

The Evening Advocate

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ST. JOHN'S, NEWFOUNDLAND, TUESDAY, JULY 3rd., 1923.

The Land We Live In

Signs are not wanting that people of good sense who have more or less identified themselves with political thought in the House of Assembly and outside of it, are settling down to the solid conviction that, if they are to be of any service to the country of their birth or adoption, unproductive "obstruction" must cease, and co-operative or sympathetic criticism with a view to help in time of need, must henceforth be a principle of action.

We have not yet passed through the dark days. It is our conviction that we could not expect the times of comparative comfort which the country occasionally enjoyed. They were not based upon solid and permanent foundations. It is clear that the time has now come for men of foresight, initiative, good judgment, and constructive ability to devise means whereby our present population may be retained and increased, and those who are away recalled. We have the country "and we have the goods." Normal and healthy development, is what we need.

We must look further ahead than the Humber with all its magnificent and latent possibilities. We have the land and we have the ocean. Geographically our impact upon Newfoundland has been only skin deep. The country has been built up on the fringes of the unknown and undeveloped wealth of our fisheries.

It is becoming more and more evident that a source of wealth such as we have in the Newfoundland and Labrador fisheries, ought to afford, much more remuneration to those who are thrown out of employment as soon as the short fishing season is over. Our statesmen and business men are aware of this great labour asset and of the waste and loss of its being improperly handled, and neglected.

We are tired of hearing our fishermen put off with the excuse that the people who buy the fish on the other side are "in rags" and "too poor to pay a decent price" for it. It is only half the truth. The real truth is that our who system is unbusinesslike and unsound, and there is a natural market for our fish on this side of the water which we are not using. As long as our principal market is amongst people who are satisfied to eat "salt cod" sold in bulk, there is no great future for the Newfoundland fishermen. We must cater now for other markets on this side, which may demand a different cure of fish.

Fish is good food. It is worth preparing well. We must make it as familiar and as welcomed on the breakfast or dinner table, as grape-fruit or marmalade, or the bread we eat. If we do this, and if the necessary energy and foresight were applied to the solution of our fishery problem, we could look the future fearlessly in the face.

We rejoice in the inauguration of the great Humber project. We are not unmindful of the men to whose foresight and resourcefulness we are indebted for its successful inauguration. Nor are we forgetful of the many minor ways which might be employed to make life worth living in Newfoundland, especially on the West or Gulf Coast by agricultural development; but the hope of the East Coast lies more largely in the wonderful fisheries, and we invite thoughtful men to think about it, and get together and do something.

The Sydney Strike

Reports of the Sydney strike would seem to indicate that the situation has been most serious there for the past forty-eight hours, and there does not appear to be any hope that the worst has passed.

The threat of further strikes by Cape Breton miners, unless the Provincial police and Federal troops rushed to Sydney from Halifax and elsewhere, are sufficient to show how high the feeling runs. Any further disturbances and casualties may develop a condition of affairs most deplorable and unprecedented.

Apart from the fact that a prolonged and general strike in Sydney will affect this country adversely, there is the matter of our countrymen who have been earning in the mines the wherewithal to keep their families here. Considerable numbers from all sections of this country have been working at Sydney; and if they are obliged to leave work, it will mean great personal loss to them and their families, as it will not be easy to provide work here when there is even now such a pressing demand.

We understand that already messages have been received, advising that some men are desirous to return home owing to the strike.

While it is not advisable to give an opinion as to the justification

Memorial Services Were Held in City Churches on Sunday

Splendid Sermons Preached and Brigades Attend in Full Strength

AT THE C. of E. CATHEDRAL

The Church of England party, consisting of veterans, guides, C. L. B. etc. paraded to the Cathedral yesterday morning. The service there was Holy Communion. His Lordship, Bishop White was the celebrant and he was assisted by Rev. Canon Field and Rev. J. Brinton. The congregation included His Excellency the Governor and suite. The preacher was the Right Rev. the Lord Bishop of Newfoundland, and his subject, "Lest We Forget." The sermon follows:

THE BISHOP'S SERMON

A correspondent to one of our daily papers a few days ago asked whether we are not in danger of gradually forgetting what we owe to the men who fell in the Great War, and he expressed the fear that our annual Commemoration Day is already showing signs of a waning power to draw out the sympathetic response which such a day demands.

I do not presume to say what grounds exist for such a fear, but should there be any real reason for concluding that time as it passes is dimming our sense of gratitude, of admiration, or of respect for the men who died, it would, I think, indicate a failure on our part to appreciate the greatness of our debt and that we really never estimated aright the sacrifices made on our behalf.

It is evident, I think, that such a day of remembrance as this can only retain a full measure of observance so long as we continue to believe intensely that by their sacrifice the men who fell saved something worth while for us and for the world. It goes without saying that disappointment and disillusionment are being experienced as men and women compare the results they were led to hope for with what has been achieved. No one would be bold enough to say that many of the great evils which it was thought the war would terminate have in fact been removed. Some would urge with good reason that they have been mutilated.

On the other hand the war has brought certain results which may eventually have far-reaching effects for the good of the world. For instance war itself, as a means of settling international quarrels, would find few supporters amongst civilized people to-day. It has been seen in its hideousness and ugliness, and men hate the very name of war as never before.

And again, although the war divided nations and led them to seek each other's destruction it has taught them that international hatred cuts at the root of even commercial prosperity, and that if one nation suffers the other nations suffer with it. If proof of this were needed we have it in our own country, whose chief industry is largely paralysed because of the poverty of other nations with which we did our trade.

Now if these two effects of the Great War are in any degree permanent they will produce untold blessings in process of time—blessings to generations to come which may be in some very true sense a compensation for their cost.

There were fruits of the war which men hoped for apparently in vain. Let this be admitted. Perhaps war, and especially modern war, cannot produce those fruits. It may very well be that we had not judged aright. Perhaps such things as the world needed and which many of us fondly imagined would be produced by the war can never come that way at all. But I do believe that we have every reason for maintaining the conviction that the voluntary sacrifices made by thousands of the flower of our manhood brought an enrichment of life which was immediate and permanent. Men rose above the thought of personal ease and selfish

comfort, endured pain willingly, and drank to the bitter dregs of suffering and death, and thus gave to the world examples of noble self-surrender to the call of duty as they saw it. Men point to the economic loss involved by the withdrawal of so many breadwinners from all ranks of life, and this loss was and is beyond computation. The world must necessarily be poorer for a generation by reason of it—That is one point of view. There is without question another. "A man's life consisteth not in the abundance of the things which he possesseth." So said Christ who knew as no other could know what goes to make life at its highest. You may not place the length of life as the only measure by which its worth is to be gauged. Not by what a man has, but what he has given can the life of anyone be assessed.

Reckoned in this way the men who gave themselves when nothing less would suffice have surely a claim on our gratitude which the years as they pass ought not to disregard or forget. At the close of his pilgrimage to France last year, the King sent a message to his people over all the seas. The closing words of that message are, to my mind, singularly appropriate to an occasion such as this:—"I fervently pray that, both as nations and individuals, we may so order our lives after the ideals for which our brethren died, that we may be able to meet their gallant souls once more, humbly, but unashamed." So long as memory lasts there is little likelihood that their names will be forgotten. They are engraved in marble, inscribed on Honor Rolls, indelibly written on the hearts of those who loved them. But what have we to say in regard to the ideals for which they died? Are these remembered, lived for, striven after as sacred trusts, which may not be ignored on peril of incurring the guilt of having betrayed the dead?

Is it not worse than futile, is it not sheer selfishness for us to complain of the hardships, the inconveniences, nay, the evils which we have inherited from the years of turmoil, if we are doing nothing to put things straight? What right had we to imagine that years of international conflict would bring us a world in which there would be freedom from strenuous effort and the hard discipline of toil and struggle? by which alone progress can be secured?

The task set the men who died in the war and that of us who live in peace is one and the same, if we understand it aright. They were not called to give everything in order that we might have no demand made upon us. The world is that their work was unfinished, and they have committed to us the task of carrying it a step nearer to completion. Remembrance Day might well demand for us some heart-searching as to how far that trust is being respected by us all. It is not enough that we should talk, however eloquently, of what our soldiers did, the question for us is "Are we in our several callings showing a like devotion to duty for others' sake?" The gratitude of the nation is doing all that is humanly possible to keep sacred and secure from profanation the places where their bodies lie. But on this day of remembrance we think of their souls now passed into the care of the loving Lord who redeemed them by His own blood. It is our duty and our privilege to remember them all before the Lord to-day to plead the merits of the Saviour's death on their behalf as we offer the Holy Sacrifice of the Altar as Christ has appointed. The men of Ours have not passed beyond the loving care of the Shepherd of souls. Let that be our consolation and the ground of our hope. Surely the love we bear them prompts us to-day to pray for them the ancient

prayer, "Grant them O Lord Eternal Rest and let Light Perpetual shine upon them."

How can I cease to pray for thee? In God's great universe thou art today. Can He not reach thee with His tender care? Can He not hear me when for thee I pray?

What matter it to Him who holds within The hollow of His hand all worlds, all space, That thou are done with earthly pain and sin? Somewhere within His ken thou hast a place. Somewhere thou livest and hast need of Him; Somewhere thy soul sees higher heights to climb, And somewhere still there may be valleys dim. That thou must pass to reach the hills sublime. Then all the more, because thou canst not hear Poor, human words of blessing, will I pray, Oh, true, brave heart, God bless thee whereso'er In His great universe thou art to-day.

AT THE R. C. CATHEDRAL

At 10.30 the R. C. Veterans, headed by the C. C. C. Band and Brigade, left the rink grounds to attend last Mass at the Cathedral. The C. C. C. had a large turnout and the ladies looked exceptionally well in their new uniforms. The celebrant, Rev. Fr. Kennedy, was attended by Lt. J. Dee and Reservist J. Hickey, while a guard of honour from the C. C. C., under Capt. C. McGrath, occupied a position in the Sanctuary. At the conclusion of Mass Rev. Dr. Carter ascended the pulpit and delivered the sermon, speaking as follows:

"Greater love than this no man hath, that a man lay down his life for his friends." (St. John, xv. 13.) My Brethren, and you soldiers and sailors, veterans of the great war, you who fought side by side with our heroes whom we this day commemorate, who saw them fall in Flanders fields, or on battlefields of the great North Sea, to you this morning I address these brief words of tribute and of prayer.

"Greater love than this no man hath, that a man lay down his life for his friends." These are the words of my text; words uttered by Christ Himself the God-man, the greatest man the world has ever seen, ever will see, the Martyr of martyrs; spoken of His own sacred person on the night before He went to His death. He laid down His life, He offered it to God as a sacrifice on the altar of the Cross. He shed His most precious blood, not for His friends alone, but for His country, but for the whole human race. This is the first of July, a day which for ages past the Holy Church has set aside as sacred to the Most Precious Blood; the vestments worn by God's Minister the priest; today at Mass, at this solemn service are as you see of the colour red, a symbol of the blood of Martyrs; is there not then for us Catholic veterans, a fitness in this celebration; the first of July, the day that our boys met their baptism of fire and blood in that ever memorable encounter of Beaumont Hamel; the first of July, Memorial Day, ever to be observed with ceremony and ritual with reverence and devotion as sacred to all our boys who shed their blood; laid down their lives for their homes, their country and empire. Greater love than this hath no man.

And now to-day the praise of these heroes will be extolled, their glories sung, yours too, comrades in the fight who shared their hardships their sacrifice if not their martyr's crown. But midst all these functions these solemn ceremonies, to the Catholic mind, to the broken hearted ones who have lost ones near and dear and losing have nobly borne their loss, the first place in the ritual must be given to "Requiem." Our first thought this morning then is

LASTS LONGEST BABBITT'S BORAX SOAP 1776 SOAP POWDER BEST LYE Goes Farthest John Rossiter, DISTRIBUTOR FOR NEWFOUNDLAND.

one of prayer for the souls of these fallen. An eminent dignity of the Church, a great theologian and philosopher, Cardinal Mercier, the Primate of Belgium, during the early days of the war expressed it as his opinion that those who had died in battle in defence of their fatherland by that very fact merited eternal salvation. This I say was his opinion, it is not, however, the teaching of the Church. There were soldiers brave and valiant, ago just before the dawn of Christianity who fought and died for a cause as noble or nobler than was yours in defence of their homes, their laws and the laws of God; those were led by that most valiant man Judas Macabeus and they triumphed, but many were slain in battle. Judas on the next day came to give them burial and they found under the cloaks of the dead, donaries; votive offerings such as trinkets etc, taken from the Pagan idols of Judaea "which the law forbiddeth to the Jews; so that all plainly saw, that for this cause they were slain." Judas immediately ordered prayers and makings a gathering sent twelve thousand drachmas of silver to Jerusalem for sacrifice to be offered for the souls of the dead. "It is, therefore, a holy and wholesome thought to pray for the dead." "It is, therefore, a holy and wholesome thought to pray for the dead, that they may be loosed from sin" (II Maccabees, xii, 46). Therefore, this morning, out from the depths of our hearts, sincere and fervent, should rise a prayer to God, to have mercy and give rest to our fallen comrades' souls. It was edifying this early morn to see amidst the throng that came here to the altar rail to receive the bread of life, the body of Christ Himself, some of your own selves clad in uniform; your medals on your breasts; not many of you but some there were; this is the spirit this indeed a memorial. But now you all have come to Holy Mass, the sacrifice of the blood of the Lamb. What is the meaning of this parade, of this part of the solemnity; at least for you Catholics if not to pray to offer up that host for your comrades' souls. No bond there as can bind you more closely to them than that of prayer.

And now there is a lesson for us too in all this ceremony. They have fought the good fight and have fallen; may they sleep in peace; but they have thrown the torch to us, it is for us to carry on. The war is not yet over. We still must fight the battle of life. "The life of man upon earth is a warfare" (Job VII, 1). We must show forth in our private lives the virtues which Christ the great martyr taught and showed us, we must hold dearly and tenaciously those principles and ideals our heroes fought and died for. Hold fast to those principles, of truth, honesty, purity and manhood and you will be a perfect citizen you will be doing more good for your country than by shedding your blood for it if he be a hero who dies for his country and her cause and be worthy of praise and renown; he on the other hand deserves an imperishable crown who by the observance of her laws by his industry and integrity lives and gives her the service of his life. When Dr. Carter had left the pulpit Mr. Chas. Hutten rendered the Dead March in Saul, on the organ. As the impressive sounds vibrated through the Church the congregation stood with bowed heads and offered up silent prayers for the repose of the heroes who gave their lives in the World War.

AT ST. ANDREW'S CHURCH

The Presbyterian detachment of Veterans and Nfld. Highlanders, paraded to St. Andrew's Church where service was held by Rev. R. J. Power, who was also the preacher. Taking as his text "God created man in His own image"—Genesis ch. I, v. 27. Mr. Power began with a story about the ex-Premier Bonar Law. When Mr. Bonar Law laid down the

AT GOWER ST.

The Methodist troops attended service at Gower Street Church, and beside the Veterans there was a large representation of Boy Scouts and Girl Guides, while the Guards Old Comrades Association was also represented. The Pastor, Rev. Hammond Johnson, Rev. Dr. Fenwick and Rev. L. Bragginton, Secretary of the Conference, assisted at the service; while the preacher was the President of the Conference, Rev. Sidney Bennett. His text was taken from St. John's Gospel, 13th chapter, 17th verse: "If ye know these things, happy are ye if ye do them." Mr. Bennett delivered a sermon of remarkable force and inspiration on the relationship between knowing and doing the will of God. The Hallelujah Chorus was rendered by the choir as an Anthem.

FOREST FIRES RESULT FROM CARELESS AUTOISTS.

CLEVELAND, June 25 (AP)—One hundred thousand motorists of Cuyahoga county have been asked by the Cleveland Automobile Club to join in a movement to keep camp and picnic sites clean and undefaced and to protect the countryside from the danger of fire. In a statement the club suggests that the motorists adopt the slogan, "Clean up as you go." It is pointed out that in recent years there has been a growing tendency to litter the countryside with rubbish, especially during the warm months. "Not only is the natural beauty of the countryside 'desecrated,' the club says, 'but there are even more serious aspects of the situation. More than 1,000 forest fires were started last year by motorists who left camp fires burning or threw lighted cigarettes, cigars or matches into grass at the road side.'"