



A JOLLY TOBOGGANING PARTY

Photographed in High Park, Toronto, by Pringle & Booth.

A LEADER OF YOUNG MEN

By AUGUSTUS BRIDLE

OF all cities in Canada Winnipeg is credited by aesthetic people as the last in which to find an expression of the ideal. The city of the box car with a mile of track in its railway yards to every three hundred inhabitants has a right to distinction as the most purely commercial city in Canada. To the meditative mind, the C. P. R. waiting-room packed with hundreds of foreigners in all the garbs known to civilisation suggests that the main thing to do in Winnipeg is to buy a ticket for some new town in the wheat belt. For the people go through the big gateway westward and the wheat comes through it eastward—and there is no man able to say what manner of big town it is that holds the key to the great, growing West.

But the immigrant and the dollar are not the best of Winnipeg. Indeed, you may as easily find the man with moral ideas there as in Chicago or Toronto; but you must be sure that the man who talks the loudest about the decadence of the ideal is willing to practise his preaching.

In the elections recently held for the city of Winnipeg it is worth while to note that the polls for the Board of Control were headed by W. Sanford Evans. In the elections about to be held in Toronto the most conspicuous candidate for the mayoralty is Beattie Nesbitt. Both these men are Conservatives. But the public service represented by Nesbitt is one thing; Evans as Controller in Winnipeg stands for quite another. Quite apart from all considerations of the machine, these two men are types of personality that loom large in their respective cities. The personality—not the pull—of Sanford Evans placed him at the head of the list for the Board of Control.

Evans has for five years been something of a study to Winnipeg. Some have considered him an enigma. Most of this time he has been before the public. In the last Manitoba elections he was a defeated Conservative candidate for the Provincial House. He was managing editor of an influential Government newspaper, the Winnipeg "Telegram." Since severing his connection with that paper he has been prominent in real estate and till recently was chairman of the Industrial Committee section of the Board of Trade. Ten years ago while editorial writer on the "Mail and Empire" he missed by a few votes of a greatly reduced majority the South Wentworth membership in the Ontario Legislature. During the South African War he wrote a

book called "Canadian Contingents and Imperialism." The book was an able contribution to Imperial history but was not widely read. Those who did read it and those who read the editorials of the author in the "Telegram" and the "Mail and Empire" understood that the writer was both a scholar and a political thinker.

But it was not the political scholarship of Sanford Evans that defeated him in provincial elections and put him at the head of the polls for the Winnipeg Board of Control. His success in the latter must be attributed to personality. More than anything else it must be credited to the fact that Sanford Evans is a leader of young men.

For nearly twenty years Evans has been a type of leader among young Canadians. At Victoria College he was first in exams, and first in oratory. In Hamilton, his home city, he was prominent in debate and a stalwart at Rugby. He was built for either an athlete or an orator. Wisely, however, he kept away from athletics. As a sophomore he took up theology and did some preaching. Some have regretted that he did not remain in the pulpit. They did not understand that history had become more attractive to Evans than theology.

For some years after he left preaching Evans managed a children's home formerly conducted by his father, who was a Methodist minister and a theological author. Later he was instrumental in organising the first Canadian Club, which was in the city of Hamilton. Nowadays a Canadian city without a Canadian Club is considered as a museum. Not long after the organisation of this pioneer institution for patriotic young Canadians, Evans went to New York to study ethics under Dr. Felix Adler, head of the Ethical Institute. There he brought his powers of analysis to bear on sociological conditions and did a good deal of public speaking to various kinds of audiences, most of them not easy to reach by platitudes. During that period he made frequent visits to Toronto and gave both public lectures and private dramatic recitals. Some of the theological professors who heard his lectures said he was not an orthodox Methodist. Those who heard his recitals said he might have become an actor.

However, it was but a little while till Evans became an editor. Meanwhile he had finished his university course by taking an A.B. from Columbia College. As an editorial writer on the "Mail and

Empire" he was scholarly but not altogether democratic. Always he had been a wide reader and a man of many books. He had spent his days in a search for ideals. He gave lectures in places outside of Toronto and he always commanded respect for his speaking and his platform personality.

But as yet with all his scholarship and leadership of young men, Evans had never succeeded in reaching the great democracy. When he went to Winnipeg as editor of the "Telegram" he cast in his lot with a city which he knew would in time become a centre of political influence for the West. He carried his moral and intellectual ideas with him. He has since found that a commercial democracy is not prolific of pure ideas. He has found that the man on the street means relatively more in Winnipeg than in Toronto. But he has won a place for his ideas even when he had to pocket some of them. He has impressed his personality on the young men of Winnipeg. His friends who best knew his ability and appreciated his mental and moral training, determined that it was high time a personality of that kind got into the public life of Winnipeg. They understand that Evans as a public man can never be anything else than true to his private convictions. He is not a hustings demagogue; but he is a high type of able public man, a type too rare in any of the Parliaments of Canada.

When Sanford Evans gets into the House of Commons it will begin to be seen that the man who went to the city of the box car with a fund of moral and intellectual ideas, chose the best field in this country for the making of a strong political character.

BISCUITS AND BELIEF.

"IT'S a queer thing," remarked a Canadian merchant recently, "that the great biscuit and cocoa manufacturers are nearly all Quakers." He thereupon proceeded to mention names and it was, indeed, surprising to find so many biscuit "princes," who are staunch members of the Society which has done much for the sobriety and security of the community. The word "Quaker" may have been a nickname originally but it has come to be the popular term for a people whose place in history is unique. The word suggests a sweet, gentle face framed in a wide gray bonnet, a low soft voice, and a home where sweetness and simplicity make a delightful refuge from the strife of the outside world. But who would have thought of associating Quakers with all manner of fancy cakes and melting biscuits? After all, there is something congenial to the peace-loving temperament in the manufacture of frosted and spiced cakelets and fattening cocoa. They are associated with domestic happiness and prosperity.