

THE WEEKLY ONTARIO.

THURSDAY, MARCH 29, 1917.

THE UNDER DOG

One of our earliest recollections is a sermon that was delivered in a little country church by Rev. Dr. Carman on the subject of Charity. "They tell us that Charity begins at home," said the preacher, "That is one of the devil's lies!" he thundered in the next sentence.

Dr. Carman was right. This so-called Charity that begins and ends at home is not Charity at all but one of the most selfish forms of self-seeking and self-interest. The individual who quotes that saying is usually a Berkshire apologist for his bristles.

The conception enunciated by Dr. Carman was that of a Charity bigger than the grasping of everything in sight and holding it for one's personal use and advancement.

But neither Dr. Carman nor the Church, generally speaking, have seemed to us to catch a glimpse of the full stature of the word, "Charity." Upon this all-important subject the practice and teaching of the Church fall far short of its full realization.

Has the sympathy of the Church gone out wholeheartedly to the Under Dog in the Fight? Has the Church wholeheartedly assisted the Under Dog in his Fight?

To many of us Charity is merely alms-giving—the sending around of a few pounds of groceries to some needy family at Christmas—and then forgetting that same family the other three hundred and sixty-four days of the year.

Charity is no such mean, contemptible principle as that. Alms-giving is one of its least important functions.

Charity means love—that broad, deep, sympathetic love that knows every man as a brother, that is summed up in the command, "Love thy neighbor as thyself."

The intelligent, conscientious physician seeks out the causes of diseases and undertakes to remove the causes.

The Church for the most part still goes on treating results.

The interest of the Church in relief of the poor is commendable, but it would be even more commendable for the Church to study out the causes of the poverty and assist in its removal.

Instead of treating the ugly wounds of the little fox-terrier that has been lacerated by being pounced upon by a huge yellow mongrel, why not see to it that the mongrel is muzzled or despatched?

These are the days when men do their hardest work for money, when they scramble and struggle and strike each other down in the effort to reach wealth. And it is not reasonable to blame them too much. They are trying to escape from Poverty or other physical danger.

Dire Poverty is the worst of curses. It combines every kind of suffering, physical, mental, moral and in the end it means either death or degradation.

The great task of humanity, the work in which the Church should take a foremost part, is the abolition of Poverty.

In passing let it be noted that some of our great industrial organisers are the greatest benefactors of humanity, because, in spite of individual selfishness, they are planning production on a large scale that will more widely distribute comforts and in the end provide for all.

It is worth while to discuss and to realise what real Poverty means. Just at the present moment we see little of it. There is abundant employment for all and wages are high. But, depend upon it, when the war is ended Canada will be compelled to face conditions of readjustment that will try the stoutest hearts. The orgy of borrowing and spending over, the repayment of a staggering load of debt must inevitably begin. Then will reappear days of unemployment, dire want and suffering.

Poverty means dirt.

The thoughtless and comfortable have a way of saying: "The poor might at least keep clean." But even cleanliness is a luxury. It demands leisure and peace of mind as well as bathtub, soap, hot water and good plumbing. The very poor cannot be clean.

Poverty means ignorance and it means ignorance handed down from father to son.

Poverty means drunkenness. In the days before prohibition, it was the poor who supplied the major portion of their incomes to opulent booze dispensers.

Poverty and its sister, Ignorance, fill the jails and insane asylums.

Poverty is the mother of disease and it fills the hospitals.

Tens of thousands of consumptives alone

are murdered every year by Poverty. They are too poor to do what is required to save their lives.

The great men of the world do not emerge from Poverty, from squalor.

Hundreds of thousands of children are born only to struggle for a few years through a stunted infancy—Poverty digs their graves.

For one genius that has fought and conquered in spite of Poverty, ten thousand have sunk out of sight in the fight against the worst of enemies.

Don't waste your time extolling the blessings of Poverty. Use your energies to diminish Poverty's curse.

The Church in general realised that whiskey was one of the most potent causes of the curse of poverty. And the Church set out resolutely to abolish that curse. The Church was by no means unanimous in its fight. Many sections of it were wedded to that false and

ted licensed exploiters to plunder the livelihood of the women and children of enslaved wage-earners. The sufferings endured by the Under Dogs—the destitute families of the slaves of the licensed bar—have not been surpassed even in that chapter of horrors connected with the present war in Belgium.

To the credit of the Church, be it said, that pretty generally and unanimously it supported the Under Dog in this century-long, cruel and often disheartening fight.

The Church, too, is the ally of the Under Dog in assisting in the great battle to deliver all children of the coming generation from the thralldom of Ignorance.

A more broadly educated ministry is with each succeeding year delivering a more illuminating message from the pulpit.

The Church has become the staunch friend of free schools.

Where the Church has fallen short is in its failure to perceive the true nature of Poverty and to adopt a big, general policy in the true work of Charity.

The Church has regarded Poverty as a necessary and inevitable condition of a very large proportion of mankind, as an unavoidable evil that must be patiently and submissively borne.

Poverty is neither necessary nor inevitable.

The Church has nearly always devoted its attention to the results of Poverty but has never systematically studied the causes of Poverty.

The Church has never recognised the fact that much of the so-called "relief" work is really a crime against the poor.

Instead of seeking out means to make of the poor self-sustaining, independent, courageous, proud-spirited ambitious citizens, the Church has been often unwittingly doing its best to transform the less fortunate members of society into paupers and mendicants.

The bestowing of alms, largesses and Christmas groceries may be occasionally excusable and even necessary. But when you are doing that and fondly patting yourself on the back for having performed a noble act, think of this—did you give to the recipient of your gifts the fine satisfaction that comes to a man who has honestly earned a dollar, who has given value for what he has received, who has made himself strong and sturdy in character? or did you not by bestowing your gifts make the recipient less self-respecting, less of a man and more of a beggar?

In other words the Church has been somewhat sympathetic towards the Under Dog. But what the Church has actually been doing has been to make the Under Dog weaker, less self-reliant and less capable of self-defense. Perhaps if the Under Dog had been given a fair chance in life, with plenty of "nourishing food, fresh air and opportunity to train himself, he might have been able to hold his own against any yellow cur in the canine world.

Too often indeed the Church has viewed the struggles of the Under Dog with cold and even disdainful indifference. Too often influential sections of the Church have actually been assisting the Upper Dog by cooperation with him in the fight to overcome the poor and the weak.

Too often the Church has been guided by the philosophy of Nietzsche, that Might makes Right, instead of by the precept of the Man of Galilee, "Whatsoever ye would that men should do to you, do ye even so to them."

With all reverence we say it—we believe this question of the Under Dog is the biggest problem that faces the Church today.

The Church in the past has been too much concerned with man's duty towards God and too little with man's duty towards man.

The Church has never seemed to grasp the full significance of the words,—"Inasmuch as ye did it not to one of the least of these, ye did it not to me."

Will the Church have the courage in the

immediate years to come to attack this mighty problem of the Under Dog? Will the Church try to ascertain man's duty towards man?

In the period directly following this great disaster of war the problem will be accentuated a thousand fold.

If the Church shows an indifference of attitude we have fears for the future of the Church.

Even before the war the Church was passing through a testing time in which the very foundations of religious faith, as manifested in the every-day practice of the Church, were being scrutinised as never before.

The greatest opportunity and the greatest responsibility of all time will shortly meet the Church face to face. Will the Church, as now constituted, be great enough to fulfill them? That is the question.

The issues of prohibition and education were in a sense forced upon the Church, were in a measure fragmentary and accidental. They did not form part of any great comprehensive, systematic policy.

The Church must face the problem in a big way and attempt to find a solution, or the problem will face the Church in a big way and find a solution for the Church.

THE IMPORTANCE OF MESOPOTAMIA

Germany is at last aroused to the importance of the British triumph in Mesopotamia. Maxmillan Harden, the well known writer tells the people of Germany that only a "block-head" or someone who is lying to himself in order that he may better lie to others will deny the importance of the British capture of Baghdad as emphasizing a change of power and authority in Turkish Asia. At the time the writer quoted, discussed the situation, it was not nearly as serious from a Turco-German standpoint as it is at present. It is not an extravagant statement to remark that Turkish power in Mesopotamia seems to have completely collapsed. Not only do the British occupy the heart of the southern and central positions of Mesopotamia but a Russian army is battering its way across the northeastern frontier from Persia. The occupation of Baghdad by the British seems to have been fairly well received, and there are no reports of any serious internal resistance. On the contrary the British have issued a proclamation, in which they declare themselves to be the liberators and not the conquerors of the Arab native population. Nothing is more significant in the present situation in the mid-Orient than the revolt of the Arab races against the Turks and their alliance with the British forces. Much has been said about the failure of British diplomacy, but the diplomacy under the Asquith government, which facilitated the uprising at Mecca and Medina and the establishment of an Arab kingdom, had enormously wide-reaching consequences, destructive to Turkish rule.

As soon as the British have completed their lines of communication from Egypt to the point of furthest advance in Southern Syria there is every reason to believe that a marked change will also take place in that country. The Arabs there, when once they are sure of the removal of the Turkish hand of repression, are just as favorable to local autonomy as those of the Hedjaz. The defeat of the Turks means the establishment of local autonomy whatever form a suzerainty may in the future assume.

GERMAN AND CANADIAN NEWSPAPERS

Somebody has raked up a cynical saying of Bismarck:

"German newspapers are bound to be amusing. They are meant to be glanced over while drinking a mug of beer and to furnish topics of lively conversation, usually about something which has taken place a long way off in a foreign country."

It isn't quite so true as it was in Bismarck's time. German newspapers have advanced somewhat, with the general progress of journalism throughout the world. But it is easy enough to see in the German papers of today—and even in many German-American papers—the salient characteristic referred to by Bismarck—their failure to grasp real life and portray it with force and accuracy.

There is a tremendous contrast between the German type of journalism and the Canadian and English type. Perhaps the German editors shouldn't be blamed for it. They are handicapped by a governmental repression and dictation that began with Bismarck himself, and have continued to the present day. German newspapers never have been free. They must satisfy the government or stop publication. The censorship existing since the war began is merely an intensification of the normal control exercised by authority over the German press.

We have seen that characteristic at its worst in the last three years. The German papers have stood for many things in this brief period, always standing together and shifting together. They blamed the war on Russia, they blamed it on France, they blamed it on

England, they emphasized the "Slav peril" or the "African peril" or the "Asiatic peril," they portrayed the starvation of Germany and the plentiful food supply of Germany, they turned batteries of hate against Italy or Roumania or America, they supported Von Tirpitz and his "frightfulness" or opposed him, they fought France or courted France, they were for the retention of Belgium or the surrender of Belgium, they shouted for further conquest or peace—all in such momentary unison and such rapid variation as to convince anybody who needed convincing that they always so spoke as the mouthpieces of the Prussian government, and only waited for the government to give the word.

And all this time, what of the internal life of Germany? What of the real conditions as regarded food and labor capital and commerce and military matters? What of the spirit of the German people? What of the thoughts that passed through their heads? What of political controversies? What of the opposition party? What of the Socialists? Nearly all that could represent the actual life of the people, revealing what they were doing, what they thought and what they felt, was left out. The German papers have been filled only with reports of victories and discussions of foreign affairs from the standpoint of the government—with things "a long way off."

Imagine such a press in Canada! Or in England, where the press is nearly as free as it is here. It is the way of democracies to speak the truth, to blurt out facts regardless of consequences, to wash their dirty linen in public, to let the world know the worst as well as the best. And our press represents our democracy. Whatever its defects, it recognizes no authority but that of Truth, submits to no dictation except that of Justice and Humanity. It is the voice not of a governmental clique, but of opinion of the nation. And therefore it helps to govern. Indeed, it has well been called the chief governing force of the country.

FIXING THE GUILT.

Dr. George Michaelis, the Prussian food controller, in a recent address seems to absolve England from the guilt of starving the German people.

"For the small bread ration," he says, "one can only make the Almighty responsible, who has not given us the killing we expected."

This is a quite unexpected trend for German statesmanship to take. It raises grave doubts as to the purity of Herr Michaelis's Prussianism, and his loyalty to the ideals of his imperial master. What has become of the blind German faith, if such an implied reproach to the Deity is permitted? What has become of the Kaiser's celebrated alliance with Heaven that the Almighty is at last revealing Himself to the Prussian statesman as no longer exclusively Teutonic? Does Berlin begin to suspect that He is the God of other nations, too? That He is not a mere tribal divinity?

From such an outlook as Herr Michaelis reveals, it is but a step to an appreciation that possibly Germany may have invited this food shortage by wrong-doing. Were not God's Chosen People of old punished so?

Old General Winter is retreating, too.

Things will look black for the Kaiser when the African negroes reach the western front.

With China and the United States joining in the pursuit, Hindenburg might as well keep running.

There is only one remaining Czar—Czar Ferdinand of Bulgaria. But he may as well begin to pack up.

Of course, we all know that the Germans are withdrawing of their own accord, but it is because they won't stand and get thrashed.

After all the old governments have recognized all the new governments, perhaps they can get down to common business once again.

Nicholas Romanoff, the new name of Czar Nicholas, need not worry about the future. He is said to have a nest egg of an annual income of \$42,500,000. Some of this, however, is sure to be cut off by the reigning powers of Russia.

China is getting even with the Kaiser. At the time of the Boxer rising, he addressed his soldiers when they were starting out on the Chinese campaign telling them to avenge the outrages on foreign subjects in this way:

When you meet the foe you will defeat him. No quarter will be given, no prisoners will be taken. Let all who fall into your hands be at your mercy. Just as the Huns a thousand years ago, under the leadership of Attila, gained a reputation in virtue of which they still live in historical tradition, so may the name of Germany become known in such a manner in China that no Chinese will ever again even dare to look askance at a German.

Other Editors' Opinions

TWEED AMBITIOUS TO BECOME THE CAPITAL

A matter of more than passing interest to the several villages and towns of Hastings County, and which, to our knowledge, has never been given any attention by our county representatives, presented itself this week on our table of thoughts and we advance it by inquiry: "By what right has the city of Belleville to be the meeting place of the County Council?" We do not wish to rob the city of the bay of anything to which she has a legal claim, and vice versa. The county seat should not be located in a foreign place, so to speak, and we think it is high time for some of the eligible municipalities to make a bid for it. In the matter of convenience, we believe Tweed to be the most favorably located of any municipality within the county. This matter should be taken up by an organization for advancement that may be inaugurated in Tweed in the near future. —Tweed Advocate.

CYPHERS DON'T COUNT

It has been estimated that Toronto has contributed more recruits to the overseas forces than any other place, but a sad blow has been struck to the city's sensitive point by the information, officially stated, that 15,687 of these enlisted men were discarded as unfit. Of course we can say, as little boys used to say at school, that they had forgotten more than the other fellow knew, that we have discarded more than the other people had enlisted. But this does not help the war anywhere.

There is a tendency from the Government down to rely upon good intentions and to regard these to be as effective as solid deeds. The men who enlisted and were found to be unfit are worthy of all honor, but the community or nation is disgraced that brags of such enlistments while it has thousands of young men who ought to be in uniform, but who do nothing better than moon about amusing themselves or killing time. The Canadian Government cannot get any credit in Europe for unfit men enlisted and turned down in Canada. We may swell our nominal lists, but it is the men on the battle fields of France and Belgium that count.

The greatest military operation in history is going on, and the situation is a critical one. If the Allied forces make a frontal attack on the German lines the casualty lists are bound to be heavy. They will not be less heavy if Hindenburg strikes with his new forces toward Calais. Nor less heavy if the Allied armies strike at some new and unsuspected point. Yet in the face of all these possibilities, one of which must be a certainty, the Government is playing with a nonsensical volunteer scheme for home defence. The militia department is still living in 1899.—Toronto World. (Con.)

A RARE PLANT

One of the members of "The Review" staff this week received for identification purposes, from one of our readers, two, at present extremely rare specimens of almost extinct plants. The combined weight of the two is thirteen ounces (Troy). In shape they are roundish, the surface very uneven, covered with protuberances and deep indentations. The outer part is whitish in color, smooth with a slight tendency to greenness. On consulting various scientific authorities, it was found to belong to the order of Solanum tuberosum.

It is a native of Chili and Peru. Sir Walter Raleigh is supposed to have brought it to England in July, 1586, having obtained it from the Virginian colonists whom he had taken out in 1584. Some years ago scientists inform us that the plant was quite common in Ontario and that even as late as the year 1916 some specimens had been discovered.

The diluted branches or tuberosous part of the stem are considered good for food. The natives gather them in the fall and preserve them during the winter in pits dug in the ground and lined with straw. They are commonly known by the name of "murphies," "spuds," "tubers," etc.

Should any of our readers fortunately discover specimens of this rare plant in any considerable quantity we would be pleased to have them left at the Review office for identification purposes.—Madoc Review.

Mr. and Mrs. Crawford Ross who were guests of Mr. and Mrs. H. C. Reid, Dundas St., have returned to Ottawa. Mr. Ross was a delegate to the Orange Grand Lodge.

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