

#### Washington Post.

A choice friend on Melinda street waxed exceedingly wroth at the suggestion that Sir Robert Borden might become British ambassador to the United States. The objection was that it would be an infra dig for a Canadian prime minister to become the servant of another country, in any capacity. A Canadian minister to Washington is to be appointed. Ultra-imperial London papers, like The Morning Post, which cannot understand all this talk about nations within the empire, describe the impending official as "the Canadian agent," as if he were going south to sell tickets. The notion is spreading that Sir Robert Borden would represent us very well at Washington. But it is a very dignified idea than the other.

The Canadian "agent" at Washington is to have his office in the British embassy. For extra-Canadian matters he is to be understood to Sir Auckland Geddes. He is to be, not a British minister, but a substitute for one whenever the minister chooses to take a day or two off. For an, ex-prime minister this won't do for Melinda street or for anywhere else. When is an ambassador not an ambassador? When he is a Canadian. We are assuming national dignity on the most remarkable instalment plan ever devised, in affectionate tribute to the diplomatic unity of the empire.

#### We Don't Want What We Ask.

The head of Acadia University in Toronto this week has been giving healthy samples of the breeziness that lives in the Fundy hinterland. Dr. Cutten has called for originality in Canadian thinking, and for strong leadership in Canadian doing. It is good preaching, but perhaps in this part of the country it needs to be a little hallowed by much Christian utility) some preleminaries.

Original thinking, to do any good, must have receivers of the thought. Strong leadership can't lead unless there is a readiness for followership. The melancholy truth is that in Canada we have always put heavy discounts upon original thinking, and strong leadership.

We lionize visiting men and women who tell us the things that have become commonplaces whence they came. But we make it our particular business to freeze any of our own people who have the nerve to think originally and to declare boldly what they think.

As for leadership—you often hear yourself saying how much we need a Lloyd George, and that sort of man in Canada; and, just as soon as anybody says something you haven't heard before which might make you sit up and really think; or proposes to do something that hadn't occurred to you or to the revered leader of your party, you tell yourself how unsafe that man is.

Oh, yes; we want leaders, all right; but the kind we have in mind are leaders who don't see more and haven't courage to propose to do more than we ourselves see and are ready to do. We want to be led, but we don't want to follow. And so the leaders are killed before they get their mouths well opened. You know that.

#### Organic Fencing.

Some religious and theatrical circles in London are said to be much exercised over a crisis in the affairs of a Baptist organist, who, driven to choose between playing in church and playing in a theatre, chose the theatre—no doubt because it paid him more. It was not, seemingly, said leading churchmen, for an organist to belong also to a theatre orchestra.

Why should it not be seemly for the one man to hold the two jobs? The Methodist Church has a theatrical department, with (it is said) a dramatic editor of The Christian Guardian, in training. If it is not wrong for Christians to visit the theatre, can it be wrong to listen to a "cellist on Friday who is a palmodist on Sunday?"

Setting rigid frontiers for godliness is rather a risky business these days. It was in the earliest Christian era, as some censors learned when they found one sitting with the wine bibbers, and eating with publicans and sinners, some of whom, no doubt, furnished part of the theatrical staffs of their day. What is and what is not a proper engagement for a man who lives by his music? Where are the apostolic succession's confines of respectability? Would it be morally reprehensible for a pastor starting on about thirteen dollars a week, to conserve his sermon-power by selling pills at a fair—good pills? Would a great operatic singer be refused the privilege of singing in the choir of her childhood's church, because she works on the stage? If she shouldn't, why should a godly organist be deterred from skidding where she regu-

larly sings? And should a Christian printer refuse to print theatre programs?

#### Self-Denial That Isn't.

The only danger that can beset the Salvation Army belongs to its state when all men speak well of it. Next week will be the Army's jubilee self-denial week, and all good citizens are asked to deny themselves of a little in order that others may receive much. Old General Booth and his magnificent wife started the self-denial week when it was not fashionable for the great world to halt the nobilities of the poke bonnet and the red jersey—when, indeed, the Salvationists were battling for the right of free speech, in the name of the Lord against the mighty—often the mighty in church as well as in state. But there came a day when the world saw that there was vastly more in the Salvation Army than the fanaticism of a creed—there were good works which always abounded, and that knew nothing in their bestowal, but the urgency of need.

Of pure religion and undefiled, which answered the sick and restored the morally broken, the Salvationists have always had abundant store. Their condemnations were always reserved for a distant time, and for a hand that was always proclaimed to be filled with mercy. They preach and they practise salvation from the woe that now is, as well as from the wrath to come.

It will be no self-denial to help the Salvation Army self-denial week—except for Salvationists themselves, who give freely of their time to collect the money, and deprive themselves of things they ought not to go without.

#### Slogan of Dafeo's.

Mr. Dafeo, editor of The Manitoba Free Press, in his address to the Regina Canadian Club on Canadian national status lightens and answers a challenge which inheres in the scheme for the next Imperial conference. He says, "Status before Conference" would be a very good slogan for the dominions at this time.

Canada should decline to enter the Imperial Conference in 1921 without assuring certain conditions that are as yet anything but assured. What does this mean, coming as it does from the representative of the Canadian press at the peace conference?

Mr. Dafeo makes it clear that, as between the nations in the British empire, the position of Canada is inferior to her position as between the nations within the league. It is equally clear that the status with which Canada entered the peace conference was not welcomed by Downing Street. In this connection a very important fact is thrown into strong relief by Mr. Dafeo. He says that among the demands made by Canada and conceded by Downing Street, was "(2) The issuing of full powers direct to the Canadian plenipotentiaries by the King, under the authority of an order-in-council by the Canadian government."

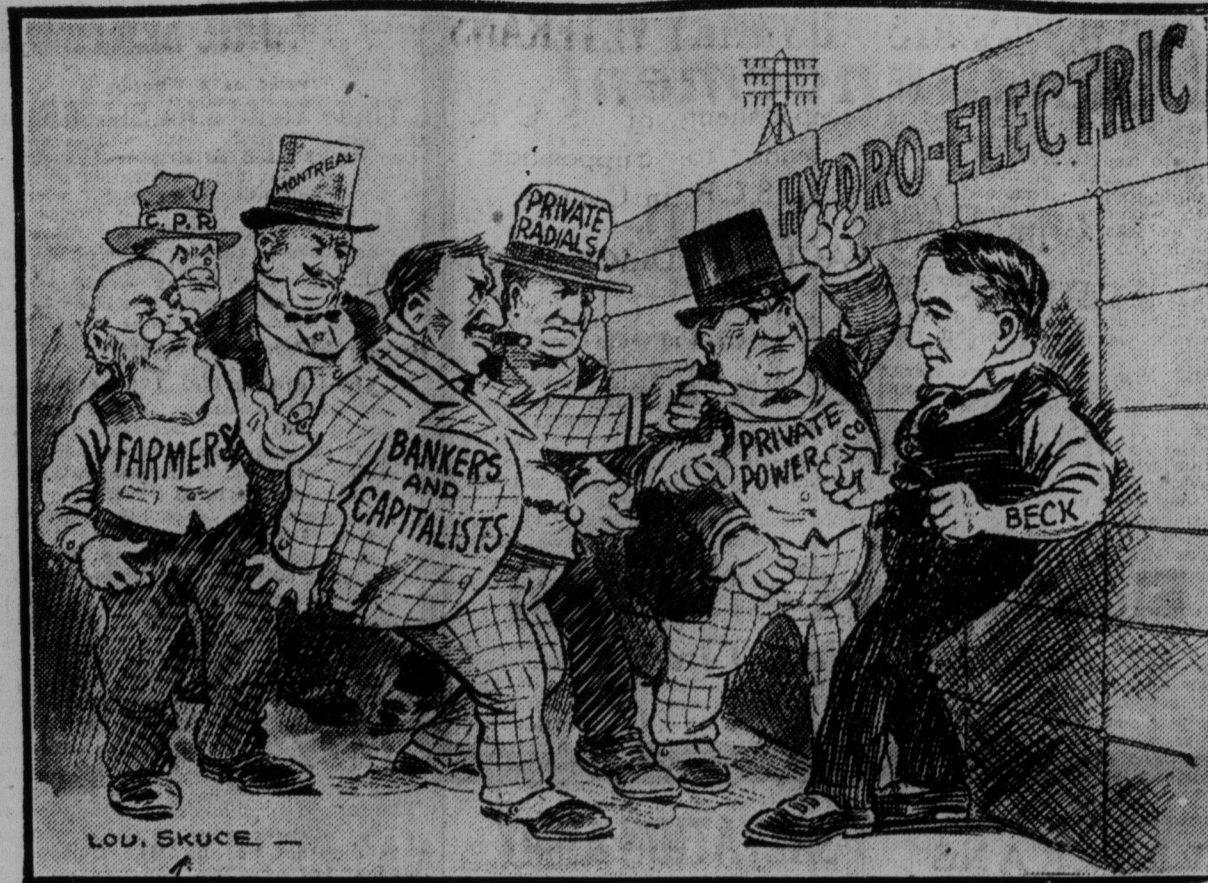
This issuing of the King's authority direct to the Canadian plenipotentiaries, thru a Canadian order-in-council, should be fully elucidated in parliament, because it is one of the most dramatic milestones in the evolution of Canadian self-government that has been set up. The fullest information about all the negotiations should have been long ago elaborated and discussed in the house of commons. How can the Canadian people appreciate their advances in nationality unless events are interpreted to them popularly and persistently, as well as parliamentarily?

But this direct authority to Canadian ministers to represent the King's Canadian majesty separately to the peace conference is specially important just now because of its bearing on subsequent manifestations of the centralizing temper. That temper persistently refuses to leave the London stage, and is encouraged to assert and reassert itself every time foolish counsellors, like Mr. Fielding, and The Mail and Empire, decry Canadian national self-government.

When it was proposed to submit the peace treaty to the Canadian parliament for ratification (this had been specifically stipulated for at the peace conference) an attempt was made in London, and countenanced by Lord Milner, the colonial secretary, to have it accepted in Canada that if the King signed the treaty for the whole empire (on the advice of his Downing Street cabinet, of course) there was no need for parliamentary sanction in Ottawa or elsewhere. If Canada had accepted this position everything gained by the assertion of our nationality at the peace conference would have been thrown away. We should finally have acquiesced in an inferior status within the empire, which would have made a farce of our allegedly equal status within the league. That such a proposition was countenanced by the colonial secretary merely shows how hard it is for Downing Street to appreciate what a demerit of the nationality really is.

Having been defeated as to the ratification of the treaty by the Canadian parliament the centralists are still trying to put their views into effect, by contending for positions which lead Mr. Dafeo to raise the slogan of "Status before Conference". How are they doing it? In London one day Lord Atholstan propounded the doctrine that Canada is "obliged" to join in any

## WITH HIS BACK TO THE WALL



"Come one, come all; this rock shall fly from its firm base as soon as I!"

Imperial war. Among his hearers was the colonial secretary, who, on the next day, declared unequivocally that an Imperial conference next year will decide the constitutional relations of Canada. This Milnerian declaration was made at the very time that the Canadian government was about to invite a conference of provincial governments to share its view that all Canadian constitutional questions should be decided in Canada and by Canada, without reference to what is concocted in London.

Incline with Lord Milner the funny press of Canada objects to Canada being as self-determinative as Australia and South Africa are. Within a few days of manifestations like these, questions are asked in the British house of commons concerning the suspended meetings of the Imperial cabinet. During the war an Imperial war cabinet took cognizance of co-ordinated efforts for the war. When the war ended it was understood, in Canada at least, that the Imperial war cabinet had ceased to exist. But when it is asked why the Imperial cabinet has not gone on meeting, Mr. Bonar Law flatly blames the dominions for being too busy with their own affairs to attend to it.

This shows that the idea is still cherished that there must be a central cabinet which shall decide things for the whole empire—the very thing The Mail and Empire was clamoring for a few days ago. In view of these remarkable conditions, and realizing that the Canadian status within the league is not yet recognized as the Canadian status within the empire, Mr. Dafeo counsels us to declare to Downing Street that we will join no Imperial conference unless the league status is extended formally and irrevocably to the empire status. One implication of this is that, inasmuch as when Canada entered the peace conference she did so on a document signed by the King, placed directly before him by the Canadian cabinet without intervention of the colonial secretary, there can be no further need for a colonial secretary in Canada's affairs, for the greater includes the less.

No other counsel is consonant with the self-respect of a nation, which among the nations in the greatest court ever assembled in human history says it is the equal of all and the subordinate of none.

#### OTHER PEOPLE'S OPINIONS

The World will gladly print under this heading letters written by our readers, dealing with current topics. As space is limited, they must not be longer than 200 words and written on one side of the paper only.

#### CITIZENS' LIBERTY LEAGUE.

Editor World: I visited the St. Clement's Presbyterian Church on Sunday last, where the rev. gentleman who runs the church was advertised to preach on the Liberty League.

The learned preacher evidently does not attend Liberty League meetings or read the newspapers, which accounts for his charging them with being supporters of Sunday theatres and divorce laws, on a with the States. I have read most of the league literature, and have attended many of the meetings held, and have never read or heard such statements as being part of their propaganda. The preacher further stated that "drink in the home and peace could not be either could drink be there and clothing and boots for the children." He further stated that he was afraid of the backward swing of the pendulum. With that latter statement I agree, and I would like to remind him that he and making the pendulum swing where it is now, and they are in part responsible for the social theory. The interference of the grave interference with the "British traditions" he referred to in his oration. And when the backward swing comes in earnest, neither he nor his brethren will be able to stop the fury and destruction of it. The speaker seems to believe that a people can be legislated into goodness. History does not say so, and I ask him for proof of his theory. The interference of this age will meet its own reward, just as intolerance of past ages did. It makes no difference what mantle it wears, whether woven by religious zeal or not, the evil of oppression and re-

pression remains and are the controlling spirits. 'Twas the same spirit that gave birth to Methodism, when the Wesleys were denied liberty; also the same that caused Primitive Methodism to be born, and likewise that same cursed spirit that caused William Booth, with his saintly wife, Catharine, to support him to break with orthodox and start the Salvation Army. Moreover, has the preacher forgotten his own Scotch Covenanters? I throw no stones.

Citizens' Liberty League.  
May 11, 1920.

## BECK SAYS MISTAKE IF HYDRO CHANGED

(Continued From Page 1).

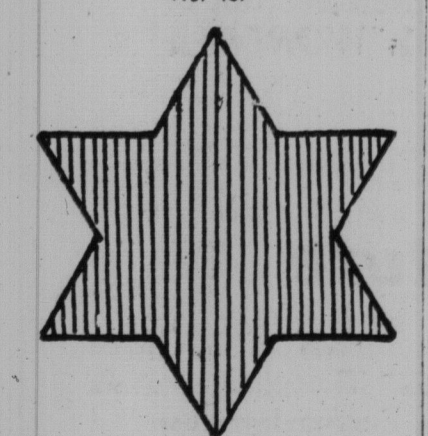
assured his hearers that everything had been done by the commission to stimulate the development of electric power thruout Ontario, equally as much in the east as in the west, all the perhaps more work had been done in the west. He wished to cite the case of Ottawa, however, to emphasize just what the commission was doing in the eastern part of the province. When the necessary legislation was secured by the city of Ottawa, to go ahead with a scheme to procure its own power, the commission made a contract with the Ottawa and Hull Power Company to obtain 20,000 horsepower for fifteen years. The result was that electricity was soon available to the people at very low cost and the company competing with the commission had to reduce its price, the rate for electricity having been brought down by the commission from 15 cents to two cents.

St. Lawrence Development. Referring to the important question of the development of the St. Lawrence power for provincial consumption, Sir Adam told of representations which had been made to the Dominion government by the New York and Ontario Power Company, some time ago, in favor of the government to develop the St. Lawrence. The government refused to grant any rights on the river because government would upset the levels of Canadian canals. The company had suggested undertaking to make alterations that would obviate any such consequence, but still the government had refused this company the request to develop St. Lawrence power. Sir Adam referred to the export of power to the States, it was lamentable that that power developed in Canada would be retained in Canada, it would go, he said.

Retain Power for Canada. He spoke of the Cedar Rapids Company, in Quebec, a company which had been formed solely for the purpose of exporting power from the St. Lawrence to the United States. It had been exporting to the Aluminum Company of America, with headquarters in Messina, N.Y., which company in turn had been making great profits out of the power thus obtained. All this power should be retained in Canada, and he would urge the Dominion government to retain it here, as far as the commission could go to ensure that power developed in Canada would be retained in Canada, it would go, he said.

## WORLD'S DAILY BRAIN TEST

BY SAM LOYD.  
40 Minutes to Answer This.  
No. 137



There are various methods of dissecting a six-pointed star with a view to re-forming the pieces into a square, but, of course, the "best" answer would be that requiring the least possible number of pieces. So let us see who can do it. The star into a square in the "best" way.

Answer to No. 136.

There must have been 12 cuffs and 18 collars in that package of laundry, so Charlie's lot would amount to 39 cents—collars costing 2 cents and cuffs 2½ cents.

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## THE GIRL WHO SMILED THRU

By MARION RUBINCAM

### IT CANNOT BE.

#### CHAPTER 33

"Can we be friends and only friends, after all that has happened?" David repeated her question, looking past Alice and far down the shining silver surface of the river.

"Can we?" Alice asked again. The man turned to her, his gray eyes steady and compelling. "We can. We have to be," he answered.

They sat for a long time, saying nothing. The embers of the fire blew about a bit. David mechanically broke a dry stick into short pieces and tossed it on the bed of glowing ashes. The cold river wind blew sparks and smoke about, and gusts of heat occasionally over the two people who sat on the flat rock. Another party out for a winter's walk tramped past and were lost along the winding path.

The sun was as bright and as cold as the eyes of a heartless woman. But neither Alice nor David noticed each other's feelings.

"There's nothing else to do," David said, expressing aloud the thoughts they had both been busy with. "I'm tied hand and foot to Lois. She's my wife whether she lives with me or not. She wouldn't free me—even if you would ask me to be free, even if you believed in that sort of thing."

"Divorce?" Alice asked. "I don't. That is, I didn't. I don't know what I believe in, any more. Everything is so mixed up." Her tone sounded dreary enough.

"I deserve it, it's my own punishment," David said. "I've thought that all along. After all, I was no child that she kidnapped. And if I was enough of a fool to be blinded by her surface prettiness so that I no longer appreciated your value, why I deserved to spend the rest of my life paying for it. I thought you would forget and be happy."

"I tried to forget. I'm afraid I never could." "But now I've seen you again, I can't get along without you," David cried. It was Alice felt deep in her mind, an expression of David's weakness. More friendship, after the love that had been between them, must be a sacrifice on her part as well as his. He was ready to make the sacrifice because he had to see her, and he was ready to ask her to make it too. But this weakness endeared him to her still more. For Alice was very much a woman. And to a woman, a sacrifice for the man she loves is a sacred privilege.

"You did so much for me," Alice said dreamily after a time. "I never did anything—except hurt you," David answered. "You gave me an ideal," Alice went on, as she had not spoken. "I never had one before. I'd been too busy baking and cooking and cleaning and doing garden work. I knew there were people and things I didn't like, but I never knew why. I never knew anything better. I never saw the way to better my own condition. Then I met you—and you were different. You were my ideal of a man. The man stirred at this, and started to protest.

"Then I began to see the way out. Being an overworked slave would never help me. I had to open up my mind, to learn things, to educate myself so I could command what I wanted. From the time they talked of that Model Farm I knew what I wanted—to work there, to learn how to turn barren earth into productive soil, to teach other over-worked people who toiled for a starvation living, how to get more for less labor by using efficient methods—"

"Then your books came and I had the key to all the knowledge I needed right there. I would never have been able to afford them, and I would not have known which ones to buy anyway. It was the greatest consolation for losing you."

"Then you rightly took a chance with your little sum of money and came here to finish your education," David ended the story for her. "And so we met again and opened up the old problem. Do you think we can be friends again, Alice? I need you so much. You've been my ideal, too, but a real ideal. I've always kept the idea of your courage and your will to strive against adversity before me whenever things went wrong. I don't deserve to have you now, as a friend."

Alice smiled at him. "It will be a sweet and wonderful friendship," she said. "So we will be friends," David cried joyously. Alice nodded. "We'll shake hands on it," he pulled his hand from his overcoat pocket and held it out. Alice extended her own, warmly protected by a wool glove. And they shook hands, sitting there on the rock. Their hands dropped apart. But even as David released her hand, he caught it back and pulled off the thick glove. And he held it in both of his, tightly, staring wide-eyed over the river. Then he raised it to his lips.

And Alice had not the power to draw her hand away, but sat there while her heart beat so hard she could feel every pulse of it, and the hot blood ran thru her. Suddenly she jumped up, pulling herself away. "No," she said, white faced and frightened. "It can't be! You know it can't. We never could be friends. It would be all—or nothing. Take me back, please."

"Alice, dear—" David began. But Alice was already starting back on the path over the cliffs.

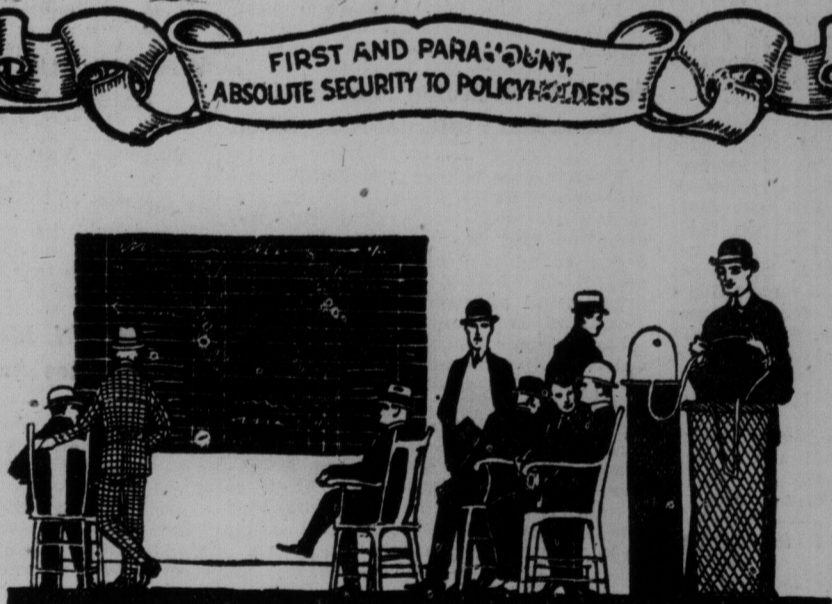
#### Tomorrow—Home.

### TORONTO-TO-MUSKOKA WHARF SERVICE

Commencing on Saturday, May 22, and on May 29, June 5, 12, 15, 17, 19, 22 and 24 only, the Grand Trunk will run the Muskoka Express from Toronto to Muskoka Wharf, leaving Toronto at 2:00 p.m., arriving Muskoka Wharf at 10:00 a.m., connecting with the Muskoka Lakes Navigation Company's steamers to points on Muskoka lakes. Full information from Grand Trunk ticket agents.

#### TO INSPECT ELECTRICITY

Ottawa, May 13.—The civil service commission today announces the following appointments: R. Philippe Fortin of Montreal, to be inspector of gas and electricity, at St. John, N.B., for the federal department of trade and commerce.



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