

The Weekly Ontario

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Thursday, May 21, 1914

ALL-ROUND ATHLETES

The British Olympic Association has issued particulars of the scheme under which British Olympic proficiency badges may be obtained, and as the motive appears to be to encourage the all-round athlete as opposed to the specialist, there is, perhaps, the Manchester Guardian thinks, more to commend it than there has been in some recent Olympic schemes. Candidates must achieve one "standard performance" in any five out of the nine following groups:—(a) Athletics—which include (a) running and (b) field events—boxing, cycling, fencing, gymnastics, shooting, swimming and wrestling, and the governing associations of each form of sport have drawn up increasingly difficult standards for each year from seventeen to twenty. Candidates must obtain a medical certificate of fitness before entering for the tests, and they must, of course, be amateurs of British nationality. Schemes of a similar nature though different in detail, have already brought good results in Sweden, Germany and France, and the British Olympic Association hope that equally good results may be obtained in Great Britain. But there are many difficulties in the way. The British public has not in the past shown any great enthusiasm for the Olympic Games, and the majority of men prefer to play football, cricket, lawn tennis and golf rather than to take up the sports which are recommended by the British Olympic Association. The idea of creating all-round athletes is excellent, but the question is, the Guardian says, whether this scheme is the best way to achieve it.

EXPENSES AND INCOMES

The theory that high cost of living goes hand-in-hand with high wages and that liberal spending makes good times is a pretty theory, but it doesn't fool the housewife for a minute.

It may fool the men for the moment but it can't fool the men's wives, for they who keep the house know more about the narrow margin between want and plenty in the household than does Finance Minister White.

A woman is wise enough to see that while the increased cost of living is palpable and genuine, the increase of income exists only in promises—is like the pot of gold at the end of the rainbow.

What the woman feels instinctively is well supported by reasoning. Increase of price does not mean increase of business; it means less business. It brings no more wealth into existence; it results in less production. It brings no more money into circulation; it drives it out of circulation.

If anybody is to be the better off as the result of mere increase in prices it is at the expense of somebody else. All who have for sale commodities the prices of which they can fix themselves may nod high carnival over charging one another and imagine they are getting rich by the boot-strap-lifting process. But the millions who have for sale the commodity upon which they themselves cannot fix the price—labor—get the worst of it all around.

So high prices do not insure either brisk business or good wages. Even in most of the great trusts there is a contraction expenditure.

The cost of the soup, of the meat, of the bread, of the coal, of the shoes for the children, of the blankets, of the clothing for the family, counts in the domestic economy, particularly when it comes out of a man's brawn and blood.

At a time when living expenses shall again be cheap is the prayer of hundreds of thousands of mothers of families in Canada.

THE FALLACY EXPOSED

In opposing the Liberal policy of free food, Hon. W. I. White, Finance Minister in the Borden Government, said:

"Free food means that the policy of my right hon. friend affects in Canada according to the statistics of the Year Book, 6,985 establishments with a capital of \$133,000,000, employing 52,000 men on wages, paying \$14,000,000 in wages every year, using material to the amount of \$175,000,000, and with an output of \$245,000,000."

Sir Wilfrid Laurier in his speech on the Budget effectively exposed the weakness and absurdity of this oft-repeated "Big Interest contention that tariffs are essential to the payment of good wages to workmen. In this connection Sir Wilfrid said:

"These are high sounding words. The

figures sound big, but analyse them, and they are perfectly hollow. The reason my hon. friend says he cannot think of having free food is because if we were to attempt it we would affect the wages of 52,000 men who earn something like \$14,000,000. How much is that for each of these 52,000 men? What does it represent? It would mean for each \$270 a year or \$5.20 a week. That is the standard which my hon. friend says must be kept up in the interest of the operatives of the country. Is my hon. friend serious? Here are his own words, the statement and figures which he gave—\$14,000,000 divided among 52,000 operatives and it means \$270 a year for each one of these operatives upon which to bring up his family in comfort and respectability.

"What becomes of the theory of my hon. friend? Delusion! Oh, delusion it is. The theory that taxation increases wages is not justified, at least for the kind of products to which my hon. friend refers. Are we to be told that we are going to continue to pay two and three prices for food in order to have such wages as \$270 a year? This is the condition to which my hon. friend has reference. It has been written that truth and justice will in the end prevail.

Truth and justice have already come. When the prophet Balaam was called upon to curse the people he met in his path the angel of the Lord, and in spite of himself he had to bless instead of curse. My hon. friend met in his path the angel of truth, and from his own words he blessed where he wanted to curse, and he cursed where he wanted to bless.

Free food would affect not merely the 52,000 workmen to whom Mr. White refers. True it would affect them, not adversely as Mr. White contends, but beneficially, because by reason of the unduly high price of food in Canada, even the paltry wage of \$5.20 a week has not the purchasing it would possess if food were free and untaxed. But free food would beneficially affect Canada's whole population of 8,000,000 people. Even if Mr. White were correct and free food did detrimentally affect 52,000 operatives and those dependent upon them, say 250,000 souls, is that any reason, as the Regina Leader says, why the remaining seven and three-quarter millions of Canada's population should be compelled to struggle along under the burden of the unduly high cost of living for much of which the tariff on food and food products is responsible?

The Liberal Party, and the workmen and consumers of Canada as a whole, have to thank Mr. White for so thoroughly exposing one of the chief fallacies of the High Protectionists.

THE WORK OF THE "SNIPER"

A "sniper" is the individual who takes a shot at you when you're not looking. The species was not originally discovered in Mexico at the Vera Cruz landing. Snipers are everywhere. They hide behind trees and in stairways and on roofs in Mexico and use rifles.

In America they attend ball games, tea parties, sewing circles, horse races and church. There being ordinances against the use of firearms at any of these functions, the snipers use scandal, insinuations, hearsay, falsehood, winks, shrugs and other vehicles which can transfer suspicion and doubt from the malice of one impure heart into the credulous mind of any one who listens.

Canada has made the first backward step in tariff imports since she got rid of the Tupper Government. We are again under the believers in obstruction.

Speaking of the enormous increase in fire losses during March this year, over the corresponding month of 1913, the Rochester Post-Express says that probably it would be unreasonable to conclude from the record of the March fire loss in the United States and Canada that little or no progress is made in the work of fire prevention. Nevertheless, this record, as published by the New York Journal of Commerce, is discouraging. The figures show that the total loss for the month was \$25,512,750, or an increase of almost 50 per cent. over the record for the same month in 1913. There were 323 fires in March, each causing an estimated property loss of \$10,000 or over. There were ninety-six fires in which the estimated loss was from \$10,000 to \$20,000, fifty-four in which it was from \$20,000 to \$30,000 and forty-five where it was from \$30,000 to \$50,000. The proportion of large fires appear to have been exceptionally high. There were forty-five where the loss was from \$50,000 to \$75,000, twenty-two with the loss of from \$75,000 to \$100,000, thirty-one with a loss of more than \$100,000 each and 30 with a loss more than \$200,000 each. Probably most of these fires could have been prevented, and so the lesson to be drawn from the record is obvious.

Every now and again some courageous citizen rises to remark that the country schools of Canada are a shame. Not only are they manned by untrained girls, teaching subjects from a city rather than a rural point of view, but the buildings are mean and unsanitary. The latest protest comes from a medical man in Essex county, Ontario, who states that twenty-five per cent. of the schools in two townships had no wells, and that twenty-five

per cent. of the wells at the other schools are bad. Pure water, the foundation of health, was not available in more than half the schools. Further, twenty-five per cent. had windows which would not open, fifty per cent. had filthy closets, and seventy-five per cent. had no cloak rooms.

There is no justification for such conditions in Essex, and Essex is not any worse than many other counties in Canada. Part of the fault is due to the ignorance and the meanness of the trustees, and this can be eliminated only by substituting township school boards, for section boards. The small school section is an abject failure in every sense and should be abolished.

Part of the fault is due to the negligence of the Legislatures. Take Ontario, for example, country schools were practically overlooked during the session which has just closed. There was much talk of "abolish the bar" and how to reform people who do not need reforming; there were hours and hours upon matters which have only a party importance to either side; but there was no one to plead with the Legislature for the thousands of children and teachers who are annually contracting tuberculosis because of dirty, ill-ventilated schools. A dirty country school-house will destroy more human life than the average country inn.

The preachers and other moral reformers would be well advised to turn their attention to these real problems as they affect the moral communities of Ontario, Manitoba, and the other provinces.—Canadian Courier.

Let dogs delight to bark and bite; they have no better sense; but human neighbors shouldn't fight across the garden fence. There are so many village rows! The husbands scrap and swear, the while their energetic fraus are busy pulling hair; and even the little kids are foes and let their passions rise; and one goes home with bloody nose, and one with blackened eyes. And nearly all such wars are vain, and foolish and unjust; how shall it soothe your spirit's pain, a neighbor's head to bust? I kicked in ten of Jimmison's slats, and he bombarded me with cabbage heads and long dead cats and eggs of '63. I lay upon a couch of pain, and there I think that all such doings are insane, that warlike words are bunk. And when again I was on deck, I went to Jimmison's shack, and found that he was but a wreck since I had sprained his back. And there we vowed such things should cease, no more we'd scrap, by jings; we'd give the white winged dove of peace a chance to spread its wings. And now we love each other well, and mind the golden rule; I borrow water from his well, he rides my saddle mule; and every time we have a chance we do a kindly deed, and all day long we sing and dance like Gabys gone to seed.

Is it not possible to provide better for crews shipwrecked in midocean? The survivors from the burned freighter Columbian suffered terribly from 46 hours' exposure in an open boat; if it had happened in February instead of May it is possible that few would have come through the ordeal alive. For a liner, swarming like a beehive, not much can be done in case of disaster; the best to hope is that everybody may find a place in a small boat, and that rescue may promptly come. Rescue usually does come promptly in the great lanes of transatlantic travel, but with freighters the case is very different, and a long exposure may be involved. The risk of accident is greater, too, in the case of a freighter, for "the liner is a lady" and is looked after accordingly. Not all freighters are up to the highest standards of sea worthiness; some of them carry dangerous cargoes, for combustibles have to be transported, whatever the risk. On the other hand, the number of men to be provided for is relatively small; in the case of the Columbian there were about 50, a number for which it should be impossible to provide safer and better protected accommodations than on the ordinary ship's small boat, a craft which has not improved in thousands of years. A few thousand dollars might suffice to equip a ship with three or four boats of a superior sort, with motor and sail power, and sufficient shelter so that without undue suffering the derelicts might work their craft for some days even in severe weather, and either make a port or get into the track of the steamers where they would soon be picked up.

A return showing the growth of population in Australia and Canada at decennial intervals has been prepared by the Commonwealth statistician. During the fifty years from 1851 to 1901, the population of Australia increased from 438,545 to 3,825,913, a gain of 3,387,248, while that of Canada, which increased from 2,384,409 to 5,371,315, showed a gain of 2,986,906, or 400,342 fewer than Australia's gain for the same half-century. This advantage on the part of Australia was, however, more than balanced in the decennium 1901-11, when under enlightened Liberal rule Canada's gain of population exceeded Australia's by no fewer than 1,081,534. For the sixty years Australia's gain of population was 4,131,052, as against 4,822,234

for the same period in Canada, a difference of 601,192 in favour of Canada. The total population of Australia in 1913 is given as 4,872,158 and of Canada 7,758,000, Australia's gain in the preceding ten years was 858,041, while Canada under the guidance of broad-minded statesmanship showed an increase of 2,085,000. Compare this, dear reader, with the lamentable stagnation of the National Poverty days, when Canada was losing every year the most enterprising portion of her population to the United States, and then draw your own conclusions.

Judging by the lack of haste in filling the High Commissionership, Canada's affairs in London are not considered by the Government to be of much importance. Is this not a tactical blunder for a Government which is imperial-ly inclined?

If Canada owes as much to Great Britain as the members of the present Government have claimed; if we are as dependent upon British sentiment for financial support as the financiers and the ultra-imperialists have maintained; if our relations with the mother land are of supreme vital importance—then the secretary in London, is a capable and efficient officer, but why give a man the duties without the authority?

There are plenty of good men available. Sir Edmund Walker, Sir Edmund Osler, Hon. Mr. Perley, Sir Richard McBride and other prominent Conservatives are eligible and probably available. Then why should Canada's interests in Britain suffer by this unnecessary delay?—Canadian Courier (Ind.)

It would be an innovation for the province that the Ministers to consider the interests of the Province instead of their own interests in such a matter as the premature election.

DAFFODILS

Robert Herrick, the writer of this charming song about the daffodils, was a clergyman who lived from 1591 to 1634. Many of his poems take rank among the most beautiful in our language.

Fair daffodils, we weep to see

You haste away so soon

As yet the early-rising sun

Has not attain'd his noon.

Stay, stay,

Until the hasting day

Has run

But to the even-song;

And, having pray'd together, we

Will go with you along.

We have short time to stay as you,

We have as short a spring;

As quick a growth to meet decay

As you or anything.

We die,

As your hours do, and dry

Away

Like to the Summer's rain;

Or as the pearls of morning dew,

Ne'er to be found again.

PLAYING THE GAME

Life's a game of nip and tuck,

And it ain't no use to buck

Up agin it lest yer born

With a spirit of the morn

To take throw-downs with a will

To get up and face the ill.

Life's a game of give and take,

Mostly for the future's sake;

And what playin' means is men

Gittin' oack to true again

With the simple faith to fight—

Life or death fer sake o' right.

Playin' the game is what we're for,

Patience and o'er and o'er

Doin' our part with vim and zeal,

Firm as faith and true as steel,

Takin' our blows and gettin' on

Alluz some bit nearer dawn.

All must play it their own way,

But no playin' is goin' to stay

That ain't earnest, true and straight—

That's the only kind that fate

Takes as legal, tender men;

Get yer breath, and play again.

THE OLD LOVE

I once had a sweet little doll, dears,

The prettiest doll in the world;

Her cheeks were so red and so white, dears,

And her hair was so charmingly curled.

But I lost my poor little doll, dears,

As I played on the heath one day,

And I cried for more than a week, dears,

But I never could find where she lay.

I found my poor little doll, dears,

As I played on the heath one day,

Folks say she is terribly changed, dears,

For her paint is all washed away;

And her arms trodden off by the cows,

And her hair not the least bit curled,

Yet for old sake's sake, she is still dears,

The prettiest doll in the world.

—Charles Kingsley.

SUNDAY SCHOOL.

Lesson VIII.—Second Quarter,
For May 24, 1914.

THE INTERNATIONAL SERIES.

Text of the Lesson, Luke xvii, 1-10.
Memory Verses, 3, 4.—Golden Text, 1 Cor. i, 31.—Commentary Prepared by Rev. D. M. Stearns.

There is no doubt a connection always between every part of the Scriptures and the context, that which goes before or after, but sometimes it is a little difficult to see it. In all our Bible study we must rely wholly upon the author, the Holy Spirit, but we are oftentimes slow to hear or see. How much we do need anointed eyes and ears! The unavoidable conflict between light and darkness will always cause of fences, so the Pharisees were often offended with Christ (Matt. xiii, 57).

It had been prophesied of Christ that He would be a rock of offense to both the houses of Israel (Isa. viii, 14), and so he proved to be according to Rom. ix, 33; 1 Cor. i, 23; 1 Pet. ii, 8. Even John the Baptist seems to have been offended with Christ (Luke vi, 19-23), and on that last night He told His disciples that even though He might allow them to be put out of the synagogues and to be killed they must not be offended (John xvi, 1-3). Yet he told them that they would be offended because of Him that very night (Matt. xxvi, 31).

There was a time when He said to Peter, "Get thee behind me, Satan; thou art an offense unto me, for thou savourest not the things that be of God, but those that be of man" (Matt. xvi, 23).

Perhaps we have here the key to at least a part of the whole matter of offenses: the things of God are an offense to men, and the things of men are an offense to God, or, as He said in the context of the last lesson, "That which is highly esteemed among men is an abomination in the sight of God."

In the first two verses of our lesson has He a reference to the rich man's being an offense or stumbling block to the poor beggar, and is the truth the same as when He said of Judas Iscariot, "It had been good for that man if he had not been born?" (Matt. xvi, 24) If any of our members should cause us to stumble into hell fire it would be better for us not to have them (Matt. xviii, 8, 9; Mark ix, 43-48).

We must use all care not to be an offense to others, even in our eating and drinking (Rom. xiv, 13, 21; 1 Cor. viii, 13). If others offend us we must forgive them when they repent, even so often as seven times in a day (verses 3, 4). When Peter asked if he should forgive as many as seven times our Lord answered, "until seventy times seven" (Matt. xviii, 21, 22), which I understand to mean till the kingdom comes, the complete fulfillment of the seventy sevens of Dan. ix, 24. We all need forgiveness so often that we cannot but continually forgive others. We can only freely and constantly forgive others and be kept from being an offense to others as we live in the power of the reality of the coming kingdom, when all that offends shall cease to be (Matt. xiii, 41). A living faith, for a grain of mustard seed suggests life, will accomplish great things (Matt. xvii, 20; xxi, 21, 22), but who is there who can show a fulfillment of the words, "All things whatsoever ye shall ask in prayer, believing, ye shall receive?" What is our difficulty? Why do we not know more of the power of God and His kingdom in our lives? Is it because, like the elder brother, we are trying to do our duty, but not understanding our Father's love nor the abundance that is ours, saying to Him, "Thou never gavest me a kid that I might make merry with my friends," while He is saying to us, "Thou art ever with me, and all that I have is thine?" (Luke xv, 28, 31). As the riches of His grace and glory control us we shall be less apt to be offended, even as it is written, "Great peace have they who love the law, and nothing shall offend them" (Ps. cxix, 165).

We shall also in the same power be better able to yield to others, and "yielding pacifieth great offences" (Eccl. x, 4). The love of God, which in Christ and by virtue of His great sacrifice makes us sure of a welcome such as the prodigal received and of bliss beyond this life such as the poor beggar entered into, should constrain us to have nothing but love for all, even for those who hate us, if such there be; the love that is kind, that suffers long, that seeketh not her own and is not provoked (1 Cor. v, 14, 15; 1 Cor. xiii, 4-7).

The word duty, which is found in the last verse of our lesson, is not a word for the believer, for we read that when we have done our duty we are unprofitable servants, and no believer should be an unprofitable servant. Yet how often we hear the word in reference to our daily life, because love is not known. Imagine a man loving his wife, or a wife her husband, from a sense of duty. What kind of a home would that be? I once heard a sermon on duty, and it made me so tired that as soon as I went home I took my concordance to see what was really written in the Bible about it, and the result was that I never use the word in reference to the Christian life.

May we so live in the love of God that all that is not love shall be crowded out of our lives, the life of Jesus made manifest in us, the righteousness and peace and joy in the Holy Spirit which are characteristics of the kingdom ever fill us (11 Cor. iv, 10, 11; Rom. xiv, 17).