

# REFLECTIONS

By THE EDITOR

## Sunday Ice Cream.

ONTARIO is having a rather serious time deciding whether or not ice cream and soft drinks may be sold legally on Sunday. The law is not clear and the judicial decisions are contradictory. In the small town and village where the population is not dense, where nature's breezes have a chance to cool the fevered brow, and where cool drinking water fairly free of bacteria may be obtained, there is no need to buy ice cream and soft drinks. In the larger cities, however, it is different. The wealthy resident with his capacious pocket-book and his equally capacious refrigerator stocks up on Saturday with ice cream, bottled water, and other cooling refreshments. The poorer citizen without either cellar or large refrigerator and without much credit with the ice company must buy his cooling drinks on Sunday or go without. And why should the children of the wealthy be surfeited with those things which make 95 in the shade bearable, while the children of the working-man go about with parched lips and an unslaked thirst?

On the evening of Sunday, the 2nd inst., the writer visited the lake-shore restaurants in the west end of the Toronto, and found them crowded to the doors with the sons and daughters of the city to whom ice cream and cool drinks are a necessity. Mothers were feeding the cooling food to babes that were suffering keenly from the excessive heat, and fathers were almost fighting with each other to get ice cream for heat-fagged youngsters in short trousers and skirts. No advocate of a quiet, uncommercial holy-day, no bigoted member of the Lord's Day Alliance, could have viewed that scene on that sultry Sunday evening without feeling that after all the interests of humanity are not lower than the interests of religion.

The question of Sunday street-cars in large cities has been decided after a strenuous battle. The same spirit of necessary liberty will eventually permit the selling of those forms of food and drink which have become a necessity to those who live in crowded districts in cities where Sunday street-cars are one of the safe-guards of the public health.

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## The Noisy Motor-Boat.

ONE hesitates to suggest that any legislature shall enact another law. There are so many laws now and so few that are enforced. But there must be a law to prevent the noisy motor-boat from driving tourist traffic from the lakes and rivers. A "muffler" is not expensive, and every motor-boat should have its proper equipment of this character. Most of them have, but there are a few ear-splitters which may be eliminated only by legislation. Their owners are not gentlemen.

Speaking of motor-boats, the town of Smith's Falls gets the banner for having the greatest number of motor-boats, as compared with its population. The figures are approximately 125 boats to 7,000 people. The writer would be pleased to hear from any town which boasts a higher percentage. Smith's Falls is situated on the Rideau, 55 miles by water from Ottawa, and 126 miles from Kingston. The wealthier citizens, of the town which Frost & Wood have made famous, have summer cottages up and down the canal, and to reach these quickly, regularly and conveniently, they use the motor-boat. And some of these boats are more offensive than the steam calliope in a circus procession.

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## Canadian Oarsmen.

ALL honour to the oarsmen who are maintaining Canada's reputation on British and foreign waters. Butler, of the Toronto Argonauts, and the eight-oared crew of the same club successfully led all competitors on the Schuylkill River at Philadelphia, on July 4th, while the Ottawa eight won a great victory by defeating the Belgians on the Henley course in England during the same week. These are better indications of the measure of Canada's brawn and muscle than prowess in the kid-gloved ring or even on the base-ball field. The country which bred Hanlon, Gaudaur, Durnan, Scholes and O'Neill, is a country of lakes and rivers and a people who are fond of out-door life. These victories on foreign waters stimulate the young men at home in the practice of a sport which

is clean, wholesome and physique-making in the best sense of these terms.

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## Milking the Militia Department.

SIR FREDERICK BORDEN is spoken of as a possible High Commissioner, and it is likely Sir Frederick would accept the position with great alacrity. Directing the Canadian army is no sinecure. There is probably more influence, pull, patronage and wastage in the Militia Department than in any other department of government. In the permanent force, almost every officer spends his time making political friends and getting a raise in rank and pay. Many of them are "dubs," whose chief recommendations are a good figure and an ability to behave beautifully at a five o'clock tea party. In the voluntary militia, every officer who succeeds in getting more than cold, hard justice, must use political or social pull.

Personally, I don't blame Sir Frederick for this state of affairs. The situation was worse under his predecessors, and it is not likely to improve much under his successor. It is the system which is wrong. It costs five to ten times as much to train a soldier in Canada as it does in Germany, France or Switzerland. It costs twice as much in Canada as it should. Simple the explanation—all Canadian military patriotism is measured in dollars and cents. In Switzerland a man does his annual ten or twelve days because he is a citizen and owes a citizen's duty. In Canada, most of us serve in the militia for the money there is in it and for the social standing it gives us. I have met a few real patriots in the service, but more calculating snobs.

The whole cry now is for more pay for men and horses. This is wrong. What is wanted is less pay, less graft, and more patriotism.

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## A Question of Military Horses.

THE question of men for service has been dealt with in this page on several occasions. The question of horses is raised by the *Canadian Farm*, which states that there were not enough horses to equip the cavalry in the June camps. It states further: "At all the camps all the units were up to strength in men, but short in horses." This is quite the opposite of what has appeared in the daily newspapers. They have been full of complaints that it was impossible to get men, because the pay was so low.

It is all part of the game to bleed the Militia Department, which has always been so easy that everybody considers it legitimate sport to take its money. A short time ago men got fifty cents a day, and their officers claimed that these patriots who spend twelve days of their annual outing in camp should get a dollar a day. The militia authorities complied, but made the extra 50 cents dependent upon efficiency in shooting. But these poor fellows couldn't shoot and they could get the extra 50 cents only by "cooking" the records. This was done in both country and city regiments. Now there is a cry to make the minimum pay \$1.00, with 50 cents extra for long service and efficiency. Then there will be a cry for \$1.50 minimum and 50 cents efficiency, and so on *ad infinitum*.

The *Canadian Farm* wants remount depots established and suggests higher pay for horses. Of course! "Spend more money" is the general suggestion. The true solution is to spend less and make the service purely voluntary. Then and then only will this country know where it stands in a military sense. Pay for uniforms, pay for ammunition, pay for horses if they are worth it, but do not pay one cent for the service of men and officers. The man who is not prepared to spend twelve days a year for three years in the service of his country isn't worth training.

Another suggestion—why not adopt Lloyd George's principle, and train every man at his employer's expense?

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## Appealing to Racial Prejudice.

MR. ARTHUR HAWKES, an English journalist with international experience, has settled down in Canada and become a leading citizen. He is at present secretary, or something of that kind, of an Anti-Reciprocity or Canadian National League. That is a matter of business. He is also publishing a readable weekly newspaper en-

titled "British News of Canada." That also is a matter of business. Now, in that paper he is pursuing a campaign of advising Britishers to buy from Britishers, which really means Englishmen to buy of Englishmen. That is a matter of public policy and open to criticism.

No doubt Mr. Hawkes' intentions are excellent. He is a man of keen enthusiasm and multiple activities. But apparently he is not so far-sighted in this matter, as he has been in others. He is trying to arouse the "British-born" and to unite them into societies for self-protection and self-glorification. Occasionally he relaxes sufficiently to admit that there may be "Canadian-British." But it is to the "British-born" to whom Mr. Hawkes looks to save Canada.

Also, the advertisements in his paper carry out this idea. Mr. Sheridan makes clothes at 59 Queen East, Toronto, and is a "Member of L. O. L. 140." Ben. H. Brown and his brother, Frank, are printers and past-presidents, Lodge Surrey, S. O. E." The proprietor of the Oriental Cafe is a member of a Cheltenham "S. O. E. B. S." The S. O. E. is apparently an association which helps its own, which encourages its members to do business with one another. And yet Mr. Hawkes would condemn Mr. Bourassa's special appeal to the racial pride of his fellow French-Canadians! The Canadian-born, the British-Canadian-born, the Canadian British-born and the British-born may combine if they will, but if they do they must not venture to criticize the French-Canadian-born nor the American-born if they combine. Then when we have all so combined, the nation will fall to pieces.

Some day we will all be Canadians and will buy of one another. There will be neither Jew nor Gentile, British-born nor French-Canadian, American-born nor Doukhobor. There will be Canadians only and we shall all be free and equal, and shall treat all other citizens as freemen and equals. The day may be far distant, but we should all work towards this national deal.

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## Another Forward Movement.

WHILE most of us are enjoying summer holidays, light novels, and a general waste of golden moments, another small body of men are planning hard a "Forward Movement," which is intended to bring the men and the religions of the North American Continent into closer contact. In the hottest part of the Continent, the business part of New York City, the officers of "the Committee of Ninety-Seven," are working out the details of a programme which will cover the period from September 24th, 1911, to April 28th, 1912. The greatest religious drag-net ever woven by men will be thrown out on that "Rally Day," in September, and for seven months its folds will search every well populated district in the United States and Canada. Not a man or boy in these countries but must feel the disturbance which this committee is to create. The campaign will wind up with a series of Eight Day Campaigns in every city, so arranged that many of them will be simultaneous and all will be of the same character.

For ingenious planning and possibility of excitement, this "Men and Religious Forward Movement" has the Laymen's Missionary Movement and the whirlwind Y. M. C. A. campaigns easily beaten. It has the advantage over these in that its first object is not to collect money, while having all the value of a special appeal to the highest qualities in the modern man or boy of Protestant or non-religious leaning. It creates no new organization but works through all existing religious and semi-religious organizations. The Baptist Brotherhood, the Brotherhood of St. Andrew, the Y. M. C. A., the Methodist Brotherhood, the Presbyterian Brotherhood, and all similar organizations are joining in the task of handling the big drag-net. Every Protestant minister, wherever he may be found, and to whatever faith he may belong, will be one of the huge army which will campaign for nearly eight months under the direction of ninety-seven trained generals. Every man who feels that he has any talent for religious or social service will be in the ranks. And whatever victory there is, will result only in strengthening all permanent organizations which are grouped around and within the Protestant Churches of the continent.

There will be no doctrinal teaching—only asking for belief in the Scriptures and in the possibility of the uplift of mankind. Not who you are, or what you are, or what you believe, providing you are anxious to aid yourself and your fellow-men. If success perches on the banners of "The Committee of Ninety-Seven," there can be only one logical result—an ultimate union of all Protestant churches and the formation of the greatest religious body that the world has ever seen.