

THE DAILY NEWS

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DAILY EDITION

Saturday, Jan. 31, 1914.

It looks as if Premier Borden was taking a leaf out of the McBride government's book. At any rate they are following a good many of the same practices. This of course may be because of a similarity of ideals and also because the moral standards (if the term is admissible) of Bowser and Bob Rogers, the bosses in each case, seem to be very much alike.

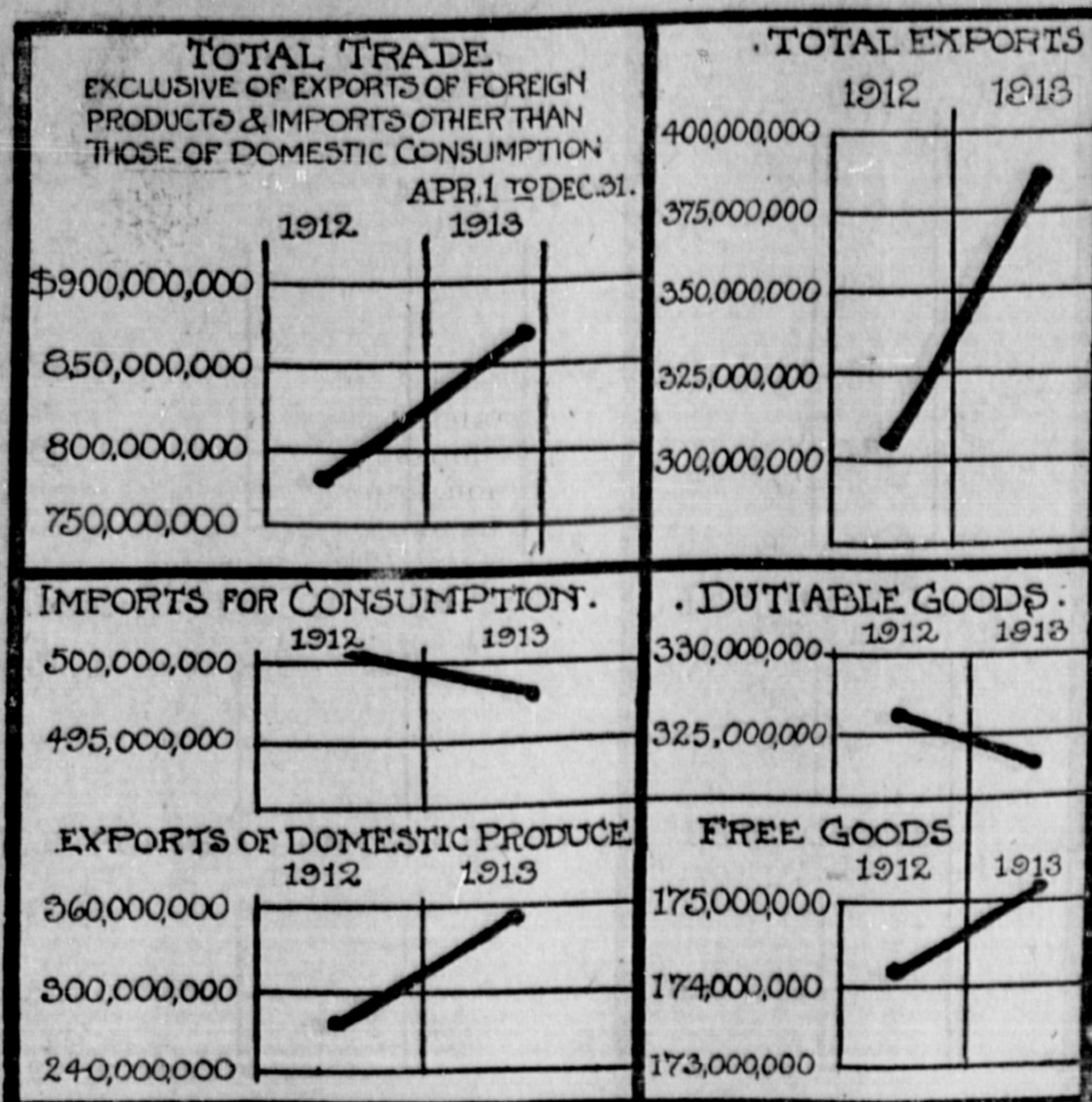
The McBride government have never yet been known to grant any important concessions without attaching a party string. In this way every government official and license holder throughout the land is bound hand and foot, ready to be cast into outer darkness should they offend in the least way the little local deities. Every new act of legislation is made subject to the decision of the governor-in-council, which of course means W. J. Bowser. When the recent cry went up all over the province for the appointment of an auditor-general the demand was at once met by a positive assurance of satisfaction. When the appointment was made, however, it soon became apparent that the position was filled by a figurehead—a relative of the premier's who could never be expected to show the independence which the office demands.

The Borden government is adopting the same methods. In order to be in line with the latest fashions from Paris a commission must be appointed to enquire into the high cost of living. But then that commission might reveal the real cause of the trouble and it is quite necessary that men be appointed who shall submit to the regular bit and bridle. Consequently men in

the departmental service are chosen—men who are depending upon the government for their very means of livelihood. What independence can such a body of men represent? Of what value is a report that is dictated by the party in power? Besides this the evidence produced is not taken under oath. Surely this is a splendid opportunity to whitewash the Borden government from any responsibility with regard to the high cost of living, and no doubt the application will be to their entire satisfaction.

The local worshippers have just returned from a visit to the shrine of their patron saint in Victoria, Sir R. McBride. It is rather a pity that a complete report of that convention's proceedings were not to be had. There was, no doubt, a great deal of flag-waving, mutual admiration and "small talk." What particular act of statesmanship have they accomplished, however? If there was anything done which concerns this great country why are not the facts made public?

Men of the Liberal faith cannot understand a convention run along the line of a mutual admiration society. Liberals are famous for a stubborn independence of thought. They carry their independence right on to the floor of the convention. Consequently there is no room for boss rule. Moreover a Liberal convention is a school of statesmanship. It is the furnace in which the progressive legislation of the future is prepared, and the reports of that gathering are always proclaimed to the world. Why do not the Conservatives do likewise? Are they ashamed of what they have done, or is it that they have done nothing?



CANADA'S TRADE FOR NINE MONTHS PERIOD ENDING JANUARY FIRST JUMPED TEN PER CENT

This chart shows at a glance that Canada more than held her own in 1913. The country's exports increased by over eighty millions.

NEW YORK MODERN RELIGION GIVES FRONT ROW BED TICKETS

AN OPEN-AIR PREACHER WHO HAS BEDLESS HORDE ON ONE SIDE AND CHARITY GIFTS ON THE OTHER

New York, Jan. 17.—Doubtless enough preachers are successful in putting auditors to sleep, but few, or perhaps no more than one, would confess this as his guiding purpose. The case, however, is not as frivolous as is indicated by the opening statement, though Mr. Bruce Barton, who draws the picture, fills it out rather unceremoniously by imagining a "church whose altar is a fire-box, its chancel rail a curbstone, and its pulpit a hydrant." Its location is Madison Square, New York, and the preacher's name is Chaplain Frederick Rotzler, who has been in possession of his charge for twenty-one years. The audience are "down-and-outs," and the hoarse anthem they sang on Christmas eve—just outside the range of the carols by the illuminated tree in the middle of the square—was "the angel's song, peace on earth, goodwill toward men." "But even an angel would hardly recognize it," adds Mr. Barton, who gives in *The Continent*, Chicago, an account of Chaplain Rotzler's work.

"Twenty-one years ago he was preaching in that spot to an audience made up of equal portions of those who expected to sleep in the neighboring hotels and those who were certain to sleep in the park, when a man pushed through the crowd and dropped some money into his hand. He tried to return the money, but the man had vanished. And the chaplain's gaze, following the path which he had taken, came sharp against the figure of a poor wretch buttoning a newspaper inside his ragged jacket—and stopped. The search for the man who had given the money was ended; here was the man who needed. When the sermon was ended the chaplain gathered out of his audience the fifteen or twenty vestless and stockingless ones, marched them across town to a cheap lodging house, and using the money which had been given him, put them to bed.

"By what channels news is spread through the unwashed world even the police have not discovered. On the next Sunday night the chaplain found himself confronted with a ready-made audience of fifty unshaved,

step down; she offers her contribution, goes back, and is whisked away into the night. The chaplain never asks for the contributions nor acknowledges them; he stands there upright and dignified, a conscious representative of the Almighty. And his sermon goes on to the end unaltered either by the shopgirl or the daughter of the millionaire. There is a benediction delivered while the crowds stand hats in hand, and then "God be With You Till We Meet Again" sung from throats long ago burned out.

"Till we meet; till we meet again," the musty notes come forth—and as your eyes run over the serried faces of the singers you pick out here and there one who will never meet in that company again. That white-wiskered old man whose knees tremble in the chill—he has met his last defeat at the bottle; before another Sunday night he will have passed on. And the slim young chap, two rows back in the centre, there is a light of resolution in his eye which was not there before the chaplain began speaking. He does not belong here anyway; he will not be here again. The singing ceases and the chaplain distributes his checks, each one entitling the holder to a 15-cent bed. You go home, for it is nearly midnight, but there is no sleep for the chaplain. From lodging house to lodging house he trudges on his weary round to be sure his poor 'misfortunates' are in bed. At each bedside he pauses for a word of silent prayer.

"It is his work; he is chaplain of the sockless, confessor of the unshaved. Tonight it will be 4 o'clock before he sleeps, and tomorrow he will be up and in the prisons or the workhouses or the hospitals, taking the magazines and fruit which he has collected from goodness knows where, speaking words of kindness and doing little deeds of help. They are his people, and it does not concern us that he speaks of them as 'poor, despondent chaps' or tells us that they travel under 'consumed names.' The love of God which he carries to them has not one single trace of self-seeking to adulterate it; if prayers in heaven are answered in the order of their sincerity, his stand high upon the list.—*The Literary Digest*.

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Mr Pretzelweenie's Uncle Has Some Strong Constitution--Yah

Drawn for The Daily News by "Hog"

