheltered homes—they shrank from the tortures of the trenches. Yet they came forward by thousands and hundreds of thousands and offered their services out of real patriotism, one of the loftiest and purest of human motives. And we complacently watched them go, rather congratulating ourselves on our self-sacrifice, if we took the trouble "to see them off," and give them a feeble cheer.

Our only excuse is our poor humanity. But there is no excuse at all, and never can be, for such as have remained at home to batten on the exigencies of the war, and enrich themselves at the expense, at the risk and to the loss of those who volunteered, who sacrificed all, dared all, at the call of King and Country. Could aught more atrocious be imagined than vile human vampires seizing such an occasion to fill their pockets by stealing from our men at the front the very means of defending themselves against their and our enemies? Have the rulers of Canada, have the people of Canada realized in any ade-

quate degree the villainy, the extreme depravity of war-contract "graffers" or the still more deplorable criminality of shielding the "graffers" or attempting to shield them, under any possible pretext?

WHY DO NOT MORE MEN ATTEND CHURCH?

Some weeks ago The Ontario published three or four editorial articles in which we discussed in rather a frank manner the problem of declining church attendance. We gave what we believed were the true reasons for a condition that is very generally recognized and very generally deplored. Shortly after the articles appeared we received the following letter from one of the most prominent and scholarly clergymen of the Canadian North West who presides over a church in one of the larger centers of population. We have not previously found time to consider the questions the letter brings up. The writer says,—

I have been reading the papers containing the very interesting and instructive articles on the subject of non-attendance of men at church services and other religious topics. I may say that I was very greatly interested and benefited in my perusal of them. Your writings were characterized by a fairmindedness and a graciousness of spirit which is very necessary in a discussion of that sort and much is gained by free and frank statements and articles such as yours. It is the duty of every man to put forth an effort to promote pure citizenship. And it is true, as you say, that there are politicians who are anxious to use the minister of the Gospel when it suits their own ends but they are ready to condemn him if he stand for pure citizenship at election times.

I would judge from the articles in The Ontario that you would set down as two of the main reasons why men do not attend church services are the following—

(1) Preachers are not living in the Twentieth century.

(2) That there is lack of frankness and honesty in Scriptural interpretation and there is present too much mysticism.

I do not wish to enter into any discussion through your paper of these questions but I would like to say a word or two on these points and if any observations appeal to you then you are at liberty to use them as you see best. I prefer however that you do not use my name at present for I am looking forward to discussing these questions here.

(1) There is much in the statement that preachers are failing to make the Gospel of Jesus apply to present conditions. This we feel very much. I do not think the fault is in the Gospel. Nor can we say the fault is with the age for the Gospel professes to meet all needs in all lands and in all times. Therefore there is only one thing left—the fault must rest with the application of the Gospel to present-day needs. How this is to be done is the great question for Christian men to solve. The ministers feel this and I do not think that there is any class of Christian men making a more strenuous attempt to accomplish this task than the ministers of the Gospel. Christian men should manifest a more kindly and sympathetic spirit with the minister in his giant task. The minister is not the church. The church can only become what Christian people make it.

(2) As to the second point, is it not true that the average preacher is farther advanced in religious thinking than the average layman? Let the preacher come, out on some of these questions and he is at once labelled a "critic." And in many quarters his chances in the Christian ministry are slim. The preacher must be honest and above-board in his doctrinal interpretations but it is not necessary to air his doubts. He must be positive.

As to the question referred to in your paper, viz.: belief in Hell, the minister who dealt with this topic expressed my views pretty well. I have no trouble to believe in some punishment after death, since I look upon life as continuous after death. But I could mention the names of many ministers who have been pushed out of the ministry, not because of lack of ability, but because they were too far in advance of the people in their Scriptural interpretation.

Preachers are only human and they do not wish this to happen to them. They besides is there any real good to be gained by bringing doubts into people's minds in religious questions without first taking time to prepare their minds for the newer interpretations. After all I am not inclined to believe that these are the causes why the masses are not more regular in their attendance at church services.

I am not a pessimist. I believe the world is getting better. Still there is an unwillingness on the part of the people to make the sacrifice that the Christian life demands. This, I think, is true. The reasons for it may not be easy to discover. Nevertheless this is what the church has to face, and I only wish she knew better how

to do it.

There is to us in the foregoing letter a tone that is almost pathetic. "Preachers are only human" and they do not wish to be "pushed out of the pulpit" because they are too far in advance of the people in Scriptural interpretation.

If this statement means anything it brings out the fact that ministers are unable to express themselves freely. They have to walk in harness and curb their thoughts. They are compelled to tell the people what the people expect to hear and not what the ministers believe to be true.

We believe that thousands of ministers all over the world are in the same position and are unable to say what they think because of the conventions that stand against such outspokenness.

It suggests that all these men are constantly making compromises with themselves, deciding what they shall say and what they shall leave unsaid, what may be freely uttered and what must be whittled away or left not even suggested.

The important question behind all this is whether the people really wish to be served with half-truths or compromises with truth or would they not prefer the open declarations of a free mind without reservation and without restraint.

If the people really want to be fed with what to the honest mind is refuse and not the innermost convictions of the preacher the censure lies with the pew rather than the pulpit. But if the people want the truth the whole truth and nothing but the truth as honest men think it, there will have to be a great awakening in the churches and a new reformation.

Some modern preachers are saying and thinking what our fathers and grandfathers would have regarded as the vilest heresy. They themselves entertained views which their fathers and grandfathers would have regarded as vile heresies. Every generation moves on but the path of the man of advanced ideas is always difficult.

Rev. Dr. Charles Eaton one of the foremost preachers of America recently resigned his position as pastor of Madison Avenue Baptist church, New York, but his congregation was averse to accepting the resignation, and he mentioned as one of the conditions upon which he would remain that he should be permitted to preach his own true beliefs in the pulpit.

After some deliberation the conditions were accepted and Dr. Eaton remains. Dr. Eaton's example may infect large numbers of preachers, who have been discontented under such restraints as our correspondent describes and have only been waiting for such a lead. And it may awaken in the congregation the desire to progress also and to hear what may inspire and invigorate the work which admittedly in many quarters is growing feeble and apathetic.

The Ontario in its original article had no desire to stir up a general controversy over the question of everlasting torment. We had thought that the doctrine had been abandoned by all advanced religious thinkers. We confess that we have been greatly surprised however to ascertain that it is still retained by several of the clergy in our own city but their ideas as they have been expressed are very hazy and indefinite, and vastly different from the very positive teachings upon the subject that were prevalent a generation ago.

We do not consider it at all important whether the preacher believes in perpetual punishment, or some limited and corrective form of punishment after death. But we do consider it extremely important whether the clergyman teaches that sin leads to inevitable punishment in the present life.

We have yet to have it demonstrated to us that our original dictum is wrong—"We are not punished for our sins but by our sins."

Our contention was that the preacher was leaving too much of the straightening-out process for the life to come, and was giving too little thought for the life that now it and its inevitable punishment of transgression and reward of virtue. With his mind focussed on the distant past or the even more distant future he seemed to forget the vital present.

In opposition to the views of our Western correspondent we regard this as the crux of the whole question. Men are not getting the all important truth applied to their present-day lives by the pulpit and they are staying away from church because it fails to supply an essential need.

And, let us add, that there is far less danger of firing over the heads of the people in the news than the majority of preachers believe.

"Who on earth cares in Germany whether these ships were torpedoed by German submarines or not? They belonged to and were used by the enemy and were destroyed. That is all we care about at the moment," says a Hamburg paper with reference to the American inquiries about the torpedoing of the Sussex. That is all the satisfaction President Wilson is ever likely to get.

Other Editors' Opinions

NOT THE WORST CALAMITY.

The FORMAL ABDICATION of Sir Robert Borden is not the worst calamity that could happen the country or the Conservative party. A worse calamity has already happened.

The VIRTUAL ABDICATION of Sir Robert Borden was illustrated in the smallness and weakness of a leader who allowed the authority of his premiership to be usurped by Hon. Col. J. Wesley Allison & Co. The FORMAL ABDICATION of the premiership by Sir Robert Borden would be less of a disaster to Canada and to the Conservative party than was the VIRTUAL ABDICATION of that premiership by a party leader who proved himself too small to lead, by a national Governor who proved himself too weak to govern.

Canada still respects Sir Robert Borden as a man of amiable personal characteristics, a nominal leader of blamelessly good intentions. It is necessary that the premiership of Canada be occupied by a leader whom the country can respect for his good intentions and admire for his strength. It is Sir Robert Borden's fault and his country's misfortune that the Premier of Canada has put himself before the nation not as a leader who controls the currents of political action by his strength, but as a drifter who is controlled by the currents of personal flattery and private sentiment.—Toronto Telegram (Con.)

MEN WHO CAN HELP ON THE FARMS.

Provisioning armies in the field is as essential as the supplying of munitions and equipment. This impresses the importance of providing necessary farm labor for the coming seasons of sowing and harvesting. Casual workers and young men usually available have freely responded to the call for volunteers far overseas service. Under ordinary circumstances the need of farm labor is specially pressing during harvest, and the drafts of war on the country's strength will multiply the difficulties of farming operations. The suggestion that retired farmers past the age of service take the place of young men called away has been made by Lieut.-Col. R. B. Hamilton, Special Organizing Officer for Recruiting.

An important field of public service is certainly open for the many thousands of retired farmers in Ontario and other Provinces. Many are living in comfort on the proceeds of their industry and frugality. To them work will not be a matter of necessity, but of patriotic service. They have a chance to do their bit and to help the Dominion in a time of difficulty. If the able men volunteer for farm work they will not only make up the labor shortage caused by enlistments, but will permit many young men now indispensable on the farms to join the overseas forces.

All capable farm workers should respond to the call, for their services are as urgently needed as are the services of men at the front. The spontaneous organization of the Women's Emergency Corps is an example, and men capable of productive service should make themselves as readily available. There are men unable to serve in the ranks and unable to make monetary contributions who can do their bit by helping to fill the granary of the Empire.—Toronto Globe.

RATS CAUSE FIRE.

Fire was discovered in the upper part of McClellan & Shankman's mill, Gananoque, on Tuesday evening last, about seven o'clock. Fortunately the precaution taken by the firm of having barrels and piles of water at convenient points, prevented what otherwise would no doubt have proved a disastrous conflagration. As it was the fire was confined to the point where it started, and the damage to the upper floor and roof will not exceed a couple of hundred dollars.

Investigation the following morning disclose the fact that a couple of rats had gnawed through the floor into the elevator which carries the grain up, and getting caught, clogged the mechanism, sufficient to stop its operation. The power, of course, continued, and the friction of the belt on the pulley in time started the blaze. The alarm, when pulled from the nearest box, sounded the correct number at the chief's residence, but for some reason the general alarm did not work.—Reporter.

Bickie's Anti-Consumptive Syrup is agreeable to the taste, and is a certain relief for irritation of the throat that causes hacking coughs. If used according to direction it will break the most persistent cold, and restore the air passage to their normal healthy condition. There is no need to recommend it to those familiar with it, but to those who seek a sure remedy and are in doubt what to use, the advice is—Bickie's Syrup.

Obsequies

Late D.

The high esteem David James Farall classes in the manifested on when hundreds of to pay their last to the deceased storm, which ma cult. The Rev. Bridge Street Me ducted an impres residence, Colema Mr. A. W. Verm was under Maso Bro. John Newton reciting the ritual Belleville ceme tera was assisted MoGie. The bear bers of the frat White, Henry Joh W. H. Bottom, Jo Inson.

Lieut. Blake Bears O

After ten mont having fought Fesstbert. Given gagements, for w tioned in despat Lieut. Alfred Bl original 3rd To Jameson avenue Canada on the v months' leave of Lieut. Blake-F to arrive in Tor the weed. He i sick leave. Att age the lieuten charmed life. H 3rd Battalion si in August 1914, gallant unit thr fighting of ten came out of the ember for an ope and three months' ad visit his wife seen him for two

In all the thr Julien, Festber Lieut. Blake-For to be a thorough fire, and of unl source. It was won his spurs from sergeant-ma to a lieutenant. He has three P. H. Morgan was Germans at Anaw marines; Paul B Eng. won the D. colonel's life; an nington, formerl 3rd battalion, r front a year ago with the 215th fford, Bandmaster 46th South Sask now at Bramsho brother-in-law.

Lt. Blake For a resident of Bel a Belleville girl.

Mr. Levi Thom sey, Sask., and me arrived in the city will spend Sunda old friend, Mr. Ch Bridge St. Mr. T law of the late S Bonibee's daugh Arthur A. Perley, ley, The son as passed away a fe

Western M

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Institute G

Banc

A banquet to t this city was ten at the Y.M.C.A. in the East Belleville. Over one hundre invitation of the a few hours whic forgot. Besides t ber of guests p Graham, preside cupied the chair, parition had been Bradley, who was ing corps of wo girls who have night classes dur

The tables in quetting hall wer byacaths and fer one of merrimee lightful dinner ca prominent social Yeomans of this Sinclair of Boston

Later a progr gymnasium as fo Solo—Miss Mam Reading—Miss G Solo—Miss McDo Duet—Miss Stor Solo—Miss Price Violin Solo—Miss Solo—Mrs. Will Solo—Miss Stor Chorus by girls