

The Blessing of Moderation.

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One thing is certain, that if we are to live together peaceably in this country, we must cease to be extremists. Our watchwords in everything—in religion, trade, politics, and in our social relations—must be moderation, toleration, considerations. A few incidents, or rather a few speeches, and the tendencies of the press of late, have made it very necessary to say this much.

THE EXTREMIST IN MATTERS OF TRADE.

The first illustration of extreme statement is that found in the Toronto papers when they are discussing the Reciprocity pact. They apparently have adopted the cry of the Eastern manufacturers when they say "We have made the West and the West must continue to bear its burden!" Now, we might have been spoken to in this manner once, but we have grown too big for that. The East did not make the West. It would be far more true to say that the good times in the East to-day must be attributed to the rapidly-developing West. And the West has for all these years been paying a tribute altogether too great. History has furnished us with numberless cases of the worm turning when trodden upon and if the Western worm is now turning, it is because the foot of the manufacturers has been too heavy. It has been the immoderate greed of some of the manufacturers of the Eastern provinces that has brought about the present revolt.

Perhaps in this connection it might not be amiss to give just a little notice of warning. It is not the competition of the United States that the Eastern manufacturers have most to fear. Within sixty miles of this city, there is waiting for harness no less than five hundred thousand horse-power, and the first instalment for purposes of manufacture will be delivered this fall. Then will any one say why Winnipeg should not be the first manufacturing centre in Canada, rather than the third? And Winnipeg is but a sample of what the West can offer. Look at the Bow River and the Saskatchewan, and look at the inexhaustible forces to be had for nothing at Medicine Hat!—No! No! the day of monopoly and special privilege is gone. Toronto cannot any longer dictate the policy of Canada. It is a fine respectable city, even if it does stand in great danger of being side-tracked one of these days, but Toronto is not all Canada and the manufacturers are not the only citizens to be considered in matters of legislation.

THE EXTREMIST IN RELIGION.

A second illustration of misguided action has been that of the Province of Quebec in enacting the "Ne Temere Decree." The Church chiefly concerned might have gained its purpose by other means. One cannot help feeling that its too great zeal in this case will eat it up. "There is a way that seemeth right unto a man"—or a church—"and the end thereof is death." Everybody must feel that this legislation is both unwise and unnecessary. It is unwise because it is unfair to Catholics and Protestants in Quebec, and to all good Canadians in the other provinces. It is unnecessary because such an act is not needed in other countries where Catholics reside.

As a matter of fact the words Catholic and Protestant should never occur in Dominion or Provincial legislation. They create discord. Is it not time that they were removed from the statutes? They are misleading terms at best. Yet not only the legislation of Quebec but that of the Dominion Parliament and of most of the provinces is shot through with provisions that tend to keep the people apart. There is no better reason for mentioning the word Roman Catholic than for giving the names of the other Christian bodies. Yet what a time we should have if Methodists would not recognize a marriage performed by a Presbyterian clergyman.

Whether marriage be a church sacrament or not, it must certainly be authorized by the state. The state alone can dissolve the marriage. It is very evident that though the state has been very kind to religious bodies and has granted to their ministers the privilege of celebrating marriage, the favor must be withdrawn and the power given only to regularly-appointed magistrates. The religious bodies can add what independent ceremonies they please, but the state-marriage must hold.

The worst calamity that can befall us is for churches and classes and districts to go into this business of juggling for first place. Catholics are

not all going to heaven and all Protestants to hell, nor is the reverse true, no matter what the priests and preachers may say. Legislators must not be class-bound or creed-bound. They must be tolerant, moderate, considerate. Had they been so in Quebec, we believe there would have been no "Ne Temere Decree."

Of course conditions at present are intolerable. The state must see to it that the contracts entered into by citizens in good faith are fulfilled. It must protect the property and the good names of all its children. A church can punish its members as such, it must not encroach on their liberty as citizens.

THE SPORTING CRAZE.

Nothing is more striking to the newspaper reader than the prominence given to sport in the columns of the press. Sport is a fine thing when properly controlled, but it is the worst thing possible for a community if it is misdirected or unduly emphasized. We are not sure that the condition of affairs in Western Canada is altogether healthy. Two Western cities are at daggers drawn—or parasols drawn—because they chance to have rival lacrosse teams. The effect of the competition has been to lower the moral tone of the communities. One would not say that the baseball competition in Western Canada has developed higher ideals or afforded real relaxation for players or spectators. Sport is a peculiar thing in this way, that it may confer a lasting benefit on those who participate in it, or it may do lasting harm. Those who in the name of sport run into excess of all kinds—into gambling, drinking, and the like—are more to be dreaded than patients who have escaped quarantine. The man to be avoided above all, is the loud-mouthed braggadocio who patronizes the ball teams but who knows neither honor nor decency. The man most to be desired is he who with a sense of fairness and a love for all that is clean and modest, will undertake to direct the sport of his community.

THE SPORT THAT DEGRADES.

In one of the towns of the Canadian West a number of fine boys, naturally active and fond of play, became expert lacrosse players. They formed a club and entered into friendly rivalry with the boys of neighboring towns. So successful were they, that they were called upon to play with clubs that had won distinction in other districts. Soon they had won provincial reputation, and naturally enough became the pride of the community which produced them.

Just at this point the villain appeared upon the scene. He was a young man who had made nothing of himself in life but who possessed a bold aggressive manner, a loud tongue, and a fondness for every form of competition—good or bad—from a dog-fight to a voting contest between two beautiful girls. He worked his way into the confidence of the boys by getting up a popular subscription to buy uniforms; he accompanied them on their trips and became their self-constituted mentor and spokesman. He talked incessantly, offered to wage money on the result of the games, and in general made himself a nuisance at home and a reproach abroad.

Gradually the boys began to think that the winning of the games was the only thing in life—that not only was the manner of the play of secondary importance, but that business, settled occupation, and honest work were as nothing compared with ability to handle the stick effectively. Then came the first glass of liquor as a deserved reward for good play, or as a mark of good fellowship when welcoming competitors to town. Infinitely worse than this there began the recital of dirty stories and the planning of dirty tactics in dealing with opposing teams.

Need the story be told further? After three years of tutelage there was not a boy in the club who had not lost his innocence and his manhood, and there was not a respectable citizen in the town who was not ashamed of his representatives on the field of sport.

Is this story told as a protest against sport? By no means. No nation ever attained greatness that did not give prominence to out-door games. But out-door games played in a wrong spirit or without proper supervision can do more to damn the young men of the community than any other thing that can be named. It is time that emphasis was placed on supervision. Travellers have said that conditions in some of our towns is somewhat alarming—that the speech and action of young men from week to week are positively disgusting—that profanity and obscenity are as common as the air of the

prairie. If this be true, it is time for parents to awake. Children have rights—the right to clean association and wise direction. It is supreme folly for a town to engage school masters to train in intelligence and morality, and then to allow a sporting organization to flourish as a hot-bed of filth and obscenity. There are towns in the country where close supervision of sport is insisted upon, where manhood is developed, forbearance taught, and all helpful virtues extolled. It should be so in every town. How is it with you?

Yes, sport is good if it is a means to the development of the best in players and spectators, but it is harmful in the extreme if it arouses base passions, develops wrong tastes and habits, and presents low ideals of conduct. And it certainly is not everything nor even the chief thing in life.

THE EXTREMIST IN WORK.

There is out in Saskatchewan a boy who is the son of well-to-do parents—a boy of about fifteen years. He has gone to school in the winter since he was seven years of age, and he has worked on farm all summer. He has never known the meaning of play. He is devoid of all those sympathies and aspirations that should characterize the normal youth. He lacks the freshness and vigor, the elasticity and cheerfulness of boyhood, he has neither the style and manner which make him attractive or serviceable in society, nor has he the capacity to adapt himself to new conditions. In thought, feeling and deed he is "cabinéd, cribbed, confined." He has not had the right that should be accorded every boy in this land, the right to realize his highest possibilities. His parents have sinned against him and most grievously. They have in their home a clumsy, awkward, uninteresting and dissatisfied lout—they should have had an alert, sympathetic, attractive and nobly-dispositioned gentleman.

Let him that the cap fits wear it. There are not a few boys whose future has been sacrificed to the mistaken ambition of foolish parents. It is necessary that not only Scripture but some modern Goethe should ask again the question of all questions for each one to answer, "What shall it profit a man if he gain the whole world and lose his own soul?" And to parents we say "Lose your own souls if you will, but save the souls of your children. Let them be for themselves and their fellows all that it is possible for them to be. Let them work, and let them play." Our good friend Burbank has been telling us how to grow oranges, tomatoes and the like, of the seedless variety. Some of our men in the West are trying to develop girls and boys of the juiceless variety. "All work and no play makes Jack a dull boy." It makes him inhuman. The boy was not far astray when he said to his father, "Blast your dollars I like to see the other fellows once in a while. Won't you buy us a football?"

THOSE WHO ARE NOT EXTREMISTS.

There is a little family about which I would tell you—a family of several boys and several girls. Perhaps it would be more in order these days to call it a good large family. The work of the home is carefully divided among the members so that even the little children have something assigned them. And when work is done there is good, hearty play in which all are interested. Often the neighbors' children come in to swell the numbers and the pleasure is intensified. There is but one law in the home—the law of happy service. "Each for all, and all for each." Under the reign of this law life passes away peacefully and helpfully, and the lessons learned in youth have not to be unlearned in manhood, the habits, tastes and powers cultivated in childhood are as capital compounding for use in the years of maturity.

THE EVENLY-BALANCED LIFE.

It would seem, then, that in trade, in legislation, in religion, and even in the lighter joys of life, it is necessary to avoid excess. The bitter partisan is to be avoided whether he be a party hac, a religious zealot, a base-ball fiend, or the boss of a union. Every man should have some warmth in his make-up, but he should not get so hot that he explodes. The world is a pretty big place and there are many interests in it. The best thing for us all to do is to consider the other fellows a little. Above all we must learn to play the game.