

The Weekly Ontario

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THURSDAY, OCTOBER 15, 1914.

LOYAL INDIA.

India's magnificent response to the Empire's call has excited not only the admiration but astonishment of the world. The enthusiasm which the call to the fighting races and tribes has aroused among all classes and sections of the people has had no parallel in the history of Britain's great eastern Empire. The columns of the newspapers of India bear eloquent testimony to India's enthusiasm and its burning desire to demonstrate its loyalty and to bear its share of Britain's burden of battle, in the European theatre of conflict.

Perhaps the most notable among the many press comments is that of the Bengalee, Calcutta, which is edited by Babu Surendranath Banerjea, who was dismissed from the British service, and who, ever since that event, has been one of the leaders of agitation against British administration in India, and one of the strongest critics of British Indian administration.

Mr. Banerjea, who was one of the Indian delegates to the great Imperial Press Conference held in London in 1909, is one of the outstanding leaders of the native press of India, and his whole-hearted support of the British cause at this time is perhaps as splendid and as significant a vindication of the justice of British rule in India as could be desired. This is what he says:

"Of the state of preparedness or the efficiency of the Army we are not in a position to speak with anything like authority, though we are confident that the Commander-in-Chief will be able to give a splendid account of the great army he commands. But of the attitude of the people we can speak with greater confidence, and we desire to say that behind the serried ranks of one of the finest armies in the world there are multitudinous peoples of India, ready to co-operate with the Government in the defence of the Empire, which, for them, means, in its ultimate evolution, the complete recognition of their rights as citizens of the finest State in the world. We may have our differences with the Government, but in the presence of a common enemy, Germany or another, we sink our differences and offer all that we possess in the defence of the great Empire with which the future prosperity and advancement of our people are bound up. The Indian people desire to demonstrate their devotion practically."

The enthusiastic manner in which the Rajas, of whom there are close upon 700, ruling a territory which exceeds 700,000 square miles in area and is peopled by over 70,000,000 inhabitants, and who, among them, maintain an army and armed police whose strength in peace times is about 200,000, officers and men, which can be easily raised to many times that figure, can be seen from the following telegram sent by the Nawab of Sachin to the governor of Bombay and published throughout the Indian press:

"Earnestly request your Excellency to make use of my services either attached Staff of General Office or to regiment. Am confident that I shall not be disappointed. Please inform where should join duties. Am prepared to start on receipt of orders. All my State greatly concerned to hear war news. Assure your Excellency of our loyalty and support, and pray for success of British arms."

The Nawab of Palanpur regrets that age prevents him from fighting, but adds:

"My son and heir, not only as belonging to a house ever loyal to the paramount power, but also as a Lieutenant in His Majesty's Indian Army, is ready at a moment's call for active service, and so is my second son."

The reason why India is standing so solidly by Britain is clearly set forth in a letter from Ram Rai in The Times of India (Bombay), a portion of which we quote:

"Indian interests are so closely connected with British interests that there should be unanimous support on the part of India to help Britain. Imperial interests are so vital to India that at this moment controversy in this country must end and co-operation must begin.

"Mere professions of loyalty are futile. Ac-

tion is needed. . . We should forget our home quarrels and hush our complaints. Every government has its faults, and every people have their complaints, but where the common cause is at stake the government and the people must unite. Where Imperial interests are concerned individual interests must be pushed aside. That is true nationalism. That is the true spirit of a nation. If Indians claim to be a united people, it is time now to prove it by unanimously pledging support, both of men and money. . . In Britain's safety lies our own safety."

India has furnished a staggering surprise to the Kaiser and his war lords, just as it has furnished to the world a splendid illustration of the solidarity and greatness of the British Empire.

ONE INDUSTRY THAT SHOULD BE ROOTED OUT.

In these times when dislocation of business is so general and the commerce of the world has been partially paralyzed by the great European war, it comes as a jolt to hear that in the big Krupp works in Germany forty-six thousand men are working day and night. It almost seems as if it was for this mammoth industry, of which the war lord is a large shareholder, that the conflagration was started. Whether it was or not, though, it is to be hoped that when Germany is invaded by the Allies their first duty will be to utterly destroy the gigantic gun factory at Essen. It is near the French border, and is not far from the line of march. The destruction of this monster which, there is great reason for believing, was instrumental to some extent in throwing all Europe into warfare, should pave the way for the elimination of all private or corporate manufacture of war-waging materials. Already the Krupps have made enough profit out of the war, and it is time that their destructive operations were checked. Had it not been for the fact that their master of the armament art egged the Kaiser on to see just what his home-made implements of destruction could do, the world be at rest to-day. The rooting out of this giant will remove what has become a deadly menace to world peace.

ONE NATION.

One of the most remarkable non-party recruiting meetings in the Old Country was the one held at Liverpool. The speakers were Mr. Winston Churchill, Mr. F. E. Smith, and Mr. T. P. O'Connor; on the platform were the president of the Liberal Federal Council (Sir W. time when the war is over. When the cry of the Liberator (Sir C. Petrie), the chairman of the Liverpool Working Mens' Conservative Association (Alderman Salvidge in the chair), and the secretary to the Dockers' Union (Mr. James Sexton). It does one good, says the Westminster Gazette, merely to put on record this remarkable platform—in Liverpool, too where the party cleavage in normal circumstances is wider than in almost any other city. Mr. Churchill made a characteristically vigorous speech, in which he asked not for cheers but for "a million men for the gallant army of Sir John French."

In Mr. F. E. Smith's speech we must note the following passage: We are one nation, and I care nothing for the ripple on the waters a week ago. We relegate it, if it ever should be raised again, to a time when the war is over. When the cry was raised in the House, "God save Ireland," Mr. Redmond shouted "God save England." It will take a great deal to make some of us forget that.

And this was greeted with cheers—in Liverpool! "We do not know," says the Gazette "whether the Kaiser amongst his many accomplishments smokes a pipe, but if he does we hope he will put in it what Mr. Smith says—'We are one nation!'"

What a fine example for Canada.

Get the apple habit.

Apple "sass" is good both for and with the goose or the gander.

The effect of the war upon transatlantic immigration is seen in the reduction of the number of arrivals at the port of New York to 22,000 last month, as compared with 108,504 in September a year ago.

The Westminster Gazette is indebted to Mr. Eugene Wason, M.P., for one of the best things yet said about the Kaiser and the Almighty. Mr. Wason has had a letter from an American friend, in which the writer quotes the following remark overheard: "Nobody seems to be on Germany's side except the Almighty, and we have only the Kaiser's word for that."

"This is not a war of men; it is a war of machines," cables a correspondent of the Lon-

don Daily Mail. "There is an appalling soullessness about it that is savagely inhuman. Men turn handles and death flies out in large bundles. That is what this battle has been. It is all really one battle on the Marne and the Aisne."

"No one can even conceive what the battle has been who has not seen the battlefield. Men could never kill one another by heaps and hecatombs. They would sicken at such wholesale slaughter. They would cry: 'We are soldiers, not butchers. A battlefield should not be an abattoir.'"

"Only machines ingeniously constructed to destroy men as locusts have to be destroyed when they sweep over fertile land, only automatic death dealers without heart, pity or remorse could carpet the earth with the dead in this frightful way."

Our work lies straight before us. Till this evil spirit is cast out there will be no peace or safety. We must have an end of the Prussian military system. There is not a more flagrant iniquity on the earth.

—British Weekly.

The magnificent dignity and grave placidity of the Prime Minister command universal admiration at this time, and they are especially admired by those who are working with him most closely. He has borne his tremendous weight of responsibility and anxiety with unruffled calmness, and has proved himself more than equal to every situation that has presented itself.

—British Weekly.

A subscriber criticises newspapers for printing sermons of any denomination. And it is true that a good many persons object to religious articles appearing in secular newspapers. When it is remembered, however, that a great many newspaper readers devote much time to church work and are interested in all matters pertaining to it, it is hardly fair to them to give no space at all to this phase of modern life. The average reader is catered to with the general news of the day, politics, sports, etc., and he ought to be willing to let the religious worker have a reasonable amount of space, because the newspaper is after all only a daily history of the world's progress, moral or religious. The newspaper publishers of the present time have generally accepted this view and go out after church news just the same as they do for other events of the day.

Here is an indication of how carefully Great Britain is husbanding her resources at the present time. Mr. Ed. Tickell has handed us a copy of The London Daily News. At the top of the front page alongside the name of the paper, appears this announcement:—

DON'T THROW AWAY

this newspaper when you have read it.

THE NATIONAL RELIEF FUND WANTS IT. Members of the Boys' Brigade, the London Diocesan Church Lads' Brigade or the Church Lads' Brigade (who have generously given their services), will call at your house at regular intervals. Every old newspaper you give them is a contribution to the National Relief Fund.

A summary of an interview with an American lawyer, who has visited Canada and had opportunities to witness the events of which he speaks, in speaking of Canada's preparation for the dispatch of the over-seas contingent this gentleman says:

"Patriotism more intense perhaps than its widely distributed provinces ever before have witnessed has gripped Canada with a strength that appears to know no bounds. . . To-day Canada presents a scene of martial activity as throbbing and as responsive almost as any of the nations directly involved in the conflict, and more so perhaps than the Colonial possessions of any of those nations. The interview proceeds to deal in a most appreciative manner with the enthusiasm of our people to enlist in the Empire's defence.

The following is an extract from a powerful sermon by Dr. Campbell Morgan, one of the leading ministers of London, Eng.—

"The one business of the British Empire," Dr. Morgan said, "is to put all its strength into proving that our loyalty to international obligation is more than that of sentiment. It is the work of the Christian Church to keep before the

nation very clearly the true issues at stake." The sacredness of humanity was the central subject of the sermon. Look at the present European situation. It is estimated that at least twenty million men are now under arms. No man is able to grasp the meaning of such a multitude. The supreme difficulty is that of realising that these twenty millions represent individual units. Each one is personal, lonely, complete, and yet related to the whole; as completely sacred within the consciousness of his personality as God is sacred within His own. These lonely men are seen massed as ammunition on the one hand and as bulwarks on the other. If the Bible revelation is to be trusted, the sign of the Cross is on every man that marches to death."

Next the preacher dwelt on the sacred right of the individual to live and to live fully. Every man has the right to serve his fellow man. The royal right of service is the supreme and most glorious right of Deity. Men in their relationships with each other have fellowship with God. Fellowship with God does not mean an ecstatic moment on the Mount it means the Via Dolorosa and the way of the Cross in the service of humanity.

THE NEW HUN.

The following sonnet appeared in The Toronto Star Weekly, and is by our well known Belleville composer, Mr. Joseph Nevin Doyle.

You speak of God, mad Kaiser, you should cower
In fear; for God took note what time you sent
Your shard and shell, with hell-inspired intent,
The glory of the ages to deflower.
Woe 'twas for Man, that dark, ecliptic hour
When you were born to be the instrument
That should destroy the sacred increment
Of patient Art, the world's divinest dower.
Alas, for all the trusting hands that wrought,
Through all the centuries, those songs in stone
Those wonder-works, those miracles of thought
Which nevermore the sons of men shall own!
You speak of God! The marvel is that He
Can patient be with such base infamy.

BRAVO!

Kitchener sat in his London den,
Silent and grim and grey,
Making his plans with an iron pen,
Just in Kitchener's way.
And he saw where the clouds rose dark and dun,
And all that it meant, he knew:
"We shall want every man who can shoulder a
gun
To carry this thing right through!"
Bravo, Kitchener! Say what you want,
No one shall say you nay!
And the world shall know, where our bugles
blow,
We've a man at the head—to-day!

Jellicoe rides on the grey North Seas
Watching the enemy's lines,
Where their Lord High Admirals skulk at ease
Inside of their hellish mines.
They have drunk too deep to the boasted fight,
They have vowed too mad a vow!
What do they think—on the watch—to-night?
What toast are they drinking now?
Bravo, Jellicoe! Call them again,
And whenever they take the call,
Show them the way, give them their "Day!"
And settle it once for all!

And French is facing the enemy's front
Stubbornly day by day,
Taking the odds and bearing the brunt,
Just in the Britisher's way.
And he hears the message, that makes him glad,
Ring through the smoke and flame:
"Fight on, Tommy! stick to them, lad!
Jack's at the same old game!"

Bravo, Tommy! Stand where you've stood,
And wether you win or fall,
Show them you fight as gentlemen should,
And die like gentlemen all!

So Kitchener plans in London Town,
French is standing at bay,
Jellicoe's ships ride up and down
Holding the seas' highway.
And you that loaf where theskies are blue
And play by a petticoat hem,
These are the men who are fighting for you
What are you doing for them?

Bravo, then, for the men who fight
To Hell with the men who play
It's a fight to the end for honor and friend;
It's a fight for our lives to-day!
Fred Weatherly in London Mail

SUNDAY SCHOOL.

Lesson III.—Fourth Quarter, For Oct. 18, 1914.

THE INTERNATIONAL SERIES.

Text of the Lesson, Mark xiv, 32-42. Memory Verses, 34-36—Golden Text, Matt. xxvi, 41—Commentary Prepared by Rev. D. M. Stearns.

Wholly forgetful of Himself and His approaching sufferings, in a way that we cannot understand, He comforted that little band with the incomparable words of John xiv, xv, xvi and prayed the prayer of John xvii, such a prayer as was never prayed on earth before or since. Then they sang a hymn and went out into the mount of Olives (verse 26). He went forth over the brook Cedron, because His son Israel had turned against Him and would not have Him (Ex. iv, 22 & lxxii, 11). We cannot but think of His father David going forth over the same brook because his son rebelled against him (II Sam. xv, 23), but as truly as David returned and reigned when the rebellion was over, so shall the Son of David return and reign when Israel's rebellion is over.

Having entered a garden in Gethsemane (John xvii, 1). He said to His disciples: "Sit ye here while I shall pray" and, leaving eight of them, He took Peter and James and John and went a little farther and began to be sorrowful and very heavy (verse 33; Matt. xxvi, 37). Putting the three records together as well as we can, it seems to have been like this: He was withdrawn from the three favored disciples about a stone's cast, saying to them, "My soul is exceeding sorrowful unto death. Tarry ye here and watch with me." Then He went forward a little and knelted down and fell on His face on the ground and prayed, saying, "O my Father, if it be possible let this cup pass from me; nevertheless, not my will, but Thine be done." And there appeared an angel unto Him from heaven, strengthening Him. And, being in an agony, He prayed more earnestly, and His sweat was as it were great drops of blood falling down to the ground. (Matt. xxvi, 37-39; Mark xiv, 33-36; Luke xxii, 41-44).

Then He came to the three and found them asleep and saith unto Peter: "Simon, sleepest thou? Couldst thou not watch with me one hour? Watch ye and pray lest ye enter into temptation. The spirit indeed is willing, but the flesh is weak." He went away the second time and prayed the same words, and reclined and found them asleep again, and they did not know what to answer Him.

He went away and prayed the third time, saying the same words. Then He came the third time to the three and said, "Sleep on now, and take your rest, it is enough, the hour is come; behold, the Son of Man is betrayed into the hands of sinners. Then He returned to the eight and found them also sleeping for sorrow, and said: "Why sleep ye? Rise and pray lest ye enter into temptation." This attempt at a conservative story of that awful night in the garden may not be quite correct in every detail, but it is helpful even to try to do it. Do it for yourself, and you will be blessed in doing it.

It is clear that He prayed three times, that He found them three times sleeping, that He sweat, as it were, drops of blood, that an angel strengthened Him, that after His agony He was able to rise up and go to meet His enemies.

What shall we say of the favored three who were also with Him at the raising of the ruler's daughter and on the mount of transfiguration and two of them honored to bring to Him the ass' colt and to prepare the Passover? What about their sleeping at His transfiguration (Luke ix, 32), as well as in the garden, and the fact that neither glory nor suffering can keep such mortals as we are awake? What about the boasting of Peter and then his not being able to watch one hour? Oh, the loneliness of it all on His side! "No man knoweth the Son save the Father." How can He continue to love such as we are and ever hope to make anything out of us? May His patience with us make us more patient with each other.

As to His own experience in the garden we may be quite certain that He was not shrinking from death on the cross, nor was He asking that the devil tried to kill Him as a babe in Bethlehem and by His own townsmen at Nazareth and possibly in the storm on the lake, but he could not, for the time had not come. My own conviction concerning His agony and bloody sweat in Gethsemane is that it was another attempt of the devil to kill Him before the time and thus prevent His great sacrifice for sin on Calvary. The key to it is found in Heb. v, 7, "He offered up prayers and supplications with strong crying and tears unto Him that was able to save Him from death and was heard." It is the record of His third weeping. He prayed to be saved from death, and He was heard and therefore saved from death, the death in the garden which seemed imminent. An angel came to Him and strengthened Him that He might go on to the cross and finish the great atonement for sin which He came to make. Yet He was willing to leave His work unfinished and die in the garden if His Father should so will it.

W.C.

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