

THE WEEKLY ONTARIO

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THURSDAY MARCH 25, 1920

TIME SOMEBODY SAID SOMETHING

There is much in what Mr. D. Martin, manager of the Woolworth store, said at the meeting of the Retail Merchants' Association on Friday night when he told the reason for farmers trade being driven away to the catalogue houses. Daylight Saving was one of the plans chosen by the cities to alienate the good-feeling and the patronage of the farming community.

It is about time somebody had something to say about this extravagant clamor of a group of lazy agitators who are continuously demanding "more pay for less work."

There are worse calamities that can befall men engaged in ordinary work than to put in ten hours a day.

Farmers are forced to work fourteen to sixteen hours a day and they do not view with any too great complacency the desertion of the farms by the hired men who hurry to the cities where the short hours and easy money are to be found.

The inordinate demands of piratical sections of labor are fast bringing about conditions that are intolerable to all. Many of them have been granted a six-hour day and still are agitating.

The recent huge increase granted to coal miners is a case in point. These toilers go to their work in many instances in limousines, put in six or seven hours a day, for which they are paid ten to twenty-five dollars.

The plumbers of Birmingham, Alabama are demanding \$12 for a day of eight hours, with time and a half for overtime and double pay if they work on holidays.

Such robbers are the worst enemies of honest labor, just as they and their kind are largely responsible for agricultural depopulation, and famine prices for food and all other necessities of life.

The Farmers' Sun made a sensible suggestion the other day. The Ontario government was requested to conduct a demonstration farm and pay the manager and his help the same scale of wages as is being paid to the eight-hour mechanics in Toronto, also with the customary fifty per cent. increase for all work done beyond the eight-hour limit.

RURAL COMMUNITY CENTRES

Intimation in an address of the minister of agriculture, Hon. Manning Doherty, a few days ago, is given of the Government's consideration of a plan to establish community centres in rural districts. Such an undertaking would be a really constructive move on the part of the Government, for certainly there is no greater hardship nor drawback mitigating against the popularity of country life today than the isolation from one's fellows which it entails.

One of the things which has contributed very much to the disheartening of returned soldiers located on New Ontario land grants has been the loneliness and remoteness of an undeveloped country, and the entire absence of

means of recreation so readily afforded in urban life.

It should not be too difficult to work out a feasible plan for the establishment of community centres on at least an adequately experimental scale, both in the new and old rural settlements of Canada. And old Ontario, as well as New Ontario, the Maritime Provinces as well as Saskatchewan and Alberta, need the community centre. Some critics may say the community centre idea might better be left to the provinces to be worked out in conjunction more or less with the public school system for most of the provinces to handle. The community centre is an ideal method to continue the education of Canadians into adult years, and offering a common meeting ground for native-born Canadians, as well as immigrants of all races and types, it should prove a splendid institution for the assimilation and amalgamation of all into one common, vigorous and united Canadian nationality.

Citizenship lectures, courses of lectures in historical and literary subjects, moving pictures, night schools for foreign-born immigrants, drama leagues, literary societies and musical organizations, are means of instruction and entertainment which would be greatly fostered by the establishment of community centres where every member of the community, irrespective of religion, race, education, vocation or station in society, would be encouraged to meet and better understand the other members.

Great as the convenience of free mail delivery in the rural communities has been, it has to a considerable extent removed what formerly was the time-honored rudimentary community centre, the village postoffice. With no reasonable excuse for waiting for their mail at the crossroads grocery store, the members of the old-time informal debating society which congregated nightly around the square box stove and swapped stories about Sir John A. Macdonald is no more. The farmer gets his mail at the door and buys his groceries from his co-operative consumers' association.

Community centres some day will possibly be as common as schools and churches, and then with their thoughts centred in their own little country section, the boys and girls will no longer dream always of the far-off city. Just as good gymnasia, just as entertaining motion pictures, just as fascinating bowling alleys, week-end community dances, community choruses, debating clubs, dramatic clubs, social evenings and all other forms of entertainment and wholesome amusement, as are found in the city will be provided near at home in the community centre. It is to be hoped that the Government will at an early date announce that the splendid ideal proposed will take practical and actual form in as many communities as possible.

THE THINGS HE DIDN'T GET

There's a lot of folks, they say, that's a-holdin' up to-day Several mercies that they only just have found; There's a river full o' thanks, that's a-bustin' of its banks An a-inundatin' all de country round. Here's dis rheumatiz; I spose it's a blessin' in repose Fur I'm happy when it isn't to be found Must've ketch'd it from de moon in de season of de coon. An' I spose, ob co'se, de Lawd was watchin' round. Here's dis bullet in my knee, 'twan't by no request ob me, But it cured me from de nights I used to roam An' I think in that affair dat de Lawd was surely there. Fur I'm raisin' all my chickens now to home My ten children, I s'pose, good as offspring gen'ly goes, But their everlastin' tricks won't let me be; All de fool'ry I concealed, in deir actions is revealed. An' dat's whar de Lawd has got a joke on me When dere comes a melon famine, and de vines is all a-shamm'nin'. It's intended I wid gratitude should think Of de season furdur back, whern dere wasn't any lack. Ob dat hebbently fruit containin' food an' drink. Ah! a million joys dar are, from de daisy to de star. Dat is worth de time of countin' o'er and o'er But of all thank-timber yet, it's the things I didn't get. That I think I hev to be the thankfulest fur, —Will Carleton

The Appointed Way BY REV. W. HARRIS WALLACE

A Timely Sermon Delivered Recently in Victoria Avenue Baptist Church.

"Follow peace with all men and holiness, without which no man shall see the Lord." Heb. 12:14.

This text might be adopted as a motto for life and it would be worth while to do so. If there is anything that will bring large returns for the life that now is and that which is to come and give the very greatest satisfaction, I would advise that we take more stock—to use a commercial phrase—in the things that make for righteousness and peace. God continually puts these before men for their adoption.

"Follow peace with all men and holiness," is the apostolic appeal. How many are making a vain search for the things they think are worth while in life and are seen grasping the shadow and missing the substance! We who are children of God, by faith in Jesus Christ, must be on our guard and not be deceived by the foolish example of the worldly-wise, but make sure that we grasp the substance and not the shadow. And in order to make this certain, we ourselves must be true disciples of the Lord Jesus Christ and give proof daily that we are in the school of Christ, learning the things He taught and following His spirit and method in daily life.

Men of the world are being trained and educated for time, but the children of God are in training for eternity. What a vast difference!

To be true sons of God and loyal to our Father, we must, like our Lord and Saviour, be found in the Divinely appointed path of duty. "As the Father sent Me into the world, even so send I you." The way into the kingdom that is everlasting is of the nature of that kingdom—"righteousness, peace and joy in the Holy Spirit." These shall today be the things that we are true to in the appointed way, and consider with our hearts the things God's Word teaches us in the Way.

"If ye be listening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?" (Vs. 7.) The need for chastening in all of us, is quite manifest. We are all apt to be disobedient at times and even rebellious. The chief need may not always be conformity to the Divine will, but rather, "Many are willing in mind and heart to do God's will, as they come to know it, but are backward in soul culture. For this very reason some of the best souls are 'salted with fire.' It is then we may truly sing:

"Let sorrow do its work. Send grief and pain. Kind are Thy messengers. Sweet their refrain. When they can sing with Thee. More love of Christ to Thee This is my only plea. More love to Thee."

We can never question the spirit in which the Father chastens—it is always in love. "For whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth." (Vs. 6.) If trials come to any of us we must always take each trial as a token of the Lord's presence and His love. Many are willing to thank God and take courage and be confident that God is dealing with us in love and remember that none are without chastisement, for all true children are chastened. "God dealeth with you as with children—then are ye children."

And we may question why God deals with His children, when He chastens them, but never in the Jewish spirit. "Did this man sin or his parents, that he was born blind?" God may reveal the reason we may never know in this life why certain things happen. And when we do not know we may be sure that God makes no mistakes in any of His dealings with us. But the result will surely be satisfactory, more so from the Divine standpoint, when the Master can see His image in the soul that has been refined by passing through the fire.

Our Personal Effort in the Way. Remember those who are weak, who probably are always to be weak, we are to consider such, if we would follow in the footsteps of the Master. (Vs. 12.) We are not to forget the apostolic injunction, "Ye who are strong ought to bear the infirmities of the weak." And again, we read, "Bear ye one another's burdens and so fulfil the law of

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