

## The Weekly Ontario

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Thursday, March 19, 1914

### THE BEEF FAMINE

It does not appear as if there was any strong prospect of any material reduction in beef prices for the householders of Belleville in the immediate future. The only remedy that can be suggested would be an export duty that would keep our cattle at home and discourage exports. In the meantime the farmers ought to make hay while the sun is shining. There should be no slaughter this spring of calves. Every calf that is kept and fed should be a money-maker.

The condition of the American market may well be judged by the following article from the last issue of The Toronto Sun,—

	Imports.	Exports.
1906 .....	29,000	584,000
1913 .....	776,000	26,000

In 1906, only seven years ago, the United States imported 26,000 cattle and exported 584,000.

In 1913 the same country exported 26,000 head and imported 746,000.

Seldom in the history of the world's trade has there been such a sweeping reversal in trade statistics in so short a time, save as the result of war. The change which has occurred in the United States has taken place in a time of profound peace, in so far as our neighbors are concerned. The causes of the change, the closing up of the ranges and the movement from agricultural to industrial pursuits, have been at work for years, but the culmination has come, to those who were not watching the signs of the times, like a bolt from a blue sky.

The export and import figures for last year show how serious is the stage reached in the cattle famine which the United States is experiencing. Where are the animals to come from to relieve that famine? It was expected that Argentina, with the American duty on meats removed, would furnish a good deal of frozen beef, but it is now reported that Argentine supplies have been reduced by drought, and that little can be expected from that quarter.

Three-fourths of the cattle imported by the United States last year came from Mexico, but there is a reason to believe that a considerable proportion of the imports from that country represented a cleaning out of ranches in order to avoid danger of having the beasts stolen by the contending Mexican factions. If this is the case the present unduly heavy importations from Mexico must be followed by a period of scarcity later on. It looks, therefore, if reliance for permanent relief can be placed only on increasing domestic supplies and on continued drafts upon Canada.

The outlook for beef production in Canada is brighter than it has been since the days of the old Reciprocity Treaty.

### FINANCIAL OUTLOOK NOT BRIGHT

The improvement in financial conditions, which was showing some weeks ago particularly in the debenture market, does not seem to have continued. At present the outlook is decidedly discouraging for those who hoped that business prospects would be decidedly brighter as we neared spring.

The following report in the Weekly Sun gives some of the causes for the continued depression,—

Financial conditions do not mend. The last bank statement shows a contraction during the month of fifty millions in assets and as much in liabilities. It is to be inferred that borrowings abroad are failing, and as a result the people are drawing on their deposits to pay foreign engagements. The banks are performing well a delicate task, and there is no ground for the claim that they are needlessly restricting the use of credit. Immigration, especially from the United Kingdom which has ready means of information as to affairs here, is falling off materially. The earnings of the railways decrease, those of the Canadian Pacific at such a rate as, if continued for a year, the present dividend will be endangered. The money markets of the world are not by any means free of anxiety. The end of the war in Mexico which entails enormous losses, is not in sight. A revolution seems to have broken out in Brazil, where things are financially in an extremely bad way, owing to over-borrowing, the failure of wealth production and unsound economic measures. Wall Street was seriously disturbed last week by these things and by the unfavorable reception of the last Canadian loan, which was apparently understood to indicate the abili-

ty or the unwillingness of English finance to afford the credit which the world demands.

It is apparent that even the Canadian Finance Minister, of whom so much was expected, must borrow circumspectly.

The spiritualist mediums ought to go before parliament and have the tell-tale flashlight declared a dangerous weapon. If they don't mediums are going to be extinct before long. Medium shooting with flashlights is one of the unprotected pastimes now. There is no closed season. You can flash them any time you feel like having a little sport. In olden days the hunting of mediums had to be done with matches. It was slow and tedious and not altogether satisfactory. Now the electric flashlight has enlivened the sport, just like the automatic shotgun has replaced the old muzzle loader in other hunting fields. Any member of a medium's circle who fails to arm himself with a flashlight is missing nine-tenths of the fun there is to be found in medium hunting.

The time when women shall have the right to vote seems to be drawing measurably nearer. It now appears probable that within the present generation all civilized countries will adopt female suffrage. The following brief editorial from the Wichita (Kansas) Beacon gives an idea of the progress of the movement in the United States.

It is all right to stand for the enfranchisement of women in every state in the Union and it is all right fundamentally and it is pushing to the front in an insistent manner. It was all right to smile when only Wyoming and Colorado had recognized the rights of their women to vote; but with Arizona, California, Idaho, Kansas, Oregon, Utah and Washington now in line, the smile stage has been passed. With the women in these states helping to elect the presidents and congressmen and senators of the country there is going soon to be a demand for similar consideration by the women in other states. If the next Democratic platform, for which the President appears to have so much regard, does not contain a plank in favor of equal suffrage, that party will be badly handicapped. The women who can vote will be with the Progressive Party, which is the only party thus far to recognize their rights.

After some thousands of years of law making and amending, humanity seems no nearer getting a sensible view of things than it had in the beginning. Our laws are fearfully and wonderfully made and they are still more fearfully and wonderfully interpreted. We have never yet been able to make the punishment fit the crime, but have seemingly avoided doing so at every turn. If a man is arrested charged with a minor offense, if he has money, he is fined which is no punishment at all, and if he has not he is sent to jail, and the punishment falls on his family and those dependent on him.

We as a nation, in the manufacture of alcohol, draw down nearly \$10,000,000 a year as our share of the plunder, and then charge a license for selling it, and punish those who happen to use more of it than is, in our opinion, good for them. In other words we sell a man goods and then punish him for using them. We are now proposing to make the property owner pay for paving the street in front of his property for the public's use, and then add the amount he has paid for the public benefit, to his assessments, and fine him forever in the way of taxes for having thus made his property more valuable.

But why prolong the tale! The further it is examined the worse it is, and yet we apparently like it for we go on doing the same thing.

### LACKS THE VITALITY OF REAL FAITH

China has a long way to go yet. Nothing caused a greater impetus in China's movement toward free government than the influence of western civilization, and in that influence no more vital spark existed than that lighted by the Christian mission-ary.

Now the standpatters of China have gained a momentary victory and purpose to establish the religion of Confucius as the formal religion of the Republic.

Confucius was a man who lived about five hundred and fifty years before Christ. He was an early office holder in China. He was a corn inspector in the market of his province when he was only 17 years old. He held other jobs and lost them. He lived the varied up and down life of a man dependent upon the friendship of kings, but the characteristic thing about him was his honesty and the deep understanding he had for moral principles.

It seemed so remarkable for a man to be honest in the sublime sense of the simple statement in those days, that the more Confucius's neighbors thought over it after he died the more they liked it, and after a while they gathered up the philosophy of his life and sayings and put his teachings in a book and in a few hundred years they made a religion around it. It is fitted to the Chinese habits of life and Chinese tradition. It worships no God: its only vital spark is its reverence for ancestry. Whatever religion it teaches centers about the family ancestors to whom people offer prayer. It is not a religion that goes out to conquer the world for a divine program and make men everywhere better all the time.

It is merely a gentle, comfortable substitute

for the individual who feels he would like to have the respectability of a religious life without any of its sacrifices, and like all other religions that make this appeal, it lacks the vitality of a real faith.

If China's effort to have a democratic form of government succeeds, Confucianism will fail because it will not be strong and vital enough, and for another reason; a truly democratic form of government recognizes as its first principle the liberty of all men to worship God according to the dictates of their conscience, and will not seek to give state recognition to any particular brand of religion. This will happen in China and then the brand of religion which is the most vital will win.

### THE MONROE DOCTRINE

Nothing is much more mischievous than a principle perverted. Although the Monroe Doctrine expresses an obvious truth in simple language, hardly a day passes that it is not misstated in all parts of the world. Because even in the United States it is subject to the strangest misconceptions, it is reproduced herewith as it appeared in the message of President Monroe to Congress, Dec. 2nd 1823. In the discussions to which this interest has given rise, and in the arrangements by which they may terminate the occasion has been deemed proper for asserting, as a principle in which rights and interests of the United States are involved, that the American continent, by the free and independent condition which they have assumed and maintain, are henceforth not to be considered as subject for future colonization by any European power. . . . We owe it, therefore, to candor and to the amicable relations existing between the United States and those powers to declare that we should consider any attempt on their part to extend their system to any portion of this hemisphere as dangerous to our peace and safety. With the existing colonies or dependencies of any European power we have not interfered and shall not interfere. But with the governments who have declared their independence and maintain it, and whose independence we have, on great consideration and on just principles, acknowledged, we could not view any interposition for the purpose of oppressing them, or controlling in any other manner their destiny by any European power in any other light than as the manifestation of an unfriendly disposition towards the United States. In a word, the Monroe Doctrine forbids further conquest on this hemisphere. It does not establish a protectorate. It does not relieve Latin America of responsibility for foreign power. It does not shield any country that murders or despoils foreigners or is otherwise in the wrong. It does not prevent the use of force by European nations against delinquents. It is a guarantee of independence. It is an assurance against oppression. It is believed to be a measure of peace and safety for the United States. Yet as it is interpreted here and elsewhere, the Monroe Doctrine becomes not only a menace to our peace and safety but fails utterly in its benevolent purpose as regards the southern republics in whose behalf it was proclaimed. It is an unwarranted challenge to Europe and it is an affront to many self-respecting nations which resent the idea of tutelage. Neither by the Monroe Doctrine nor by international law is Great Britain or any other power debarred from holding Mexico, for example, to its obligations, even to the point of invasion and punishment. The Monroe Doctrine would operate in such a case only if the aggression did not cease with the accomplishment of its legitimate purpose. We do not guarantee lawlessness. We do not guarantee independence.

The willingness of Europe to leave the pacification of Mexico in our hands for the present is not due to the Monroe Doctrine, but to courtesy and to recognition of the fact that our interests there are paramount. A change of policy on the part of any foreign power would not involve hostility to the United States unless it contemplated conquest. That in the presence of such a threat from any quarter the power of the great Republic would be asserted must impressively not be doubted. In the application of a principle so vital as this, it is the gravest importance that its limitations should be fully understood by everybody, especially by ourselves. Just now we have too many Monroe Doctrines. New ones are put forth in this country with great frequency. Others are manufactured to order by European jingoes for reasons that are manifest. But there is only one true Monroe Doctrine, and there never can be another, unless in some hour of madness we lightly elect to meet the world in arms. The fact that the Monroe Doctrine has the force of international law is not wholly due to the power of the great Republic by which it is asserted. Its wisdom and necessity have been conceded by those upon whose ambitions it has forever placed a check. Designed and employed for almost a century to promote our peace and safety, it would be a crime to-day through its perversion to make it the prolific cause of jealousy, enmity, and peril.—New York World.

A charge frequently made against the Jews is that they will not assimilate with other races. But Israel Zangwill, writing in the London Chronicle, says that Jewish families who found refuge in England under Cromwell have wholly disappeared as a race. Their blood is found, he says, in not a few noble English families, but the type has wholly disappeared.

Debates are splendid developers and should be held weekly in every rural schoolhouse. Here is a subject: "Resolved that a man who pays \$25 to a good tailor for a suit of good Scotch Tweed gets better service than the man who sends \$30 to a mail order house for three \$10 suits of shoddy.—Bowmanville Statesman."

A writer in the London Chronicle reminds us that maudlin sympathy of emotional females with justly convicted murderers is not a modern development. Tears were shed on January 21, 1670, he says, when Claude Duval, the most notorious figure in the annals of highwaymen, was executed at Tyburn. There was a great company of ladies, "and those not of the meanest degree, that visited him in prison and accompanied him to the gallows, with swollen eyes, and cheeks blubbered with tears under their vizards."

After he had hanged a convenient time, he was cut down, and by persons well-dressed carried into a mourning coach, and so conveyed to the Tangier Tavern in St. Giles', where he lay in state all that night, the room hung with black cloth, the hearse covered with scutcheons, eight wax tapers burning, and as many tall gentlemen with long cloaks attending." Then he was buried in St. Paul's, Convent Garden, under a stone inscribed:—

"Here lies Du Vall: Reader, if Male thou art,

Look to thy purse; if Female, to thy heart."

### SOMEBODY'S MOTHER

The woman was old and ragged and gray, And bent with the chill of the winter's day. The street was wet with a recent snow, And the woman's feet were aged and slow. She stood at the crossing and waited long, Alone, uncared for, amid the throng Of human beings who passed her by. Nor heeded the glance of her anxious eye. Down the street, with laughter and shout, Glad with the freedom of school let out, Came the boys, like a flock of sheep. Hailing the snow piled white and deep. Past the woman, so old and gray, Hastened the children on their way. Nor offered a helping hand to her, So meek, so timid, afraid to stir, Lest the carriage wheels or the horses' feet Should knock her down in the slippery street. At last came one of the merry troop, The gayest laddie of all the group, He paused beside her and whispered low, "I'll help you across if you wish to go." Her aged hand on his strong young arm She placed. And so without hurt or harm He guided her trembling feet along, Proud that his own were firm and strong. Then back again to his friends he went, His young heart happy and well content. "She's somebody's mother, boys, you know, For all she's aged and poor and slow; And I hope some fellow will lend a hand To help my mother, you understand. If ever she's poor and old and gray, And her own dear boy is far away." And somebody's mother bowed low her head In her home that night, and the prayer she said Was, "God be kind to that noble boy Who is somebody's son and pride and joy."

### "REACTIONS"

So that's the answer, eh? We're only lumps Of ordinary chemicals—some salts, Acids and gases, accidentally grouped In cell formation? There creation halts; You say, and what comes next is just what comes When you put this and that and t'other bit Of inorganic matter in your tube And watch the mixture swirl and seethe and spit Till all its atoms find affinities.

Pardon me, gentlemen, but—it's a lie. "Reactions," eh? Well what's your formula. For one particular kind—I won't insist But only one—what chemicals combine What CO<sub>2</sub> and H<sub>2</sub>SO<sub>4</sub>. To cause such things as happened yesterday To send a very gallant gentleman Into Antarctic night, to perish there Alone, not driven nor shamed nor cheered to die, But fighting, as mankind has always fought. His baster self, and conquering, as mankind Down the long years has always conquered self?

What are your tests to prove a man's a man? Which of your compounds ever threw Its life away, as man has always done, Spurred not by lust nor greed nor hope of fame: By casting all aside on the bare chance That it might somehow serve the greater good? That's a reaction—what's its formula? Produce that in your test tube if you can.

—Frank Parker Stockbridge, in Everybody's.

## SUNDAY SCHOOL.

Lesson XII.—First Quarter, For March 22, 1914.

### THE INTERNATIONAL SERIES.

Text of the Lesson, Luke xlii, 18-35. Memory Verses, 18, 19—Golden Text, Matt. vii, 21—Commentary Prepared by Rev. D. M. Stearns.

The topic of this study is entitled "Lessons by the Way," and in the verses for today we have lessons for all the way, always centering upon Him who is "the way," hated by His adversaries, rejoiced in by His people (verse 17). There is much in the lesson concerning the kingdom, for which He taught us to pray to our Father in Heaven, saying, "Thy kingdom come." We must distinguish between the present age, during which the kingdom is postponed and which our Lord spoke of as "the mystery of the kingdom of God" (Mark iv, 11), and the kingdom itself to be set up on this earth at His second coming in glory.

The two parables of our lesson must be studied in the light of their setting, not only here, but as first recorded in Matt. xiii. The closing verses of our lesson chapter tell of the desolation of Jerusalem until it shall come again. But when the kingdom comes Jerusalem shall be the throne of the Lord, a city of truth and a praise in the earth (Jer. iii, 17; Zech. viii, 3; Isa. lxii, 6). In Pa. cli, 16, it is written that the Lord will build up Zion when He shall appear in His glory. The kingdom was at hand when our Lord was here in humiliation, as was preached by our Lord Himself, and by His apostles, as well as by John the Baptist, but because they rejected Him and killed Him He plainly told them that the kingdom would not come till His return from the far country (Luke xix, 11, 12). He did not begin to speak in parables until they determined to kill Him (Matt. xiii, 14). Then follows in Matt. xlii the seven parables describing this age of the mystery of the kingdom. The parables of the mustard seed and of the leaven in this lesson are repetitions of two of those, the former speaking of a great tree with birds in the branches and the latter of leaven in the food.

In explaining the parable of the sower our Lord said that the birds represented the wicked one (Matt. xiii, 4, 19), and a symbol once explained stands. We have seen in a recent lesson that leaven is always a symbol of evil. The teaching therefore is that in this age of the mystery of the kingdom or the time between the rejection and the coming of the kingdom, many followers of the wicked one will profess to be interested, but the teaching will become thoroughly corrupt, and tares, the work of the devil (Matt. xiii, 28, 29), will be found with the wheat till the end of the age. To all these deceived and deceiving ones He will say: "I know you not whence ye are; depart from me, all ye workers of iniquity" (verses 28, 29). Many shall come from all parts of the earth to share and enjoy the kingdom, while many who thought themselves deserving of it shall find their place where there is weeping and gnashing of teeth (verses 28, 29).

We must ponder well and lay to heart the words of our Lord to one of the best and most religious men of his day, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John iii, 5).

Judging from the denial in our own times of the fundamental truths of the gospel, it is to be feared that many church members and many ministers and missionaries have never been born again. It is not for us to talk about few or many being saved, but it is essential that each one should know for himself that he is saved by receiving the Lord Jesus Christ as his personal Saviour, and that appropriating the great truth "The Son of God loved me and gave Himself for me," "His own self bare my sins in His own body" (Gal. ii, 20; 1 Pet. ii, 24). He is able to say, "I know that my Redeemer liveth," "I know whom I have believed," and "having come to Him, I am not cast out" (Job xix, 25; II Tim. i, 12; John vi, 37). It is still the accepted time, and the day of salvation for all who will come, but when once the door is shut it will be too late. There will come a time when the despisers and haters of truth shall call and get no answer, shall seek and shall not find (Prov. i, 24-31). Our Lord said that unbelievers shall die in their sins, and thus dying, cannot come where He is (John viii, 21, 24). As in the days of Noah, it will be shut in or shut out.

In this age of the mystery or the postponement of the kingdom, the Spirit is like the servant of Abraham, telling of the riches of the Father and the Son and seeking a bride for the Son, or, in other words, gathering from all nations by the preaching of the gospel the risen Christ the church or body of Christ, but we must never confound the church with the kingdom. The church will reign with Christ in the kingdom, but the kingdom will include all nations, as it is said in Dan. vii, 27, "The kingdom and dominion and the greatness of the kingdom under the whole heaven." There may be some great surprises awaiting us when we shall see Abraham, Isaac and Jacob and all the patriarchs in the kingdom of God, and the twelve apostles on thrones judging the twelve tribes of Israel (verse 28 and chapter xlii, 30).

His reference to the two days and the third day (32) may point to the 2,000 years of this age, and the next thousand, which will be His reign of righteousness and peace.

## Offer

Double brick remodeled plumbing electric for sale lot 5 & Yeoman

\$1000.—Corn 10 room barn and

\$3,300.—Cedar house, 8 with gas, South side good cellar

\$1,000.—East house, 6 electric light in first

\$2,500.—Queer story house, large

\$3,300.—Two with all 66, 132, Ch

\$2,400.—Alone house 10 all modern

\$750.—Frame West side

\$1500.—Gord almost sev

\$2,000.—2 st near Alber and handy

\$1,200.—8 y lot, near E. Easy term

\$3,000.—Two all modern from E. avia Street

\$1,500.—Fram as Street

\$2,250.—Fin house and apple tree on corner plat property

Solid brick modern cing, small

Up-to-date all modern heating, frontage

Fine double ten min on Moira and large

Fine up-to St. James

light an and York

\$800.—Se large lot bridge rd

\$500.—F and bar

\$3000.—F just on Pinnacle New tw Chatham modern cing Apply W

\$4500.00.—South frontage or built

\$200 each 42x132

\$125 each 40x174 Bridge

\$125.—Du Street about

\$300 each Street

\$500.—Co Streets

\$250.—Lo just a

The best 6 acre and house

\$750.—Ea lots, a repair tory

100 acre house, ment ed, ab a stri best of ville.