

# TRUTH.

OLD SERIES.—21st YEAR.

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## WHAT TRUTH SAYS

It is with great pleasure that TRUTH introduces again to its readers that most entertaining story-teller, Frank Barret whose "Smuggler's Secret" attracted so much attention when running through these columns a couple of months ago. The wonderful story of the twelve year encased Psyche, her strange deliverance and sad end, constituted one of the most popular tales TRUTH has ever published. Another, "Between Life and Death," the initial chapters of which appear in this issue, is by the same pen. It gives promise of being a story of thrilling interest. Let the friends of TRUTH mention the fact to those who do not take the paper.

And still another old-time friend returns to greet TRUTH's readers once again. Mrs. Annie L. Jack, formerly a regular contributor, whose offerings ceased to appear because of her inability to meet the many demands for her work, chats pleasantly in "The Sitting Room Window," found in another column. Mrs. Jack has already won enviable distinction as a writer, her articles being eagerly welcomed by several of the foremost magazines of the American continent. TRUTH is happy to state that it has made arrangements with this gifted lady to furnish regular contributions for its pages. And thus it adds another to its already large and varied attractions which must soon make it indispensable to every well-provided Canadian home.

A new turn is given to the social problem by Professor Simon Newcomb in the May number of the *North American Review*. While agreeing with the majority of those who have written upon the subject, that the condition of the laboring classes is not satisfactory, and that some amelioration of their lot is desirable, Prof. Newcomb contends that advocates of reform generally misapprehend the real situation and fail to discover the true source of the trouble. He insists upon a change of watchword or motto, that instead of "equal distribution" the true benefactor must inscribe on his banner "greater or more abundant production." There is, says he, the fallacy current that there is plenty and to spare of food, raiment, drink, and shelter, for all the poor and rich of the land, that the only difficulty is, the former cannot get their share because they have not money enough to buy it. Superficially," he continues, "this is a very natural view, because it accords with our experience from childhood. Every one knows that he who has the money may get almost anything he wants. What conclusion more natural than that if everybody had money everybody could buy? To obtain that there would be scarcity even if every one had the money to buy, because there is not enough to go round, requires a course of thought which, though easy, is entered upon by few. To test the matter let us take some necessary of life with which the masses are insuffi-

ciently supplied, say clothing. If during the last fifty years, more clothing has been made than is necessary for the comfort of all, and if during all that time a large body of the people have been insufficiently clad, then one of two things is inevitable; either there has been a constant accumulation of unsold clothing, or a great many men have bought and worn more than their share. But every one knows that in no clothing house is there any greater accumulation than is necessary to enable customers to find what suits them. Then who wears more than his share? The rich man? No; he only wears one suit at a time. True he buys at first hand much more than his share; but he only begins to wear it. After the first gloss is off it passes through the hands of his servant, employee, or the second hand dealer, to a wearer lower in the social scale, and continues on its course until it is worn out. If, after all the clothing made gets worn out, one tenth of the people are in rags, and another tenth insufficiently clad, what follows? Evidently, there is not clothing enough to go round comfortably. And what is true of this is true of all the commodities which the poor cannot get. If all that exists were divided among the masses to-day, the want would be greater than ever in a few months." This argument is valid and must be recognized by the social reformer before the problem confronting him is fully and finally solved.

Granting the correctness of the foregoing statement of the case it follows that the reform movement in order to be sufficiently comprehensive, must among other things aim at increasing the production. To promote this end Prof. Newcomb recommends utilizing prison labor, teaching useful trades to a larger number of the unemployed youths of our cities, and discouraging the eight hour system which means a 20 per cent. reduction of the present production. This may be well enough as far as it goes, but it does not go far enough. It takes no account of whole armies of non-producers who live upon the exertions of others. Some method must be devised by which these non-producers can be so disposed as to be contributing towards supplying the real wants of society. How the change is to be brought about, and the labor-producing power of society be directed into profitable channels is a question that is surrounded with many difficulties. It is certain that the change cannot be easily effected. It will never be accomplished by any policy which tends to create a class feeling, to alienate the different sections of the community. Instead of separating they must be brought nearer, instead of the feeling of "I am of better blood than you," the conclusion must become universal of the common brotherhood of the race, and the equality of all men in the sight of their Creator.

"Gone but not forgotten" will be said of the late Mrs. Nicholls, Peterborough, even after the present generation shall all have paid the debt of nature. It is not given to many to possess so much wealth as this noble woman held in her right, nor is it often that wealth is so wisely disposed of. Her will shows that she was at once a large-

hearted and public spirited lady, fully insympathy with the cause which "makes for righteousness." Of total donations of over \$1,000,000 she bequeathed for religious, charitable and public purposes more than three fourths of this enormous sum. Following are a few of the most important bequests: "The aged and infirm ministers' fund (Presbyterian) gets \$20,000; widows and orphans', \$20,000; home missions, \$10,000; Northwest missions, \$10,000; foreign missions \$10,000; French missions, \$5,000; Queen's College, \$23,000; Knox College, \$20,000. Local institutions are treated as below:—Peterboro' Protestant Home, \$20,000; Young Men's Christian Association, \$20,000; Mechanics' Institute, \$10,000; St. Andrew's Church, \$15,000; St. Paul's Church, \$5,000; Nicholls Hospital, \$40,000; to each Protestant Sunday School in town, \$500—say nine, \$4,500; Collegiate Institute, to found scholarships, \$2,000; for public parks, \$60,000." Though nothing is mentioned in the brief statement concerning her will as to her practice while living, it may be presumed that her hand was not closed to worthy objects until death forced it open. As a rule, such persons do not make large bequests to religious and charitable objects. Large-heartedness is not a sudden expansion but a gradual growth. May the ashes of this noble Christian lady rest in peace, and may her imitators be an ever increasing army.

The people of York township have grown weary of having their property made the dumping ground of their big county town. At least they have given notice to the City Board of Health that the practice must cease, and that no night soil or refuse shall be placed within the bounds of the township. It is not certain whether our country cousins have been moved by selfish or benevolent considerations, whether to save themselves from incivility or to save the lives of the citizens of Toronto. However this may be, the citizens will have reason to thank them for the step they have taken, if as a consequence a more satisfactory method of disposing of the night soil and garbage of the city shall be found. Probably the long-talked of crematory will now cease to be a thing of the imagination and become a reality. Why it should have continued a thing intangible and invisible until this late date is a question that perplexes many, especially since it is known that the erection of one was decided upon long ago and a committee of the Board of Health was appointed nearly a year since to select a site. If a nail is driven into a tree at only light intervals it will prove our greatest enemy.

Though it is generally claimed that the temperance movement has not made much progress in England is on the Atlantic, the present year has seen a public purpose for which the Government has undertaken them equal to any other. It is a noble and a head in the world. Her character is

the sale of food shall be an indispensable adjunct of the sale of liquor, and the delegation of exclusive authority over licensing to local authorities. The bill if carried, will wipe out the most numerous and objectionable class of licensed houses, viz., the beer shops, which with the publican's or spirit retailer's license, and the wine license, taken out by the keeper of a hotel or eating house, constitute at present the three important classes of licenses for the sale of liquor to be found on the premises. To the license commissioners, chosen from the county council, is given absolute and final power as to the suppression of licenses and the selection of licensees, as well as power to regulate the hours of opening and closing, and the structure of licensed houses.

A feature of the bill which is unique so far as temperance legislation on this continent is concerned is the provision for compensating the present holders of licenses, who through the operation of the proposed law would fail to get their licenses renewed. This provision has aroused the prohibitionists who are strongly opposing it and who argue in England as here, that license holders having been engaged in an iniquitous and unwholesome calling have no claim to be indemnified for the loss of their business. The opposite view, however, widely prevails that their business having been authorized by law, satisfies the definition of legitimacy; and that every lawful trader, suppressed not as a criminal but for the general advantage, is entitled to compensation. The *Spectator* voices the feeling of a large body of the people when it says, that to continue a right of selling drink in the case of one man and then shut up his rival without indemnification would be sheer robbery. But while the beer houses which are the poor man's club will be ruthlessly assailed by the provisions of the bill the rich men's clubs do not entirely escape. Upon clubs in General Lord Randolph proposes to levy so heavy a tax that some of the larger London establishments will have to pay as much as \$10,000 a year apiece. This fact will take the edge off an objection which might otherwise destroy the prospects of the bill.

Another feature of the bill is, that it provides that the power of the license holder to sell liquor may be taken away from him if he is found to be engaged in any other business. This is a very wise provision, and it is to be hoped that it will be fully carried out. It is a noble and a head in the world. Her character is