

The Weekly Ontario

MORTON & HERITY PUBLISHERS

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Thursday, May 28, 1914

HELPING THE FARMER.

The two little South American republics of Uruguay and Paraguay, so unimportant on the maps that many people a few years out of school have about forgotten their existence, have been developing some experiences that could well be studied by this country. Each is an agricultural country; each has been busily devising methods to attract immigration and development. Each regarding agriculture as the industry on which all others must rest, have gone in for plans of helping the farmers that are radical, and yet have thus far produced excellent results.

Uruguay's government found farmers paying outrageous rates of interest on money. A big national bank was organized. Money was secured, through this bank, from European centres, and lent to the farmers at rates rather less than half those that had previously prevailed.

In Paraguay the Banco Agrícola, or agricultural bank of the nation, has \$14,000,000 capital, and the larger part of this is lent to farmers on a plan by which it is paid back in annual installments extending over a period of fifteen years. This bank, on behalf of the government, furnishes free seeds and helps farmers to buy implements, fence wire, etc.

When an immigrant comes in and declares his purpose to become a citizen he receives about thirty acres of land, and as soon as he makes certain improvements required by law, he has as much more conveyed to him. The bank will advance him cash up to \$5 an acre to make improvements and to produce the first crop.

These measures, of course, are vastly more radical than anybody dreams of taking in behalf of Canadian agriculture, and than Canadian farmers want, for they ask no charity of anybody. But they teach one lesson that should guide in formulating a system of rural finance, here. They prove that the combination of the soil and the man owning it makes a fine security. In Uruguay and Paraguay, as in Ireland and in the north of Europe under the Landshapen system, experience has demonstrated that this kind of banking is safe. The farmer is helped and the banker at the same time profits by helping him.

HUSBAND AND WIFE.

A noted physician has excited England by an elaborate argument to show that nature intended every man to have several wives. He points out that numbers of the races of the world have practiced polygamy in the past and that many do still, and in electrical language he presents the conclusion that the condition must be a natural one.

But he might have gone just one step further and shown just as conclusively that every woman ought to have several husbands. Many nations have lived under polyandry, meaning one woman to many men. Some do still, the Tibetans, for instance.

He might by the same process show that nature intended men to eat one another, to kill off their weakling children, to slaughter the aged as soon as they are past work, to burn dead men's wives, and to sacrifice human beings to religious superstition.

It is more than an amusing that in an enlightened land and in this enlightened age a learned man, with no saner argument than this, should outrage sense and sentiment alike by advocating a return to a marriage system which makes women mere slaves, and deprives them of their natural faculty for refining the nature of men.

The people of this age are not seeking excuses for polygamous marriage. It is almost universally recognized that the highest, most beautiful relation between the sexes is that which exists when a man and a woman joyfully remain faithful to one another all their lives. Such a bond makes them lovers, helpmates, comrades. It is the best possible destiny for both.

It gives woman an assured position, an honored place in the community. It endows her with a sense of responsibility. The man's character is subtly influenced by that of his wife. Her tenderness soothes him in weariness, and her devotion cheers him in disappointment.

THE GOOD ROADS CONGRESS

The first Good Roads Congress on an inter-

national scale opened in Montreal on Monday. Every province in Canada and several foreign countries will be represented. Among the delegates will be experts of world-wide reputation.

We have been so busy railroad-building on this continent that the humbler highways have not received their proper share of attention. In Canada our energies have been devoted largely to linking up province with province. It is high time that the equally important work of bringing town and township into closer and economic relations by means of good roads become as much a national policy as throwing railroads across a continent.

The roads of western Europe are the envy and delight of travelers from this side of the water, yet a hundred years ago they were as primitive as our own, with a few exceptions. The ancient Romans were the greatest road builders the world has known, but their art was lost or neglected for centuries. Of course no country in Western Europe has had a railway problem so vast as Canada's or the United States'. In Europe the railway was not the pioneer, as it was in many parts of America and still is. But European countries, particularly France, have built roads on a gigantic and enduring plan, and have set an example which we in the new world must follow. Today the road development being carried on by the other governments puts our efforts in this country to shame.

The question of markets for the farming population is bound up with good roads. The improvement of the rural highways benefits producer and consumer alike. It is directly related to the cost of living. The preventable waste to be charged against bad roads would startle the people of this country if it should be compiled and shown to them in terms of dollars and cents.

Much has been done by the federal, provincial and municipal authorities in late years but the country is vast and its needs are vast. The congress at Montreal will stimulate public interest, and perhaps the proceedings will result in definite, national and provincial progress on a scale larger than ever attempted.

It may well be doubted if wealth in such vast amount as to compel its owner to maintain armed guards by day and to sleep in an armored bedroom is a thing greatly to be desired. The situation the Rockefellers find themselves in is certainly not one conducive to complete happiness or even average comfort. The scriptures tell how difficult it is for a rich man to enter the kingdom of heaven, but wealth has grown to such an extent that in the case of the Rockefellers, at least, they find it difficult to even get into their church. The latest dispatches tell of the senior Rockefeller being locked up in his house with a big negro loaded with arms guarding the gate to the grounds. Another dispatch the same day says young Rockefeller was confined to his room and sick from reading what the press of the United States had to say about him. If that is the result of unlimited wealth, he was wise who said: "Give me neither poverty nor riches."

An eminent bishop is quoted as having said:

"Giving to the poor man a little more 'stuff' is a poor substitute for salvation."

True and not true. More "stuff" is a poor substitute for salvation; but it may be a means to salvation. You can't get many of the graces into or out of a man who hasn't enough to eat.

"Stuff" as "stuff" isn't worth much; but if "more stuff" means more opportunity, more of a chance in life, better clothes and less hopeless drudgery for the wife, better schooling for the children, less fear of being pushed over the edge of the abyss, a sense of greater justice, then surely it is to be desired.

If the bishop were deprived of three meals a day and forced to wear rags and sleep in a slum, could he keep up his optimism, and remain a light to righteousness?

Possibly; but we notice he isn't very eager to try the experiment.

We don't undertake to say just how the world is to be saved.

We're not sure that we know.

But we'd rather take chances on every man getting the full value of his toil and a fair chance to earn it than on a gospel of contentment while the toil of the many serves the greed or lust or vanity of a few.

"Jesus," says James A. McDonald, "set out to establish a brotherhood in which no man should eat his bread by the sweat of another's brow; where there should be no social parasites, high or low, but one in which a man should be ministered to in proportion to his need and a man should serve in proportion to his possession of power."

You believe that, don't you, Bishop Candler? They take our advice and don't hesitate to preach it.—Wichita Beacon.

A report comes from Chile that Theodore Roosevelt clashed with a Chilean diplomat on the Monroe Doctrine.

The Chilean diplomat had attacked the

Monroe Doctrine and Mr. Roosevelt came to its defense at a banquet where all the quality of the Chilean government had foregathered.

The incident is so unlike Mr. Roosevelt's usual grace and gentleness that it causes a great deal of astonishment.

He is not in the habit of clashing with people who do not agree with him and his friends have begun to wonder if his long travels have not made him peevish.

Some hold that strong language serves to relieve the temper and to send up, in a vaporous cloud of words, humors, that would be noxious if shut in behind clinched teeth. But the occasions when swearing may be considered beneficial are rare indeed compared with those when the mephitic art is practised for the art's sake. We are not prigs but we have a feeling of even physical revolt from the man who makes his mind a cesspool and his mouth a sewer. There are expletives which do no one any great harm. But there are expletives also into the coinage of which an amount of foetid imagination must have gone. Walk along our streets any day with your ears open and your eyes shut. Hear the language of two or three men gathered together and then open your eyes. You expected to see the outcasts of society polluting the air with their infamous tongues, but that is not what you see. You see, rather, respectably dressed men with considerable pretensions (and some right) to be considered decent. Every other word they speak is a blasphemy. Not only is the Holy Name outraged, but the imagery of their speech reeks of immorality and unspeakable filth. Why is this? It is mainly, we may believe the result of bad habit and in no way indicative of the essential rottenness it seems to connote. If these men were to be judged by their speech, lepers would be clean beside them, and the average clean man would shrink from them as the average clean man would shrink from a festering sore. Let the man of foul words speak one of his speeches into a gramophone, and in a calmer moment have the machine repeat it to him. He would prefer to stand on a dunghill on a summer day.—Trenton Courier.

We wonder whether the youths who smoke cigarettes, loaf on the street corners, indulge in discourteous remarks and give the general impression of toughness realize that their actions are noted by men in business. When these boys seek work they are likely to find that their habits have blocked the avenue leading to good positions. The conceit of youth is a great factor in holding others to mediocre positions or worse throughout life. It is difficult for any youth in his teens to take along look ahead, and to think of the kind of a man he would like to be at 25, 35, 45 or even older. Many boys who have won high standing in school studies have proved failures as men for the reason that they wish to go ahead at a jump, and are not willing to work hard and prepare themselves for the promotion gradually. It is a sad thing to see a person endowed with capacity by nature, soured and embittered in mature life because he took the job paying the most money at first without giving a thought to the seemingly minor position where he had a chance to learn something while working at small pay.

Wars and their direct results, have collected an estimated toll of 15,000,000,000 lives, nine times the present population of the world. Six million men were killed in the 20 years of the Napoleonic wars alone. Of these Lafayette said 3,000,000 were Frenchmen, the very flower of the youth and virility of the nation. Look at Napoleon's wonderful army of 600,000 men, the finest that ever stood in line, which set out for Moscow, and then at the pitiful remnant of 20,000 frostbitten, famished spectres who staggered back over the bridge of Korno the following December. The average stature of the Frenchman decreased two inches after the Napoleonic era, and after 100 years one of the greatest problems of France still is a decreasing population. Apart from its moral and religious aspect is the economic. The great powers are staggering toward bankruptcy. In England alone last year there were 1,086,707 paupers—people dependent for every mouthful of food and stitch of clothing on charity. Under the British Old Age Pension bill 12,000,000 people are entitled to this public charity to permit them to end their lives decently. Yet England continues to persist in what she calls the "two-power standard"—a navy equal to the combined navies of her two most formidable opponents—this in the face of the feverish outlay of Germany, France and the United States. The efforts of one nation to increase its strength are immediately neutralized by the similar efforts of other countries. It would be laughable were it not so deadly tragic.

"New occasions breed new duties," the poet sings; and he might also say new faculties or habits of mind.

Why is it that the inhabitant of a big city passes in and out among swiftly moving vehicles with as little concern as the farmer steps across the deserted country road?

Evidently it is because, no sooner had the gas engine been harnessed to the automobile,

than Nature, scenting a new set of conditions in the crowded life of the cities, began to develop, in her city sons and daughters, a new sense or instinct of personal safety.

You always aren't conscious of seeing the approaching car or of hearing its signal of warning; but automatically you halt on the edge of danger or instinctively measure with exactness the steps and pace required to get out of the way.

Again, reflect upon the matter of the city's noises. Coming to them after a long stay in a quiet place, they seem deafening, nerve-splitting; you wonder how humanity can live through them and not go mad. But to the ear accustomed they are, as it were, inaudible, certainly not half so evident as is the silence of the peaceful country-side.

A kind old crone is Mother Nature, thus to fit us for the parts we have to play.

—Wichita Beacon.

The United States lack two million of a population of one hundred million according to a statement just issued by the census bureau.

This represents a growth of 6,809,058 in four years, or within a million of the whole population of Canada.

Only three countries have a population greater than that of the United States, namely, China 407,253,000; India, 315,132,000; and Russia, 156,778,800.

Germany is not a close second to the United States, with 64,903,400. Her population is advancing, though at a much slower rate. Austria comes next, with 51,340,400, and Japan follows with 50,751,900. The United Kingdom has 43,184,376 of whom 34,043,076 are residents of England.

The population of France is almost stationary at 39,252,267. Italy barely holds her own at 34,686,700, and Turkey increases but slowly 35,400,000. These are the only countries boasting a population of 20,000,000 or more, save Brazil, which is just past that figure.

Canada is almost unrivalled in extent of territory, but her eight millions of people seem very few when compared with some of the great nations of the earth.

"HEROICS"

I built the load and topped it off; old Sanders Combed it down with the rake and said "O. K." Everything went right till we reached the barn With a big take to empty in a bay. You understand that meant the easy job For the man up on top of throwing down The hay and rolling it off wholesale, Where, on a mow, it would have been slow lifting.

But the old fool seizes his fork in both hands, And looking up bewildered out of the pit, Shouts like an army captain, "Let her come!" Thinks I D'ye mean it? "What was that you said?"

I asked out loud so's there'd be no mistake. "Did you say, let her come?" "Yes let her come"

He said it over, but he said it softer. I'd built the load and knew just where to find it.

Two or three forkfuls I picked lightly around for Like meditating, and then I just dug in And dumped the rackful on him ten lots.

I looked over the side once in the dust And caught sight of him treading water-like. Keeping his head above, "Damn ye" says I "That gets ye!" He squeaked like a squeezed rat.

That was the last I saw or heard of him. I cleaned the rack and drove out to cool off. One of the boys sings out, "Where's the old man?"

"I left him in the barn under the hay If you want him you can go and dig him out" They realized from the way I swobbed my neck

More than was needed something must be up. They headed for the barn—I stayed where I was. They told me afterward: First they forked hay A lot of it, out into the barn floor. Nothing! They listened for him. Not a rustle! I guess they thought I spiked him in the temple Before I buried him; else I couldn't have managed. They excavated more "Go keep his wife out of the barn."

Some one looked in a window And curse me if he wasn't in the kitchen, Slumped way down in a chair, with both his feet

Stuck in the oven, the hottest day that summer. He looked so mad in back, and so disgusted There was no one that dared to stir him up. Or let him know that he was being looked at.

—Robert Frost in "Poetry"

EUGENICS.

"Stand up Julius Caesar. Didn't you have fits?"

"Yes, Your Honor."

"Weren't you bald?"

"I was, Your Honor."

"A dyspeptic?"

"I was."

"Didn't you write your cemmeteries for political effect?"

"I did Your Honor."

Thereby proving yourself without character. Below normal weight?"

"I was, Your Honor."

"Then step over there with Napoleon, Alexander, Hannibal, Newton, Charlemagne, Kant, Pope, William Pitt and William of Orange."

"What's the matter with them. Your Honor?"

"Matter enough. They are all defectives. They've failed to pass our tests."—Life

SUNDAY SCHOOL.

Lesson IX.—Second Quarter, For May 31, 1914.

THE INTERNATIONAL SERIES.

Text of the Lesson, Luke xvii, 11-19. Memory Verses, 17-19—Golden Text, Luke xvii, 18—Commentary Prepared by Rev. D. M. Stearns.

Before we consider the grateful Samaritan it will be helpful to look at the Whitehead lesson on the revealing spirit in 1 Cor. ii, 1-10. Whether it be the Old Testament or the New, the great truth stands that "the things of God knoweth no man, but the Spirit of God," but what a comfort it is that the believer has received the Spirit of God that he may know the things that are freely given of God. To the natural man who has not been born again these things of God are all foolishness, for only the spiritual man can discern the things of the Spirit (1 Cor. ii, 11-14). The whole Bible has been written by the Spirit of God and is forever settled in heaven (II Tim. iii, 16; Ps. cxix, 89), so that it may truly be said to be the Spirit's Bible copyrighted in heaven. He therein tells us of the living and true God, His love for the lost, His great salvation, His coming kingdom and glory. He also tells us of the devil as the great enemy of God and man, the father of lies, the murderer, the god of this world, who will to the last make war with the Lord and the saints, but who will finally be sent to the lake of fire forever.

As to the inability of the wisdom of this world to grasp things spiritual, consider the revelations of God given to the kings of Egypt and Babylon, the utter helplessness of all the wise men of those lands to grapple with them, and the ease with which Joseph and Daniel, men of God filled with the Spirit of God, solved every difficulty. The Spirit is ever ready to convince of sin and lead the sinner to Jesus Christ, the Saviour. Then by His word He gives assurance of salvation, then makes the body of the believer His temple, revealing Christ to him and through him and working in him all the good pleasure of the Lord unless hindered by pride, unbelief or self in some form of working.

No one was ever so filled with and controlled by the Holy Spirit as the Lord Jesus Christ, and in Him the Spirit wrought perfectly and unhindered (Acts x, 38). It was so in some measure with prophets and apostles (II Pet. i, 21; Acts i, 8; ii, 4; iv, 31; v, 32; vi, 3; vii, 55; xiii, 2), and there is nothing we should so earnestly and constantly desire as to be filled with and controlled by the Holy Spirit, remembering that nothing can ever be accomplished for God by the might or power or wisdom of man, but only by the Spirit of God (Zech. iv, 6).

Turning to the regular lesson, we see our Lord on His way to Jerusalem, whither His face was steadfastly set, for the time was drawing near for Him to be received up, or, in other words, to be slain and be raised the third day (Luke ix, 22, 51). Although He and His messengers were sent primarily to the lost sheep of the house of Israel and not to gentiles or Samaritans (Matt. x, 5, 6; xv, 24), for the kingdom was for Israel, and He was Israel's Messiah, yet He was ever ready to bless all, and the time was drawing near when He would be rejected and crucified by the Jews, then the kingdom would be postponed and the gospel given to all the world to gather from thence in this age of "the mystery" His body, the church, to share with Him His kingdom and glory. As these ten lepers stood afar off and cried, "Jesus, Master, have mercy on us," His heart of compassion went out to them, and He sent them to the priests, which implied that their request was granted and the work was done (Luke v, 14; Matt. viii, 4). They evidently so understood it and started on their way, and as they went they were cleansed. One of the ten was so full of joy and gratitude that he at once turned back to thank his healer, and glorifying God with a loud voice fell on his face at Jesus' feet and gave Him thanks. He was a Samaritan, which seems to imply that the rest were Jews. How pathetic seems our Lord's question, "Were there not ten cleansed, but where are the nine?" None to give glory to God save this stranger. Is it so still that He finds gratitude only in one out of ten? How is it with you?

Leprosy was one of the emblems of Israel's national condition before God, as when Moses' hand was made leprous and then healed (Ex. iv, 6, 7) God would teach Moses and Pharaoh that though Israel was in the sight of Egypt as unclean as a nation of lepers. He could easily cleanse and deliver them. The serpent sign was to teach Moses not to fear to approach the king of Egypt, and the water of the Nile turned to blood that God would humble the pride of Egypt.

How happy this grateful leper must have been to hear the Lord Jesus say to him, "Arise; go thy way; thy faith hath made thee whole." We think of His word to the penitent woman in the house of Simon, the Pharise, "Thy sins are forgiven; * * * Thy faith hath saved thee; go in peace." Also to the woman who had been twelve years sick and growing worse, "Daughter, be of good comfort; thy faith hath made thee whole; go in peace" (Luke vii, 48, 50; viii, 48).

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