

PLACE WAR GOAL CARDS ON TABLE

Berlin Vorwaerts Thinks Rhetorical Generalities Should Be Dropped By Belligerent Governments--Criticizes Germany For Stand Taken.

Berlin, Nov. 7.—Taking as its text Asquith's and Briand's speeches, the Vorwaerts, in an editorial entitled "War to the End", calls on all the governments, including the German, to discard rhetorical generalities, come into the open and declare what the concrete objects for which the several nations are fighting, as the first essential step in the path of peace.

order that the peace bells may ring. The others, they tell us, must sue for peace for we are the victors; but unfortunately, the others don't consider themselves vanquished and no result is reached. The war continues indefinitely because both parties fear to place limits to their demands and speak them out, for fear that the announcement of the object for which they are fighting will be interpreted as a sign of weakness.

"One would think that after fifteen months of the world's most terrible war, statesmen would be able to give a more specific answer to the question and make it clearer to the people for what purpose they are shedding their blood, what goal has been set, or for what prize they are struggling.

"It seems almost as though both parties to the war feared to betray their plans to each other, for it is not only France and England that should have their war goals and peace conditions in fog. The German Government is no less reticent, and still more, whenever expressing itself as to the purpose of the war, confines itself to generalities which may be in place in firing soldiers with courage before a charge, but which do not serve to disseminate the necessary clarity as to Germany's final intentions, either at home or abroad.

What Does Germany Want? "Stories about peace wishes and peace efforts of the German Government are being officially branded as false. Von Buelow is in Switzerland for rest and recreation, and Solf (the colonial secretary), only wants to visit his dear friends in Holland and once again eat good white bread. It is not true, either, that the Imperial Chancellor, in presence of Tom, Dick or Harry, named the acquisition of Belgium to the Meuse Line, the annexation of Courland, and thirty billion marks indemnity as peace conditions. Well, for the past twelve months we have heard what is not true; can they take it badly of us if we would like for once to hear what is true? What does the German Government consider its object?

"It cannot be the case forever that battle after battle is fought, that armies are led against one another in new theatres of war, without the people learning what has been obtained, and what still must be achieved in

YIELDS \$100,000 FUND.

Stirring Scenes At Start Of New Votes Campaign.

New York, Nov. 8.—At the most remarkable suffrage meeting ever held in New York at Cooper Union more than \$100,000 was raised to continue the battle for the vote. The meeting was held under the auspices of the Women Suffrage party. As Mrs. Carrie Chapman Catt finished a review of last Tuesday's election she announced that the end of the campaign found them "dead broke."

RELIGION IS BIG FACTOR

In the Organization of Our Race.

M'MASTER CHANCELLOR

ADDRESSING QUEEN'S STUDENTS ON SUNDAY MORNING.

Nation That Forgets God Perishes—Leadership Required, and University Men and Women Must Take Their Place. "Religion is one of the greatest organizing factors in our race," declared Dr. A. L. McCrinmon, Chancellor of McMaster University, Toronto, in a powerful address at Convocation Hall, on Sunday morning. The speaker further declared that the nation that forgets God perishes.

Dr. McCrinmon took no special topic for his address, but to use his own words he spoke "a student of life to students of life." He conveyed greetings and congratulations from McMaster University to Queen's, for her "permanent contribution to the life of our nation."

At the present time, he said, the air was filled with such expressions as "world power" and "leadership of mankind." There was a great struggle going on for the supremacy of the world, and the speaker referred to the great war which is being waged, pointing out the place that God should have in the life of every man and woman. Religion was one of the greatest organizing factors in our race. A man might be very successful in business and yet his life was not a harmonious one. He had no centre as it were; he should let God be the main factor in his soul.

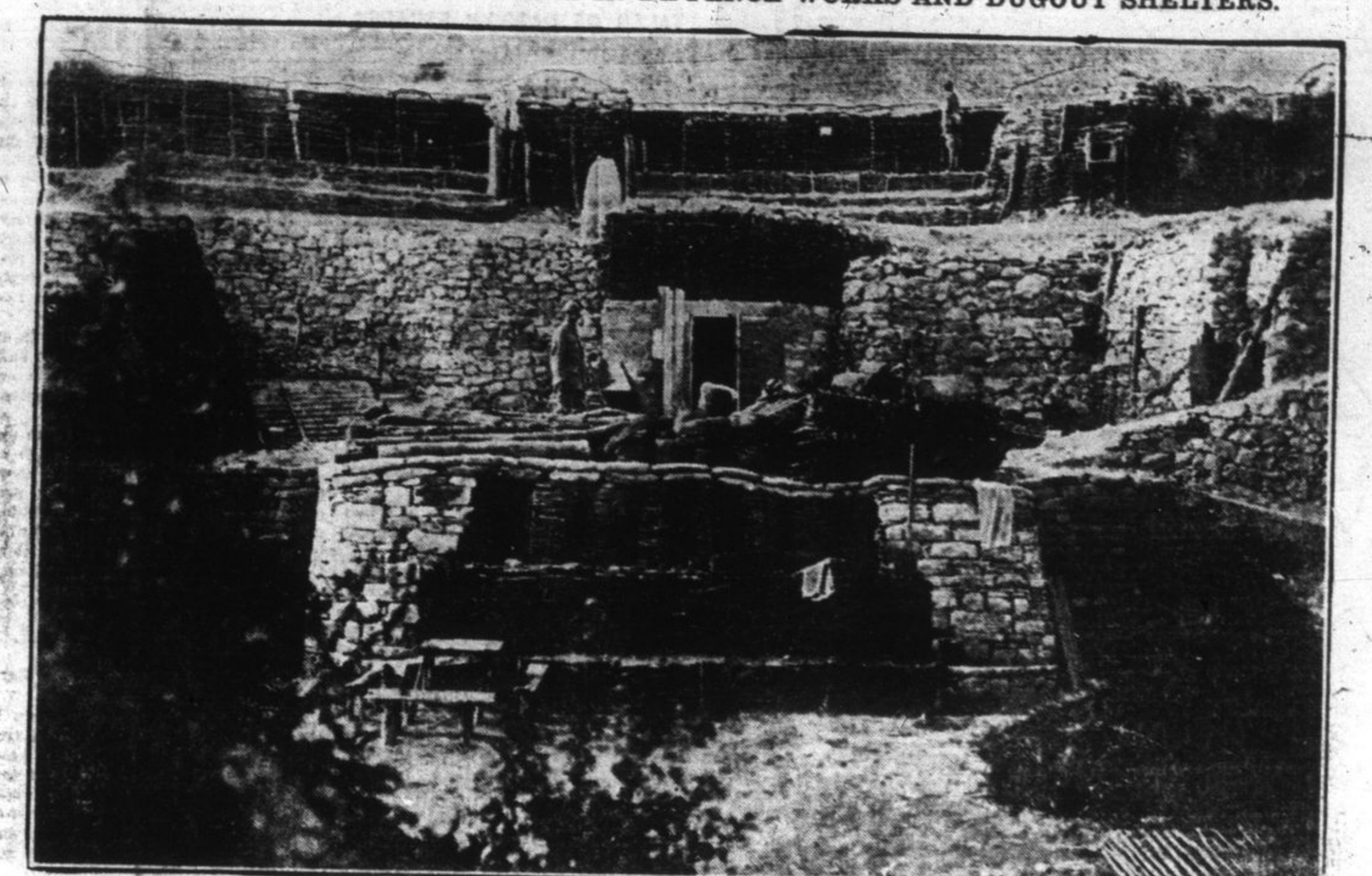
The life of a nation needs organization factors. A nation that forgets God perishes. We needed something more than to be merely creeping on the surface. We should be looking up instead of down. There should be attention paid to the conscience, man and the rights of souls. Liberty which came from God refused to be held down. There was great need for us to get close to the heart of God.

"But this religion I speak of is not of the kind that you can put on and take off like your clothing," added the speaker. It had been said that this great struggle now going on was that of a struggle between oppression and freedom.

What was character? The definition of character that could be accepted was that of the habit of acting under responsibility for one's own deeds. "There is no keen sense of responsibility in a man so long as he allows others to think for him when he allows programs to be mapped out for him. We must think for ourselves. Act for ourselves. Do not go by what the professors say alone. Find out for ourselves, and be responsible for your acts."

Robinson & Lewis, Ottawa, have leased a building in Arnprior in which they propose to manufacture butter.

FRANCE'S REMARKABLE SKILL IN DE FENCE WORKS AND DUGOUT SHELTERS.



Picture shows the massive defence works in three storeys hewn in some cases out of solid rock and protected with sand bags, which have been constructed by the French behind the lines.

TRAPPED BY A FIRE MAN MAY LOSE HIS LIFE IN ORDER TO SAVE IT

THE WAR PROVING A SPLENDID SCHOOLMASTER. OUGHT NOT TO PITY

When Explosion Wrecked the Plant of the Diamond Candy Factory in Brooklyn—Girls Jumped To The Street. New York, Nov. 8.—Thirteen persons are known to be dead and the death toll may run above a score in the fire that swept the six-story building of the Diamond Candy Company in Brooklyn Saturday afternoon. The injured number between 35 and 45.

Several women and girl workers are unaccounted for. It is feared their bodies may lie inside the burned building. The walls of the old structure swayed so treacherously as the flames were dying down that firemen refused to enter. A number of the injured were in a serious condition when they were rushed away to the hospital. Several girls who jumped from upper floors were unconscious. Other girls and men who fled from the second floor were badly burned.

Our ideas of death, too, are changing. Death has come so close to us that we have almost ceased to fear him, for we have learned that there are things more to be feared than death. It is becoming a very natural thing to pray for the dead. The barrier between the dead and the living has grown so kin, and prayer is after all but an expression of love. Prayer, like love, needs no words. At times prayer and thanksgiving are one, as in the familiar and now too poignant words, "We also bless Thy holy Name for all Thy servants departed this life in Thy faith and fear; beseeching Thee to give us grace so to follow their good examples that with them we may be partakers of Thy heavenly kingdom."

We need not wait now for our All Souls' Day. We commemorate them daily and hourly. We meet them our soldier-saints. "The unknown good that rest in God's still memory folded deep. The bravely dumb who did their duty, and scorned to blot it with a name. Men of the plain heroic breed. Who loved heaven's silence more than fame."

How imperfectly, confusedly, sorrowfully, we too often think of our dead. We naturally think of what they were, and treasure all their past, but so seldom think of what they are now at this moment; not what they are doing, for that we cannot tell. But we can assure ourselves as to their existence, their companionships, their exceeding great reward. Has it ever crossed our minds that it is not we who ought to pity them, but rather it is they who may be pitying us? Once we thought St. Paul exaggerated when he said "I am in a dilemma betwixt two things, having a desire to depart and be with Christ, which is far better." To him it was a choice between two immense blessings, life and death. Apparently there never was a time when somewhere the hope of immortality has not been found. It comes of course, from the East, which looks on the things of the spirit with a deeper, profounder gaze than the West. It is so old that we cannot guess its origin. Probably for 10,000 years men have lived and died in the hope that they would pass the ordeal of the weighing of the heart in the Hall of Judgment. The secret lies buried in Egypt. And when we come upon it first the hope is strangely like our own, only immature, waiting for more light. There the unlettered tiller of the soil, the humble worshipper of Osiris, used to

dream of "The Field of Peace," "where wheat and barley grew in abundance, and where a man should possess a vine, and fig trees, and date palms," much as our own country people dream of those "sweet fields beyond the swelling flood." Then there was the vast temple of Heliopolis, sacred to Ra, with its college of learned priests, its splendid ritual, the centre of a highly spiritualized religion. It speaks of a light unapproachable by impure man. For them the dead are now "robed in light," their food is light, and they "dwell in the midst of light." It is strange that Moses, who must have learnt at Heliopolis this lofty conception of spiritual immortality, did not impart it to the Jews. The secret apparently died with him for over 1,000 years.

The Jews were destined to reach the Hope by a different road, "The Way of Holiness." Yet a nation that can produce such sayings as "Holiness, without which no man shall see the Lord," and "Thine eyes shall see the King in His beauty and the land that is very far off," is not forgetful of immortality. Greek thought was early busy along that borderland of death and life. To Socrates it "came apart from demonstration, with a sort of likelihood and fitness." At the close of his trial when, as a condemned man, he addresses his judges he uses these words: "Believe this, that no evil can happen to a good man, either in life, or after death. And now the time has come, and we must go hence; I to die, and you to live. Whether life or death is better is known to God, and to God only."

The hope of the wisest of the Greeks is found transfigured in the inspired words of the Christian saint: "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any alien creature, shall be able to separate us from the love of God, which is in Christ Jesus, our Lord." Christianity first taught men to live and die in the "sure and certain hope" of an immortal life beyond the grave. It was, writes Loisy, "in the tomb of Christ that indestructible faith was born in the victory of man over death and in an eternal life." Christianity has also taught us the value of quality as well as permanence. Life has become a porch in the palace of the Great King. It is a school, a place of preparation of the soul for a bliss which at present it is unable to bear. The real life lies there. Then the gulf between becomes more narrow. We learn that that life may, nay does, commence here. Man's life is no longer bounded by three score years and ten. Henceforth it has eternity to grow in. There appears therefore no limit to its growth short of that perfect life of which a glimpse has been given us in Galilee. We can now better understand the yearning desire of St. Paul "to depart and be with Christ." His eager spirit chafed and fretted, longing to be away, and he "at home in the Lord." Perhaps, too, we can better enter into the mind of those who are so quickly passing from us. Not out into utter bewilderment and silence and darkness do they pass, but to a "home" "prepared" for them, to a Destiny for which they are fully ready, and for which their last supreme hours of endurance were their Creator's appointed preparation.

Died At Summer Home. Clayton, N.Y., Nov. 8.—Dr. J. B. Gragg Custis, a prominent physician of Washington, D.C., died at his summer home on the south side of Grindstone Island, Thursday afternoon. Mrs. Custis was with him at the time of his passing away. Wednesday evening at supper time he was troubled some with an internal hemorrhage, but in the evening became better. Thursday morning he was again taken ill and grew rapidly worse until the end came in the afternoon. Dr. Custis has been coming to the river for a number of years. Nothing succeeds like the office-holder who is his own successor.

and the Worst is Yet to Come.



CHILDREN HATE PILLS, CALOMEL AND CASTOR OIL

If Cross, Feverish, Constipated, Give "California Syrup of Figs."

Look back at your childhood days. Remember the "dese" mother insisted on—castor oil, calomel, cathartics. How you hated them, how you fought against taking them. With our children it's different. Mothers who cling to the old form of physic simply don't realize what they do. The children's revolt is well-founded. Their tender little "insides" are injured by them. If your child's stomach, liver and bowels need cleansing, give only delicious "California Syrup of Figs." Its action is positive, but gentle. Millions of mothers keep this harmless "fruit laxative" handy; they know children love to take it; that it never fails to clean the liver and bowels and sweeten the stomach, and that a teaspoonful given to-day saves a sick child to-morrow. Ask your druggist for a 50-cent bottle of "California Syrup of Figs," which has full directions for babies, children of all ages and for grown-ups plainly on each bottle. Beware of counterfeiters sold here. See that it is made by "California Fig Syrup Company." Refuse any other kind with contempt.

ROYAL BAKING POWDER Absolutely Pure Contains No Alum Made in Canada

MRS. BROWN-LEWERS SELECTED ROYAL BAKING POWDER FOR USE IN THE WHIG'S FREE SCHOOL OF HOME ECONOMICS LAST WEEK.