

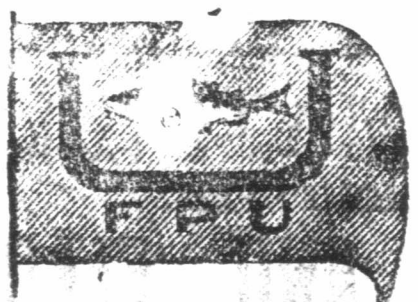
ON THE SPOT.

One (1) Car of
Bright
Whole Corn

—AT—
Good Prices.

J. J. ROSSITER
Real Estate Agent

Our Motto: "SUUM CUIQUE."



("To Every Man His Own.")

The Mail and Advocate

Issued every day from the office of publication, 167 Water Street, St. John's, Newfoundland, Union Publishing Co. Ltd., Proprietors.
Editor and Business Manager
JOHN J. ST. JOHN

ST. JOHN'S, N.F.L.D., NOV. 13th., 1915.

OUR POINT OF VIEW

"AND ALL THE PEOPLE SAY: AMEN"

WE publish below a letter from the Rev. H. V. Whitehouse, Incumbent of Trinity Parish (West). It is a very striking instance of crooked thinking. It is, of course, couched in professional jargon, not understood by common people, but amounts to this, that it is a principle of the Church of England that compulsion shall not be exercised for any good purpose, or compulsory law supported.

We know not on what subject Bishop Jones was speaking in 1912, when he wrote the words quoted by our correspondent, but either it does not apply as Mr. Whitehouse uses it, or His Lordship's recent support of Prohibition was inconsistent. Does the Incumbent of Trinity mean the latter? We venture the assertion that the Bishop's words and actions are those of a Christian, and that the Bishop knew better than Mr. Whitehouse what his words in 1912 really meant, and how to square his conduct with his preaching. It really is going a step too far for any clergyman to insinuate in this subtle way that the Bishop does not understand of act upon his professions.

To say that "the Church must do nothing with violence and compulsion" does not mean that Church clergymen must not support legislative enactments of a prohibitory kind. To say by an act of parliament "thou shalt not steal" is surely as much "violence and compulsion" as to say "thou shalt not sell intoxicating liquors." Does Mr. Whitehouse construe the Bishop's words in 1912 to mean that the Church should not uphold the law against stealing. Perhaps he will reply, "stealing is a sin liquor selling is not." But that is really no answer to the question would you not support the larceny act as an act if it were not for the element of sin in theft. What is so sacred about a rum shop that compulsion should not be applied to the "poor sinner" who runs it to save the "poor victim" who obtains poison in it from the penitentiary or the poor house?

Well, let us change the figure. There is the law, thou shalt not fish for trout after the tenth of September in any year. If that were submitted to a plebiscite would Mr. Whitehouse vote and work against it because the Church must not use compulsion and trouting is no sin. Or, take compulsory attendance at schools, would Mr. Whitehouse oppose that, because mouthing is no sin. Or, is he against the establishment of the Church of England, because dissenters have to pay tithes. Is he a supporter of the disestablishment of the Church in Wales.

Our correspondent asks certain very confused and confusing ques-

tions. For instance: "(1) Is a man guilty of anti-Christian conduct because he adheres to his Church principles?" "(2) Is it anti-Christian to believe that the dynamic of conduct is love and faith?" "(3) Does the state attempt to deal with sin as sin?" To this last question he adds: "If your correspondent wants us to use the arm of the State to overcome sin, I answer that I never will, nor bring the law on the head of any poor man."

To all these questions, we answer unhesitatingly No! No! No! But a man may be guilty of anti-Christian conduct despite his own mistaken notion that he follows Church principles, and that is Mr. Whitehouse's position. A man may exercise love and faith, and do Christ's work, while he supports legislation designed to destroy the liquor traffic, but despite all his love and faith in Christ, he is doing the devil's work if he helps to maintain the open saloon. The state deals with the traffic not as a sin, but as a nuisance; not because of its results hereafter, but here; not because it sends men to hell, but to the penitentiary and the poor house; not because it leads men to do wrong, but because the wrong they do is damaging to the public. Nobody expects Mr. Whitehouse or men like him to support Prohibition because of the eternal consequences of drunkenness, but because of its material effects.

But, oh, Mr. Whitehouse will probably say, if it is not the sin of the thing you seek to prevent, what special duty have I—a professional opponent of sin—to support Prohibition? The answer is easy, Sir! In addition to being a clergyman, you are a citizen, and because you are what you are, you are a citizen with more influence than the ordinary layman exercises. It is your duty, therefore, to support every good law, and to oppose every bad practice. As a citizen you are, with all other electors in this Colony, a partner in the rum traffic. For the fees the publicans pay, and your fellow citizens license the sale of liquid damnation; you and they help to make drunkards, to beat wives, to starve children, to fill our penal institutions.

You were offered an opportunity to help put away these things, and you joined the publicans in the cowardly cry "do not vote." You teach the people to pray lead us not into temptation, and then you yourself help to provide that temptation. We speak of you as a partner in licensing the traffic, and as aiding and abetting the publicans, but we say you have less excuse than they for they are some extent dependent on their miserable business for a livelihood, while you obtain your livelihood from people who favour Prohibition, and you practice as a clergyman in a church whose Bishop has spoken and voted for prohibition.

"Thou shalt not put a stumbling block before the blind." This is what you have done Mr. Whitehouse, as far as in you lies, and if prohibition be lost, and the bars remain open, many a "poor sinner," and their children, will say of you: "Cursed be he that maketh him blind to wander out of the way, and all the people shall say, Amen."

THE INCUMBENT OF TRINITY

Dear Sir,—My attention has been called to a leading article in the Mail and Advocate, of Nov. 5. In that article you refer to certain clergymen as being guilty of anti-Christian conduct. Being one of the number, you will, in fairness, permit me to make a short reply. In the Bishop's address to the Synod, 1912, we find these words: "The Church must be true to her own principles of voluntary action and voluntary persuasion, and she must have nothing to do with violence and compulsion, and must not hold that the end justifies the means."

Observe that voluntary action and voluntary persuasion are Church principles. As a citizen, a man has a right to vote, etc., but is a man guilty of anti-Christian conduct because he adheres to his Church principles? Is it not anti-Christian rather to forget the words: "Judge not that ye be not judged."

You speak of moral reform. Is it anti-Christian to believe in accordance with Christian ethics that the dynamic of conduct is love and faith in the Saviour, and that the power of God is the preaching of Christ Crucified? Our point is that in dealing with sin compulsion does more harm than good.

The Bishop of London says: "Again and again has the Church misunderstood in her history what power was. She has used the arm of the State, and always the power which has been used has reacted upon herself." Is it anti-Christian to remember this?

James Orr in Hastings Dicta says: "The Holy Spirit is directed to the renewing of the will in the form of persuasion for the Holy Spirit does none of His work by violence." Is this anti-Christian? Is it not true that your correspondent has confused Church and State, the Clergyman and the Man? Does the State attempt to deal with sin as sin? If religion, politics and economics had been kept apart this controversy would have been entirely different. If your correspondent wants us to use the arm of the State to overcome sin, I, for one, answer that I never will, nor bring the law on the head of any poor sinner. As a clergyman, I will bring him to the Saviour by persuasion. If you deal with the liquor traffic as with small-pox or a smoky chimney, you are not trying to overcome sin as sin, and we have a right to vote and work as we please. But when Religion is confused with Economics and Politics, your correspondent talks of moral reform apparently with an eye on State Legislation, he is treading on dangerous ground, for are not Christian Ethics based on faith in Christ, and are not Christian principles once again voluntary action and voluntary persuasion?

He had better remember Christ's words: "My Kingdom is not of this world." His Lordship will probably smile when he hears that I have been unfaithful to him and Christ. He knows better than I do that from a religious point of view the way to overcome the sin of drunkenness is St. Paul's "Walk in the Spirit and ye shall not fulfill the lusts of the flesh. Now the works of the flesh are manifest, which are these, drunkenness, etc." As a Christian and for Christians I believe that this is true wisdom, and all-sufficient. For law-breakers the State can have the sword, but as a Christian clergyman I will go with no sword; pray, love and try to make my poor brothers, for whom Christ died, better men is the Redeemer's own way.

Thanking you, and bearing no ill-will,

I remain,
Your Brother in Christ,
H. V. WHITEHOUSE.
Trinity, Nov. 10, 1913.

SOMETHING MUST BE DONE

THE business of the Colony is suffering intensely by the manner in which the Reid Nfld. Co. is handling freight entrusted to their care for transit from the North American Continent.

Large quantities of goods are laying about at Sydney and Port-au-Basques, which the Company are utterly powerless to move. They are short at least 150 cars, and the proper sized locomotives, as well as sufficient hands to operate freight. Hundreds of carloads of produce, which the trade should have had delivered in October are hung up by the Company.

Conditions are the worse in the history of the Company. At Lewisport freight is being piled up 500 per cent. in excess of all former congestion. One steamer is utterly inadequate to meet the demands of Green Bay. Business is suffering immensely in consequence of the inability of the Company to deliver goods to the owners.

At Curling freight by the Home has been detained over a week for want of rolling stock to bring it along here.

The whole system is demoralized. More cars, locomotives and hands to handle trains are needed. No efforts were made the past summer to prepare for the great rush of freight via Sydney, which was caused by high rates by water and shortage in tonnage.

The Government are really responsible for such conditions, for things are come to such a pass in this Colony, that the Reid Nfld. Co. may do as they wish regardless of any remonstrance on the part of the Morris Government. Everything is subordinate to the interests of the Reid Nfld. Co., and the Government is utterly powerless to influence the Company in any respect.

To place a Government in power through the money contributions for elections subsidized by the Reid Nfld. Co. is but a short road to demoralization and the destroying of national independence and servitude to the great octopus. If the Company possess one ounce of honour or interest in the Colony or regard for the trade interests of the people they will never

not make a success of the sealing venture if the more powerful wooden ships as well as the steel fleet disappeared.

The days of motor sealing schooners may not be as distant as one would imagine five years ago. Thousands of our toilers would gladly welcome a repetition of the old days of sealing brig.

Motor schooners have cruised the Arctic Ocean successfully and there is no reason why they could

SUPREME COURT

Job Bros. & Co., Ltd. (plaintiff), vs. Union Trading Co., Ltd. (defendant)
(Before Johnson, J.)

This was an action of \$1125. for damages for breach of contract to sell and deliver 400 casks of cod oil, of which only 123 had been delivered.

The Plaintiff set up a contract made with an employee of the defendant Company in August last, and endeavoured to prove the loss of \$25 per ton by reason of the increase in price from breach to time of action brought. The authority of the employee to make the sale was said to be that special instructions to do so had been given by the General Manager.

The Defendant denied that the employee was empowered to sell, either specially or generally. The oil in question was under option at the time, to a firm which bought it the next day. The sale to the Plaintiff had not been notified to the Manager. It was proven that no rise in price had taken place up to the time the sale to the Plaintiff was repudiated, and consequently no damage had occurred up to that time. It was argued that the law did not permit damages to be assessed with regard to a later time.

The Court took time to consider. Fenelon, for Plaintiff; Morine, K.C., for Defendant.

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TWILIGHT THOUGHTS

Florence Bell

JUST as the twilight falls
Out at the Dardanelles,
Someone finds time to pause
There 'midst the shot and shells:

Time to write letters of hope,
Filled with the bravest of cheer,
Daily with death to cope
To keep us in safety here.

Soon may the dove of peace
O'er us her pinions spread;
And brave men homeward tread.

Surely we've paid the price,
With many a lonely grave;
Paid for it twice and thrice
With the noblest of the brave.

THE SERBIANS

THE Serbians who are now putting up such a gallant defense against the Teuton-Austrian hordes are a most interesting little people, and we know little about them. In fact, it is doubtful if even one of our C.H.E. graduates knew that such a place as Serbia existed until quite recently.

Before the war it had a population of some four and three quarter millions, and an area less than the area of Ireland. It has no very large cities. Belgrade in time of peace had a population of 91,000; Nish, 25,000; Monastir, 59,000; Pirot, which has already figured in the war news, has 11,000; and Uskub, also known as Skolpje, 47,000.

Serbia is said to be a land without an aristocracy or a middle class; but it has an army of place-man and officials. The Serbians are noted for their thrift and industry; and a moderate amount of work enables them to live comfortably.

They are devoted to politics but still greater is their devotion to music, poetry, and dancing. Their most characteristic dance is known as the Tolo, sometimes performed by as many as 100 men and women in a serpentine line. Their national musical instrument, the gusla, is a single-stringed fiddle, often roughly fashioned of wood and ox-hide, the bow being strung with horsehair.

A crowd of Serbians on a holiday, of which they have many, is a medley of brilliant and picturesque costumes of various colours, scarlet predominating. The men wear a long smock of homespun linen, beneath red or blue waistcoats, with trousers of white freize. The women's dress consists of a similar smock, a "zouave" jacket of embroidered velvet, and two highly coloured aprons tied over a white skirt, one in front and one behind. The head-dress is a small red cap, tambourine-shaped, and strings of coin are attached to the hair, or worn as necklaces and bracelets. In this manner a farmer's wife will often decorate herself with her entire dowry. During the cold months both sexes wrap themselves in thick woollen coats or sheepskins, with the fleece inward; both are shod with corded sandals, called oparke.

The women weave most of the cloth used in making garments, and they also share in most of the manual labour. In fact, so valuable are their services, that parents dislike to see their daughters marry. As a consequence of this holding back of the girls, the wives are in many cases older than their husbands.

again permit themselves to be so false to their public obligations to the people of this Colony.

NOTICE.

THE SEVENTH Annual Convention of the Supreme Council of the F.P.U. of Newfoundland will be held at ST. JOHN'S on the 23rd, 24th, 25th and 26th of NOVEMBER next. All Councils, District and Local are expected to send Delegates.

By order of the President,

W. W. HALFYARD,
Secretary F.P.U.

St. John's, Oct. 25, 1915.

NOTICE.

THE FOURTH Annual Meeting of the Fishermen's Union Trading Co., Ltd., will be held at ST. JOHN'S on THURSDAY, the 25th of NOVEMBER next at 7.30 p.m.

Notice is hereby given that at the said meeting Resolutions will be submitted to increase the authorized capital of the said Company from \$100,000 to \$250,000.

W. W. HALFYARD,
Secretary.

St. John's, Oct. 25, 1915.

NOTICE.

THE First Annual Meeting of the Union Export Co., Ltd., will be held at ST. JOHN'S on the afternoon of the 25th Day of NOVEMBER next.

W. W. HALFYARD,
Acting Secretary.

St. John's, Oct. 25, 1915.

NOTICE.

THE Fourth Annual Meeting of the Union Publishing Co., Ltd., will be held at ST. JOHN'S in the forenoon of the 25th Day of NOVEMBER next.

W. W. HALFYARD,
Secretary.

St. John's, Oct. 25, 1915.

NOTICE.

FOGO DISTRICT COUNCIL of the F.P.U. will hold its Sixth Annual Meeting at ST. JOHN'S during Convention week. All Local Councils will please arrange to send a Delegate.

W. W. HALFYARD,
Chairman.

NOTICE.

BONAVISTA DISTRICT COUNCIL of the F.P.U. will hold its Fifth Annual Meeting at ST. JOHN'S during Convention week. All Local Councils will please arrange to send a Delegate.

R. G. WINSOR,
Chairman.

NOTICE.

TWILLINGATE District Council of the F.P.U. will hold its Sixth Annual Meeting at ST. JOHN'S during Convention week. All Local Councils will please arrange to send a Delegate.

W. B. JENNINGS,
Chairman.

Reid-Newfoundland Co.

Humbermouth and Battle Harbor Service.

The S.S. HOME will sail from Humbermouth on MONDAY, November 15th, after the arrival of Sunday's Express, for ports of call between Humbermouth and Battle Hr.