

The Weekly Ontario

Thursday, March 12, 1914

"THE WEALTHIEST BOY IN THE WORLD"

A dispatch from Providence, Rhode Island, February 21, said: "The wealthiest boy in the world, John Nicholas Brown, entered his fifteenth year today." The dispatch then goes on to describe this "wealthiest boy in the world" as follows:

"As an infant he was known as the 'Ten-Million-Dollar-Baby.' To-day his fortune is variously estimated at from \$25,000,000 to \$50,000,000. Seven years hence, when he attains his legal majority, he will come into possession of more millions than are now held in trust and will then be numbered among the richest men in America.

"Young Brown has spent practically the whole of his fourteen years in Newport with the exception of occasional visits to Europe. His home is Harbour Court, on Halidon Hill a large old-fashioned place that makes but a modest showing in comparison with the great mansions by which it is surrounded on all sides. Here the 'rich-st boy' has grown up under the watchful eye of his mother, Mrs. John Nicholas Brown, whose life bugaboo has been the fear that her son might be kidnapped and held for ransom. The boy has never been allowed to go out alone. As an infant he was accompanied everywhere by a nurse and a private detective. Since he has grown older he has been allowed a little more freedom, but even now he is seldom seen without a 'companion' whose broad shoulders and muscular frame afford outward evidence that the owner is well qualified to teach his young charge the manly art of self-defense.

Measured by the modern standard of wealth this unfortunate boy may be the "wealthiest boy in the world," but measured by all that makes life worth while living this same boy is about the poorest boy in the world. What does he know of the joys of childhood? What of his fellow children? What has money brought him but isolation from his kind the deprivation of all the sweet liberties of childhood? In what way is his condition any better than a criminal constantly under the eyes of the watchful guard? His mother's fears and his father's and other relatives' money, have made him a prisoner during all the years of his childhood, have cut him off from free association with other children, have put a watch on his footsteps and guard on his every movement. And on top of this, these same dollars has made his mother's life one long period of worry and watchfulness.

"The 'wealthiest boy in the world?' Why the children of the slums of the bigger cities are in some respects, far richer. They have at least liberty, and they have a keen knowledge of their fellows. The boy who looks upon a white 'alley' as a treasure and a baseball as something almost above price, who eats a thinly buttered crust and enjoys it with the keen zest that Hunger and Poverty only permit to those who cannot gratify the appetite they give them, is a million times richer, and undoubtedly happier. Better a stone bruise on each heel than that shadow of guard eternally following. Better a ragged coat sleeve that bears evidence of its use as a handkerchief, than fine raiment and frilled linen with loss of liberty and that ever present guardianship. Better acquaintance with the human beings, and knowledge of one's kind than all the dollars that were ever heaped up to enslave their owners. Wealth up to a certain point, is a desirable thing, but when it gets so large that it becomes a burden when one's whole time is taken up in taking care of it, when one has to be classed as a treasure chest and guarded from robbers just like any other bank vault, it then is no longer a thing to be desired, but is a calamity and a curse to its unfortunate owner.

Here in Belleville are thousands of bright faced little folks, warmly clad, abundantly fed, free to play with each other with no spectre of fear forever hanging over them, who are living their God-given childhood as it was intended they should live it, who are a thousand times wealthier than this boy in Providence falsely held up as the wealthiest boy in the world, but who is indeed, its most pitiable pauper.

A REFORMER

Hon. A. K. Maclean's manly plea for reform in the election laws with a view to wiping out the corruption which has disgraced the fair name of Canada is welcomed by all right-thinking Canadians. Mr. Maclean dealt with this important matter in a nonpartisan spirit, and, although he presented his resolution in the identical form used by Mr. Borlen in his pre-election pledges, he made no attempt to make party capital out of it. It cannot be said in fairness that Mr. Maclean's proposal was received with any degree of enthusiasm on the Government side, but it is gratifying to note that Mr. Maclean secured the endorsement of Mr. Doherty, the Minister of Justice. The Government has consented to the appointment of a

special committee and it is to be hoped that the whole question will be dealt with in an affective non-partisan manner.

The Toronto Globe congratulates Mr. Maclean on the initial success which has attended his motion, which it calls "the first step in a great reform," and it sees no reason why the effort should prove a failure. It points out that precautions have been taken effectively in the United States and there is no reason to suppose they would not prove equally effective in Canada: by making contributions from corporations illegal, making the publication of all subscriptions compulsory, and creating the office of public prosecutor. "Corporations have, as such, no moral character and no conscience, and therefore they should be absolutely banned. It is not intrinsically wrong for an individual to help the candidate of his choice to pay his legitimate election expenses but the subscriber to an election fund should have no objection to the publication of his name and the amount of his contribution. The appointment of a public prosecutor would put an end to the demoralizing practice of 'sawing off' election petitions, and the still worse practice of cutting short controverted election trials when the minimum amount of evidence necessary to unseat a member-elect has been secured. Every election trial should be a thoroughgoing investigation and until this is secured election petitions and the unseating of members will continue to be the farce it has been for a generation."

JOSEPH FELS

A great soul has recently passed to the beyond—the soul of Joseph Fels. Racially he was a Jew, but more than that he belonged to the world.

The Hebrew world has served humanity greatly and is giving us great men all the time—great scientists, great business men, great musicians, great artists, great physicians, great philosophers. But its greatest gift to earth has been its prophets. A prophet is one who sees clearly, truly, deeply, and not one who foretells the future, Moses, Elijah, David, Daniel, Amos, Samuel—the list is one which lifts Israel above all other people.

The spirit of Hebraic prophecy has ever been one of protest against injustice, especially economic injustice. Moses gave us the best land system ever put into law, and until Henry George wrote, no better was ever proposed.

Joseph Fels belongs to the great school of Hebrew prophets.

"The land shall not be sold forever, saith the Lord, for the land is mine," wrote Moses, and Fels lived to sow the world with this Mosiac truth. He never forgot that God means it for us all, and not for some of us. The earth hath He given to the children of men, did not mean to Fels some of the children of men. "The earth belongs in usufruct to the living; and the dead have no right or power over it," is Jefferson's way of putting it, and Joseph Fels delighted in the power his wealth gave him to preach this redeeming truth.

"I've made a lot of money—and it troubles me! It troubles me! Within one minute of the time I set my eye on Joseph Fels he spoke these words to me." And his trouble about his wealth was not the trouble of conserving it or increasing it. No! He felt though he was an employer whose liberality astonished other employers, that he was still in debt to his work-people.

"Behold the hire of your laborers, who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them that have reaped are entered into the ears of the Lord of Sabaoth! These words rang in his ears as a commendation of the wage systems by which he had grown rich, and which could not be bettered, not by "welfare work," which he despised, or gifts to charity, which he made even while he despised them, but by the extirpation of monopoly—and of land monopoly first as the mother of all-monopoly.

A great man, a living spiritual force. How can his place be filled—in America, in Britain in Japan, in the nations of the continent of Europe?

The more Villa tries to explain about the execution of W. S. Benton the less the affair seems to be explained.

Mexican explanations have a sameness about them. Huerta killed Madero because he "tried to escape" and Villa executed Benton "in self-defense."

The burning of hosiery by a spiritualist medium and the placing of the ashes in coffee, to break persons from bad habits, may or may not do away with the habit—but it certainly would break one from drinking coffee.

About a half a million Russians leave their own country every year for North and South America. This according to the Russian press is a new movement. Not long ago no such thing as emigration was admitted to be in existence, the great mass of the peasantry of the

or, on the other hand, had not the means to emigrate. Within the last decade of years all classes of the population have been looking westward, sailing westward, and hoping for better conditions in a new land. A writer, in referring to the situation says: "Yearly a quarter of a Million Russian subjects set out for the United States of America, and probably as many go to the Argentine, Brazil, and Canada, which countries are calling for workmen from all over the world, and are luring them away from their neighbors by various facts." The scarcity of labor, due to emigration, is already becoming a problem on Russian estates and in the coal region. "It," continues the writer, "the new generation of workmen have no room in our vast, not over-populated regions, it only proves our ancient and dangerous ill—the unorganized state of our national industry. Our indolent bureaucracy, as well as our cowardly capital, cannot regulate and employ our public energy as effectively as the Federal governments across the ocean."

Even in Scotland, says the London Chronicle, up to the middle of the eighteenth century, Sabbath morality was geographical. Sabbath, according to a contemporary writer, never "got about the Pass o' Killiecrankie." For generations after the Reformation the Highlander on Sunday "drove his cattle to market, brought home his fuel, baked his bread, fished, played shinty, and put the stone." Sunday christenings and penny weddings were common, and the presbytery books merely sent warnings against piping, fiddling and dancing at them. But in the lowlands the Church took a sterner view. The Assembly forbade skippers and sailors to begin any voyage on the Lord's Day or to "loose any ships barks or boats." Aberdeenians were fined if they failed to attend worship, the goodman and goodwife of the house contravening paid 6s. 8d. and "ilk servant 2s. Scots," a sore burden to be borne in the seventeenth century. The record of absentees is scanty.

Congratulations are due a brother publisher, Mr. W. J. Taylor of the Woodstock Sentinel-Review, for his election to the presidency of the board of trade of the city of Woodstock at its annual meeting recently held. Mr. Taylor was also honored by being made a member of the executive of the Associated Boards of Trade of Ontario at the convention held last week in Toronto. "Billy" is well known in this district, being a native of Napanee, and having been for a number of years publisher of The Tweed News. Under his energetic guidance The News forged ahead until it achieved the distinction of having the largest circulation of any weekly paper in the county of Hastings. From Tweed Mr. Taylor went to Montreal where he was for some time business manager of The Herald retiring from that position to become business manager and principal owner of The Woodstock Sentinel-Review. He is one of the live wires of Ontario journalism, and is easily one of the most popular members of the Canadian Press Association of which organization he has for several years been a member of the executive.

The Russian Empire, covering one seventh of the land area of the globe, and only sparsely settled, in spite of its nearly 170,000,000 inhabitants, offers an interesting subject for study both business men and economists. This country-to-day presents a picture of economic development comparable with that of the United States of three or four generations ago, in that Russia is now chiefly a producer of the raw materials derived from nature, such as grain, timber, hides and minerals, and is just beginning to develop manufacturing industries of importance. Its exports are almost entirely foodstuffs and raw and semi-manufactured products, while it imports nearly all of the higher grades of manufactures which its people require. In Siberia, an empire in itself, agricultural possibilities and present agricultural development are comparable with what is found in our own Western Provinces, save that in Siberia more attention has been given to poultry and dairying. Siberia is now a considerable factor in Britain's dairy supply.

The following editorial opinion from the Salem (Oregon) Capital Journal would indicate that the United States is gradually coming around to an honorable viewpoint in regard to the question of tolls on the Panama Canal.

It is more likely that President Wilson will win the fight against the exemption of any class of vessels from paying tolls for passage through the Panama canal, because he is right ethically and his position is sound from a business standpoint. We should violate no foreign treaties and endorse no method of discrimination against the commerce of any nation. Such a policy will result in more general use of the canal, producing more revenue, and at the same time conferring greater benefits upon the Pacific by reason of the larger business passing through the waterway which connects the two oceans.

Based on reports received by the Board of Agriculture in Great Britain the following conclusions have been arrived at:

Agriculture in this country (England) is not an expanding industry capable of absorbing the natural increase of population.

The concurrence of the natural increase of population with a reduced demand, except in a few limited districts, for labour on the land, implies chronic migration from the rural districts.

The question is whether sufficient employment can be found to prevent in all districts an actual reduction of the agricultural population.

It is evident that at the present time considerably more men could find employment on the land than are now available.

The special peculiarity of the present rural exodus is that the normal movement to the towns and industrial life—which has perhaps rather diminished than increased—is supplemented to so large an extent by a movement to the overseas Dominions.

This accelerated emigration is attributed to several causes, the most generally mentioned being the activity of emigration agents in advertising the allurements of colonial life. They appeal to a generation which has become accustomed to the modern disregard of distance. Canada-to-day seems as near to the young countryman as London did to his father.

The low-wages in the rural districts are mentioned as a cause of discontent, but it may be doubted whether this in itself is so powerful a factor as the lack of opportunity, and in fact there appears no evidence that emigration is greatest in districts where wages are lowest.

The United States will be forced to take a hand in the Mexican quarrel, because in no other way will a settlement ever be reached. The people of the southern republic are incapable of self-government and the leaders of the several factions will continue their warfare indefinitely if no foreign power steps in to protect the lives and property interest of its citizens. The United States has a duty to perform in this matter that will be more difficult the longer it is shirked.

THE OLD WOODEN CRADLE

'Twas roomy—there were five of us
To make the welkin ring;
As we clambered in that cradle,
Beneath its shell'ring wing,
One always sat in front to drive,
And one behind to steer,
That wooden cradle, old and worn
To childish hearts most dear.

These beruffled, beruffled baskets
All done in pink and blue,
Are cheating kiddies out of joys
And pleasures not a few:
It cured our every ache and pain
And soothed our every fear
That wooden cradle, old and worn
To childish hearts most dear.

We sometimes played it was a ship,
We, sailors on the deck,
And then again it was a train,
But always came the wreck:
Sweet memories stem so cling around,
(To some it may seem queer)
That wooden cradle, old and worn
To childish hearts so dear.

And as the mother gently rocked
And sang a lullaby,
Sweet sleep would o'er our senses steal
And close the wearied eye,
These hours were most refreshing—we'll
Recall them year by year,
Also that cradle, old and worn
To childish hearts so dear.

In childhood's years it was one thing
That we our own could call,
It stood by us in whooping cough,
Mumps, measles or a fall,
It was a friend in every need,
So for it give a cheer,
That wooden cradle, old and worn
To childish hearts so dear.

Great men as children slumbered there
Within its depths so soft,
Bereft of ribbon, lace and bows,
Would grieve if it were scoffed;
In fancy we can see it still
With mother ever near,
That wooden cradle, old and worn
To childish hearts so dear.

That cradle to the attic's gone,
None e'er can take its place,
We loved so well its painted boards
And all its ample space,
Now for that cradle let us drop
In memory a tear
That wooden cradle, old and worn
To childish hearts so dear.

—Mrs. S. E. Faulkner, in *Siring News-Argus*.

SUNDAY SCHOOL.

Lesson XI.—First Quarter, For March 15, 1914.

THE INTERNATIONAL SERIES.

Text of the Lesson, Luke xiii, 10-17; xiv, 1-6—Memory Verses, 3-5—Golden Text, Mark ii, 27—Commentary Prepared by Rev. D. M. Stearns.

Both of the portions assigned for today are Sabbath day incidents. In the first He healed a woman in the synagogue who had been afflicted eighteen years, and in the second He healed a man who had the dropsy in the house of one of the chief Pharisees. The ruler of the synagogue was indignant because the woman had been healed on the Sabbath day, for the day was more to them than the Lord who gave them the day, and they had not learned that the one in their midst was the Lord even of the Sabbath day, greater than the temple, and that it was lawful to do well on the Sabbath day (Matt. xii, 6-8, 12).

The late Dr. Weston of Crozier seminary says, in his notes on Matthew, that the immediate occasion of the determination by the Jewish rulers to put Christ to death was His relation to the Sabbath. Christ claimed that the Jewish nation were His people; that as Son of Man He was greater than their greatest king, greater than the temple, greater than the sacrifices, greater than the Sabbath; that all these were ordained for the sake of redemption, that God might through them show mercy; that His object was to give, not to receive, and that necessarily the Redeemer was greater than all the means of redemption.

The Jewish Sabbath was the one peculiar and distinctive ordinance of the nation. It was the Jewish national flag. If the nation is to be deprived of its distinction from other nations, what is the use of being God's people? Pride, self righteousness, arrogance, had taken possession of their minds. Incarnate love was in their midst doing its mighty works, and they thought it was Satan.

They did not know heaven from hell, sin from holiness, God from the devil. Their case was hopeless. The nation was doomed. Yet He was slow to cast them off. Ephraim was joined to Idols, Israel would not frame her doings to turn unto her God, yet His cry was, "How shall I give thee up?" (Hos. iv, 17; v, 4; xl, 8).

As He said in the parable of the unfruitful fig tree, "Let it alone this year also till I shall dig about it and dung it, and if it bear fruit, well, and if not, then after that thou shalt cut it down" (Luke xiii, 6-9). He is slow to anger and plenteous in mercy, not willing that any should perish, but the day of the Lord will come (1 Peter iii, 9, 10). He delights in mercy and loving kindness, and judgment is His strange work (Jer. ix, 23, 24; Hos. vi, 6; Isa. xxviii, 21).

Sabbath signifies rest and a ceasing from our own works (Gen. ii, 1-3; Heb. iv, 9, 10), but these hypocrites were full of their own works, their own days, their own feasts and their own ways and were so occupied with them and blinded by them that they could not see the light from heaven that was in their midst.

The sickness which He healed were typical of the spiritual condition of the nation and of the condition of multitudes today. This woman in the synagogue was like many who are found in our churches. She was long years bowed down, bound by Satan and utterly unable to lift herself up. Every unwarred person is bound by Satan and unable to loosen or lift up himself, and neither the synagogue nor any mere human agency can do any good, for by the deeds of the law can no one be justified, for the law, although holy and just and good, cannot give life (Gal. ii, 16; III, 10, 11, 21; Rom. vii, 12).

By one word, one touch, from Him who is the end of the law for righteousness to every one that believeth the infirmity of eighteen years instantly disappeared. The bound one was loosed from the bond of Satan, the people rejoiced, and the adversaries of the Lord were ashamed.

Thus it was with Saul of Tarsus when he saw the same Lord on the way to Damascus. Thus it will be with Israel as a nation when they shall see the same Jesus coming in His glory. Thus it has been with multitudes now in glory and multitudes still on earth, and thus it might be with every one still bound by Satan if they would let the Lord lay His hand upon them and speak peace to them, for the free gift of God is eternal life, and whosoever will may take it (Rom. vi, 23; Rev. xxii, 17).

In our second portion He did not say, "Which of you shall see," but "Which of you shall have an ox or an ass fallen into a pit." Surely He can save His own property at any time and in any place, but His pitiful cry is, "Ye will not come unto me; Israel would have none of me" (John v, 40; Ps. lxxxi, 11). The woman came to Him when He called her (xiii, 12), and so did the little child, but He is saying to many: "I have called, but ye have refused. Ye have set at naught all my counsel, and would none of my reproof" (Prov. i, 24, 25).

These great foundation truths must never be forgotten: "God is love"; "The Lord is not willing that any should perish." He is still asking, "What more could have been done that I have not done?" (Isa. v, 4). It is still true, "This man receiveth sinners."