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LONDON, THURSDAY, MARCH 1.

A Scarcity of Children.

The annual report of the Minister of Education for 1904 reveals some curious facts. There were in Ontario in 1902, according to the assessors, 595,238 children of school age; in 1904 there were 576,534, or 18,704 fewer, a decrease of about 3.14 per cent. From 1903 to 1904 the decrease in public school enrollment was 6,247, but there was an increase in separate school enrollment which left the net decrease 3,528.

These figures are in some degree corroborated by the annual report of the Farmers' Institutes, which states that in Huron, Bruce and Middlesex "there are so few children of school age that the demand for schools and teachers is slack. In one Middlesex section the school has been closed, there being only one child of school age in it."

In the city of Toronto the school population last year was no greater than in 1898, although the population of the city has increased 50,000 in that period. Inspector Hughes offers the explanation that this increase is largely made up of young men and women flocking to the city from other parts of the Province to take situations, and he points out that streets formerly occupied by families are given over to boarding-houses.

Perhaps a decrease in the birth rate is one reason why the number of children in the Province has not increased in a series of years. This is the explanation offered in some quarters, and it is the subject of severe moralizing by certain clergymen. Another factor undoubtedly is the exodus of young men to the Canadian West, and the United States. Many of them return to marry Ontario girls, and take their brides to their adopted homes. These are circumstances which lower the nominal though not the actual birth rate of the Province.

British Self-Reliance.

An English manufacturer, a visitor to Canada, Mr. Bancroft, of the Curtis Sewing and Bolt Company, Leeds, had this to say of the fiscal issue, when questioned by an Advertiser reporter the other day:

"We want no protection. We do not need it. We can beat the manufacturers of Europe in their own markets, and this after we buy the raw material in their own country, bring it to England and manufacture it. If we should give Canada a preference on food products, what would be the result? Simply that the huge land owners who are the curse of England would profit, because the prices of some home-grown food would advance in accordance with the duty placed upon foreign products, and the landlords would raise the rents to get a share of the profits."

These remarks reflect a spirit of sturdy self-reliance which challenges the admiration of even those who do not agree with Mr. Bancroft's fiscal views. In this country we are accustomed to hear a different story from manufacturers. With few exceptions they are always looking to the Government for help, and more help. They may fairly argue that conditions are not the same in Canada as in an old and wealthy country like England, where the staple industries have long been the growth of centuries, and had a long start on foreign rivals. Admitting the difference in circumstances it is nevertheless true that the independence and self-reliance voiced by the English visitor have had much to do with placing British manufacturers in a position where they can defy the world. All they ask is a fair field and no favor. They stand four-square to all the winds that blow. In an industrial sense it may be said that Great Britain has "arrived," and that other countries are going through the stages which she has passed. The most ardent protectionist will scarcely claim that protection is a finality. He defends it as a means of building up industries until they are able to stand alone, although experience has shown that the offspring of the system refuse to give up the bottle after they have grown strong and lusty.

Mr. Bancroft was asked if there was a policy alternative to Chamberlain's and replied: "Yes, a fairer land tax and the abolition of the mining royalties. At present the landlords rob the land and the people of everything, but we hope to have this evil remedied shortly." This is the declared policy of the Liberal Government. It is hoped by a readjustment of taxation to force millions of acres of idle land, most of it game preserves and pleasure grounds, into productive uses, and in urban communities to make ground values contribute more heavily to the public revenue. The great landlord is the old man of the sea upon the back of the British per

Barrio's Comfortable Finances.

The public accounts of the Province for 1905 tell a satisfactory story. The receipts were \$5,016,176, and the expenditures \$5,256,016, leaving the hand-some surplus of \$240,160. The explanation is not hard to find. The Province is prosperous and enjoys a sound financial system.

The succession duties yielded \$688,976, as compared with \$458,699 in 1904. The present Provincial Treasurer once described these duties as a robbery of the dead. It must go strongly against Col. Matheson's conscience to be taking larger sums out of dead men's pockets than even a Liberal treasurer extracted, but he has done it with the best possible grace. But for this tainted money the colonel would have no surplus. Perhaps this has reconciled him to the situation.

The revenue derived from taxes on corporations was \$145,688, an increase of \$25,460 over the preceding year. In a moment of delightful irresponsibility, Mr. Whitney declared that these taxes should be wiped out, but he has changed his mind. His Government has framed a bill to increase the taxation on one class of corporations—the railways.

The ordinary expenditure was \$128,563 greater than in 1904, the last year of the Ross Government, whose extravagance was deplored by the gentlemen who then sat on the left of Mr. Speaker. It is comforting to note that in spite of this increase there is a comfortable surplus and a growing revenue to lay the ghost of direct taxation, which used to afflict the same gentlemen before they crossed to the treasury benches.

Colonel Matheson stands by his time-honored contention that Ontario has no surplus of assets over liabilities. Among the liabilities he includes \$7,376,193 in treasury bills issued on account of the Temiskaming Railway; but he omits the railway itself from the list of assets, although it earned a profit of \$100,000 last year. He refuses to label the trust funds of the province as assets, and classes the outstanding railway certificates and annuities as liabilities, although the annual instalments are met out of current revenue. The colonel has tried to be consistent by making out a balance sheet to square with his theories, propounded when he was financial critic of the Opposition, but there are some who will not agree with his bookkeeping.

Navigation between Cleveland and Detroit opens next Monday. What an early spring we've had this winter!

The fates are against the Intercolonial. Just as the Minister of Railways was beginning to make both ends meet, fire wipes out a million dollars' worth of its plant.

An English traveler in Montreal was arrested and thrown into a prison cell in company with a criminal because he was ignorant that the new Quebec law required non-resident commercial men to take out a \$100 license. The people of Quebec and British Columbia should be ashamed of this species of legislation. It may be provincial, but it is anti-national and anti-imperial.

Both Chamberlain and Balfour were ill yesterday and the Government adjourned the fiscal debate. Mr. Asquith remarking that without them the Opposition was like the play of Hamlet with Hamlet and the ghost left out. This was a joke with a rapier thrust, and no wonder the House roared with laughter. Mr. Asquith declined to "allocate the parts between the twain," but the public sees Mr. Balfour as the shadow of the man from Birmingham.

The Club Woman's Spouse.

[New York Sun.]
"Does your wife insist on knowing exactly when you get home?" asked the intrusive friend.
"My wife never knows when I get home," answered Mr. Meekton. "I'm always home before she is."

Something Wrong.

[Chicago Inter-Ocean.]
There must be something wrong some where. Either all these stories we hear about impure food are not true, or we are not half as well as we feel.

After the Wedding.

[Yonkers Statesman.]
"When you awake in the morning and find the street strewn with old shoes," remarked the Observer of Events and Things, "you are not absolutely certain whether there was a wedding or a cat-fight in the immediate neighborhood the night before."

What They Wanted.

[New York World.]
The Chinese had invented printing. "Now," cried the women, "please think of a way to print pictures, so we can see what the wedding dress looks like." And meantime they revelled in the death notices.

Not a Bad Description.

[Exchange.]
That was not a bad description that the Irishman gave of the grip. He said it was "a disease that makes you sick six months after you get well."

Poor Bill.

[Kansas City Journal.]
A Western Kansas paper tells of a local merchant, Bill Jones, who used to buy a stock of goods. They were shipped direct, and reached home before Jones died. When the boxes were delivered at his store his wife happened to look at the largest and, uttering a loud cry, called for a hammer. A neighbor hearing the

scream rushed to her assistance, and asked what was the matter. Mrs. Jones, pale and faint, pointed to an inscription on the box, which read as follows:
"Bill inside."

Kapt Bottled.

[Cleveland Plaindealer.]
"According to Dr. Wiley, bottled whiskey is the safe kind."
"Of course, he means as long as it's kept so."

They Know It.

[Portland (Me.) Advertiser.]
The statement of that New York physician who told the women in a public address that they are smarter than men, was a great disappointment to his fair hearers, who had attended his lecture hoping to hear something new.

Wrong at the Start.

[Washington Star.]
"The man that thinks he can't never be fooled," said Uncle Eben, "gets off right at de start by belin' de victim of a deception."

A Daily Poem for Lovers.

[Leigh Hunt.]
If you become a nun, dear,
A friar I will be;
In any cell you run, dear,
Pray look behind for me.
The roses all turn pale, too;
The doves all take the veil, too;
The blind will see the show,
What! you become a nun, dear?
I'll not believe it, no!

If you become a nun, dear,
The bishop Love will be;
The Cupids every one, dear,
Will chant, "Trust in thee!"
The incense will go sighing,
The candles fall a-dying,
The water turn to wine,
What! you go take the vows, my dear?
You may—but they'll be mine.

Resignation.

[Washington Star.]
"Do you think that a strike will make coal more expensive?" asked one household.
"I don't know whether a strike will do it," answered the other; "but something will."

Even There.

[Chicago News.]
Gunner—I wonder what will be the first thing they sight at the North Pole?
Gunner—Why, Eskimos selling souvenir postal cards, of course.

The Want.

[George Elliot.]
What makes life dreary is want of motive.

The Courage of Venus.

[New York Sun.]
The Venus of Milo explained:
"I wore elbow sleeves in the winter, and they froze off," she explained.
Thus indeed do we see what women will endure for fashion.

Keep A-Goin'.

[Exchange.]
If you strike a thorn or rose,
Keep a-goin'!
If it hails or if it snows,
Keep a-goin'!
"Tah! no use to sit an' whine
When the fish ain't on your line,
Bait your hook an' keep on tryin'—
Keep a-goin'!"

When the weather kills your crops
Keep a-goin'!
When you tumble from the top,
Keep a-goin'!
S'pose you're out of every dime?
Gettin' broke ain't any crime,
Tell the world you're feelin' fine,
Keep a-goin'!"

When it looks like all is up,
Keep a-goin'!
Drain the sweetness from the cup,
Keep a-goin'!
See the willow droop the wing,
Hear the bell that sweetly ring,
When you feel like sighin', sing,
Keep a-goin'!"

Just a Knock.

[Philadelphia Press.]
Miss Gausp—Miss Chellus seemed awfully surprised when I told her you could cut the figure 8 on the ice.
Miss Grace—Did she reply?
Miss Gausp—Yes, she said it was hard to imagine you cutting a figure anywhere.

Model Young Man.

[Somerville Journal.]
Alice—Pa was talking about young Mr. Stowboy last night, and he said that he is thoroughly trustworthy and honest.
Kate—Yes, I think he is. He wouldn't even steal a kiss.

No Large Figures.

[Chicago Tribune.]
The agent of the building had agreed to put new wall paper on the rooms.
"What kind to you prefer?" he asked.
"Something with large figures?"
"Decidedly not," said the new tenant.
"They would always remind me of the rent I have to pay."

Our Father's Care.

[The Angelus.]
The ships glide in at the harbor's mouth,
And the ships sail out to sea,
And the wind that sweeps from the harbor south,
Is as sweet as sweet can be.
There's a world of toil and a world of pains,
There's a world of trouble and care,
But oh, in a world where our Father reigns,
There is gladness everywhere.

The earth is fair in the breezy morn,
And the tollers sow and reap,
And the fullness comes to the tasseled corn.
Whether we wake or sleep,
And far on the hills by feet untrod
There are blossoms that scent the air,
For oh, in this world of our Father,
God,
There is beauty everywhere.

The babe lies soft on the mother's breast,
And the tide of joy flows in;
He giveth, He taketh, He knoweth best.
The Lord to whose home we win,
And oh, when the soul is with trials tossed,
There is help in the lifted prayer,
For never a soul that loves is lost,
And our Father is everywhere.
The ships sail over the harbor bar,
Away and away to sea;
The ships sail in with the evening star
To the port where no tempests be.
The harvest waves on the summer hills,
And the bands go forth to reap,
And all is right, as our Father wills
Whether we wake or sleep.

THE MOTHER TONGUE.

[From the Chicago Record-Herald.]
Two direct opposite agencies are at work upon the English speech, one exerted upon its form, one upon its substance. The first is the movement to secure a system of spelling which shall more adequately represent the sound of words, the second is a tendency to adapt the sound of the word to the spelling and to reduce idiomatic expressions to the dead level of logic.

The spelling reform movement responds to an almost universal feeling that the spelling of English is needlessly cumbersome, that it makes the way of the child and the foreigner too hard, and that it causes a waste of time. Yet the feeling is held back from any great effectiveness by the coexistent conservatism of the educated mind. The power of youthful memories is such that the sight of a word spelled differently from the way one has been accustomed from childhood is a distinct shock. The movement is extensive but not strong. Indeed, it seems now to be on the decline, practically, however many theoretical adherents it may have gained. The British reading public have not taken kindly to it, and the better American houses have dropped many of the reformed spellings which have for years distinguished American usage. There is a strong realization of the unity of the reading world.

On the other hand, the pronunciation of English words in America is drifting farther from the traditional standard. The large number of immigrants from European countries is partly responsible for this, but the ultimate responsibility rests upon the schools. If a large number of teachers come from homes where English correctly spoken is not the home language, and if their vocabulary has been gained largely from reading, without any consciousness of the pitfalls that lurk for them when they try to transmit the visible sign into the audible word, it is also true that the inheritors of English speech too often distrust the authority of their own knowledge, when challenged. Tennyson speaks of this strange abdication of memory at the moment when it should assert its sovereignty:

As when we dwell upon a word we know,
Repeating, till the word we know so well
Becomes a wonder, and we know not why—

So the child that has always pronounced "forehead" correctly till she learns to spell, in awe of the spelling painfully accustoms herself to say "fore head." The tyranny of print makes the child severely formal with such words as "boatswain" and "forecastle." There is an awkward hiatus in such a combination as "not at all," as the slaves of formalism pronounce it, none in the natural utterance of the words.

The same mistaken zeal corrupts the sound of many phrases. Instead of improving, many phrases. The descendant of English speaking people says unconsciously "Hadn't you better?" until unwholesome brooding over the phrase, added by suggestions from a half-bred teacher, substitutes the artificial "Would you not better?" Too many students of the language go on the principle that whatever is wrong. Too many of them teach others so. The language loses its spontaneous grace and becomes a lifeless thing. Until spelling becomes phonetic, and that day seems far off, spelling must not rule pronunciation. The phrases which naturally rise to the lips of those of English blood are not to be too rigidly controlled by those ignorant of the origin and history of the spoken language. Etymology has no standing in court against usage. If English is not to be as dead as Julius Caesar and his Latin tongue, it must retain a mother and child, not a thing of ink and paper only.

POEMS THAT LIVE

She Walks in Beauty.

[George Gordon, Lord Byron.]
She walks in beauty, like the night
Of cloudless climes and starry skies;
And all that's best of dark and bright
Meet in her aspect and her eyes:
Thus mellow'd to that sweet light
Which heaven to gaudy day denies.
One shade the more, one ray the less,
Had half impaired the nameless grace
Which waves in every raven tress,
Or softly lightens o'er her face;
Where thoughts serenely sweet express
How pure, how dear, their dwelling-place.

And on that cheek, and o'er that brow,
So calm, so sweet, so full of bliss,
The smiles that win, the tints that glow,
But tell of days in goodness spent,
A mind at peace with all below,
A heart whose love is innocent!

The Original Standpatter.

[New York Commercial.]
It is claimed that the Irish party is the only one that could really ever stand pat.

Had Been in Paris Before.

[The Sketch.]
First Lady—And is this the first time you've been in Paris?
Second Lady—Oh, dear no! I'm quite a Parisite!

When Peace Shall Reign.

[Puck.]
"But sleeping on your arms night after night is not a great hardship!"
The conspirator saluted respectfully.
"Oh, no, sir," said he. "Our new musket, you see, is a combined musket and dagger. The danger of the thing shutting up and smothering one, but the life of a soldier being in his hands, he is submitting to die for one's country."
"You are a brave fellow!"
"Thank you, sir."

Explained.

[Milwaukee Sentinel.]
"Say, paw."
"Well, son?"
"What is a freethinker?"
"A freethinker, son, is a person who thinks freely and says what he 'thinks.'"
"Are you a freethinker, paw?"
"No, son, but your mother is."

J. H. CHAPMAN & CO

Coats in Spring Styles

SHOWN NOW

Very smart, indeed, are the new Coats—in short jacket lengths and longer. Plenty heavy enough for a good share of the days now. Just right weight for the warmer days, and entirely new in effect. Prices range from..... **\$5.00 to \$15**

The Pony Coat—This swagger little coat is going to be very popular, made of covert and broadcloth in black and two shades of fawn. Early numbers are selling at..... **\$8.50, \$10 and \$12.50**

Eton Suits.

Made of broadcloth and Panama, in black, russet, chestnut brown and navy. Queen's gray and light gray worsteds, collarless, trimmed around neck and down front of coat with contrasting braid, some have vestee, high girdle, all the new effects in sleeves. Prices from \$10.00 to \$25.00

Shirtwaist Suits.

Our own make of New Spring Shirtwaist Dresses, best of materials and workmanship, perfect fitting; many of the skirts are made with the new circular side, the waists are trimmed in tailor-made style with braid, light and dark colors. Prices ranging from \$7.50 to..... **\$13.00**

Raincoats.

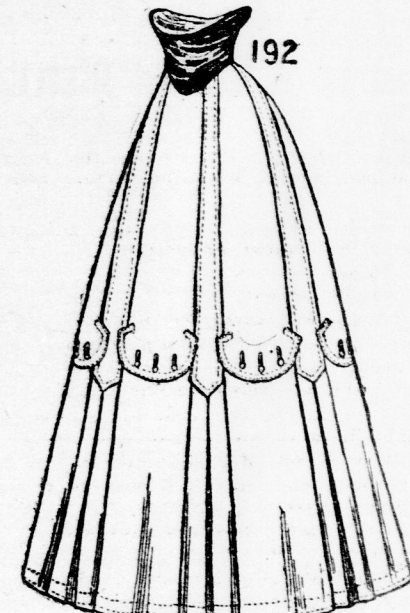
The Raincoat returns with the advent of mild weather. Swagger styles in three-quarter and full length garments, pleated back, made in several new effects, embodying all the very latest ideas in sleeves and trimmings. Some are trimmed with velvet. Prices \$5.00 to..... **\$12.50**

PRINCESS SKIRTS

You have only to glance through a fashion book to realize that the Princess effect is a fixed fashion for this season. The separate Princess Skirt is having its first showing. We have a particularly becoming model in Queen's gray worsted tweed, tailor-made, perfect fitting. Ask to see it.

New Walking Skirts—Many of them having the new circular side, others are pleated and finished with stitched straps and buttons. All the new materials..... **\$2.50 to \$12**

Special Value Ladies' Pleated Skirt—the approved skirt style, stitched at edge of pleat, wide flare around bottom. Made of melange mohair, black, navy and brown. Extra value..... **\$5.00**



J. H. Chapman & Co., 126, 128, 128½ Dundas St.

THE CAUSES OF REVOLT IN RUSSIA

By Count Leo Tolstoy

The distortion of the teaching of Jesus with the non-acceptance of the commandment of non-resistance has brought Christian nations to mutual enmity and to consequent calamities, as well as to continually increasing slavery, and people of the Christian world are beginning to feel the weight of this slavery. This is the fundamental cause of the approaching revolution.

The particular and temporary causes owing to which this revolution is beginning at this very time consist, firstly, in the insanity of growing militarism of the peoples of the Christian world, as it stands revealed in the Japanese war, and, secondly, in the increasing state of calamity and dissatisfaction of the working people proceeding from their being deprived of their legitimate and natural right to use the land.

These two causes are common to all Christian nations, but owing to special historical conditions of the life of the Russian nation they are felt by it more acutely than by other nations, and at this particular time, the misery of its position flowing from obedience to the Government has become especially evident to the Russian people, not, I think, only through the dreadful, insane war into which the Government drew them, but also because the attitude of the Russian people to the ruling powers has always been different from that of European nations.

The Russian people have always regarded power not as a good thing toward which it is natural for every man to strive, as the majority of European nations regard power (and as, unfortunately, some corrupt people of the Russian nation are already regarding it), but it has always looked upon power as an evil which man should avoid. The majority of the Russian nation have, therefore, always preferred to bear all kinds of physical misery proceeding from violence rather than accept the spiritual responsibility of participating in it. So that the Russian people in its majority has submitted to power and is submitting to it, not because they cannot overthrow it, as the revolutionists wish to teach them to do and not because they cannot attain such participation as the Liberals wish to teach them, but because in their majority the Russian people have always preferred and do prefer submission to violence rather than strife with it or participation in it.

This is how a despotic government

was established and has maintained itself in Russia, that is, the simple violence of the strong and pugnacious over the weak and those not desirous of struggling.

The legend of the call of the Varangians obviously composed after the Varangians had already conquered the Slavonians, fully expresses the relation of the Russian people towards power, even before Christianity. "We ourselves do not wish to participate in the sins of power. If you do not regard it as a sin, come and govern us." By this same attitude towards power can be explained the submission of the Russian people to the most cruel and insane autocrats often not Russian, from Ivan IV. down to Nicholas II.

Thus, in olden times did the Russian people regard power and their relation toward it. Even now the majority look upon it in the same way. It is true that, as in other states, the same desire by which Christian people have been unconsciously compelled not only to submit, but to obey in deeds, contrary to Christianity, have been perverted also in relation to the Russian people. But these deceptions reached only the upper, corrupt layers of the people, whereas the majority have retained that view of power by which man regards it as better to bear suffering than to participate in violence.

The cause of such an attitude of the Russian people toward power consists, I think, in this: "That in the Russian nation has been preserved true Christianity as a teaching of brotherhood, equality and humanity and love, the Christianity which sees a radical difference between submitting to violence and obeying it. A true Christian may submit, he even cannot but submit without strife, to all violence, but he cannot obey it, i. e., recognize its lawfulness. However much governments in general and the Russian Government in particular, have striven and are striving to replace this truly Christian attitude toward power by the orthodox "Christian" teaching, the Christian spirit and the distinction between "submission" to power and "obedience" continues to live in the great majority of the Russian working people.

The incompatibility between governmental coercion and Christianity has never ceased to be felt by the majority of the Russian people, and this contradiction has been especially keenly and distinctly felt by the more sensitive Christians who did not embrace the distorted teaching of orthodoxy, by the so-called sectarians. These Christians of various denominations did not recognize the lawfulness of governmental power.

From fear the majority submitted to government demands which they regarded as unlawful, while some of the minority dreamt of the demands by various devices, or else fled from them. When, with the introduction of universal conscription, state coercion threw, as it were, a challenge to all true Christians, demanding from every man readiness to kill, many orthodox Russian people began to understand the incompatibility of Christianity with power. At the same time non-orthodox Christians of the most various denominations began

categorically to refuse to become soldiers. And, although there were not many such refusals (hardly one in a thousand conscripts), still their significance was great, since these refusals opened the eyes no longer of sectarians only, but of all Russian people to the un-Christian demands of the government, and an enormous majority of the people who previously had not thought about the contradiction between the divine and human law saw this contradiction, and among the majority of the Russian people there began the invisible, persistent, invaluable work of the liberations of consciousness.

Such was the position of the Russian nation when the utterly unjustifiable Japanese war broke out. It is this war, coupled with the development of reading and writing, with the universal dissatisfaction, and, above all, with the necessity of calling out for the first time hundreds of thousands of middle-aged men dispersed all over Russia, and now torn from their families and rational labor for a glaringly insane and cruel purpose, which transformed the invisible and persistent inner development into clear consciousness of the unlawfulness and sinfulness of the Government.

This consciousness has expressed itself and is now expressing itself in the most varied and momentous events: in the refusal of reservists to enter the army, in the desertions from the army, in refusals to shoot and fight, especially in refusals to shoot at one's comrades during the suppression of revolts, and, above all, in the continually increasing number of refusals to take the oath and enter the military service. For the Russian people of our time, for the great majority of them, there has arisen in all the great significance the question as to whether it is right before God—before one's conscience—to obey the Government which demands what is contrary to Christian law.

In this question, arisen among the Russian nation, consists one of the causes of the great revolution which is approaching and perhaps already has begun.

Your Throat.
Gargles can't go back far enough, sprays don't reach deep enough; but the air you breathe touches every part. Then why not put some healing medicine in the air and let them go along together? That is what Vapo-Cresoline is for. It puts the healing medicine right on the places that most need it. You now see why it so quickly cures sore throat, bronchitis, hoarseness, whooping-cough and asthma.

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