

# POOR DOCUMENT

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THE EVENING TIMES AND STAR, ST. JOHN, N. B., SATURDAY, OCTOBER 9, 1920

### The Evening Times and Star

ST. JOHN, N. B., OCTOBER 9, 1920.

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#### VOTING IN SCHOOL HOUSES

All the voting in the city of Moncton today is taking place in the school houses. The Aberdeen and Edith Cavell schools, two very fine buildings are being used. The Transcript says: "This will be a great convenience to the public and will reduce the annoyance of going from one poll to another to a minimum. There are enough rooms in each building to accommodate the polls of one division. The greater part will be downstairs."

Why should not the school buildings be so used in New Brunswick as well as in western provinces? There has been a decided change of sentiment in this regard in the last few years. When the people go to the polls they go to discharge a sacred trust, and where better than in the buildings in which the children are given their first lessons in regard to the duties of citizenship? Now that women have the franchise and the saloon has been abolished the polling booth is an orderly place where citizens conduct themselves with perfect propriety. The school buildings belong to all the people, and especially when an election is held on Saturday their use as polling places is very desirable. Many persons would thus see the inside of a school building for the first time since their childhood and it ought to do them good.

But school buildings are coming into use for other purposes as well. They make an admirable community centre, and their use as such will steadily increase. It is folly to have buildings which cost so much used for only a few hours on five days of the week.

#### CHURCH UNION.

When will Protestant Christendom be united? New interest in this great question has been aroused since the two hundred and fifty Anglican bishops at the Lambeth conference issued an appeal for union. While the suggested terms of union set forth by them contain some provisions unacceptable to non-conformists, yet their messages makes a concession that is regarded as very significant and very important. They thankfully acknowledge that non-conformists "have been manifestly blessed and owned by the Holy Spirit as effective means of grace," and that their churches are a vital and integral part of the Holy Catholic Church—an admission which we are told had not before been officially made. This is regarded as a great forward step; but there is still the question of the episcopacy, which would naturally be regarded tenderly by a conference of bishops but with which the non-conformists have no sympathy at all. The latter, however, welcome very heartily the overtures of the Lambeth Conference, and see in its appeal of the bishops and the removal from realm of controversy of the question of apostolic succession great hope for the cause of union.

The Toronto Globe has interviewed heads of non-conformist churches in Canada, and finds them unanimous in their praise of the fine Christian spirit of the appeal of the bishops, and in declaring their conviction that it is an honest effort on the part of Christian men to find a practical basis of union. They are also agreed, however, that episcopal ordination is a stumbling block. Rev. Dr. Gandier principal of Knox College, and chairman of the Presbyterian Forward Movement Committee, sees no reason why an episcopacy or superintendency, associated with a representative or Presbyterian government, might not prove the most effective offering of a Catholic or Universal church, but he adds:

"There is also in this suggestion of the Lambeth Conference an honest, but I fear, ineffectual attempt to solve the difficult question of reordination. Why speak of a 'form of communion' or 'communion' on the one side, and on the other of a 'commission through Episcopal ordination'? Ordination by Presbyterians was prior to ordination at the hands of the Bishop, and if those who have received Presbyterian ordination are to add Episcopal ordination in order to recognition, why should not those who have received Episcopal ordination add Presbyterian ordination in order to recognition by the whole Church?"

Dr. Gandier contends there should be mutual recognition, and suggests that all ministers might be ordained by a laying on of hands of the representative bishop or superintendency and associated presbyters. But in the meantime, he would have those denominations nearest alike draw closer together, and members of all communions "in the fine spirit" of the Lambeth appeal continue to feel their way toward a wider union.

Rev. Dr. Chown, general superintendent of the Methodist Church of Canada, while heartily welcoming the appeal, sees in the episcopacy a source of determined controversy; although he significantly remarks that those who protest against dogmatism in upholding the episcopacy should guard against answering dogmatism on their own part. In conclusion he says:

"While I am strongly of the opinion that the proposed church union in Canada should be completed before entering into negotiations for a more inclusive union, I believe we should most earnestly and sincerely pray for further light and leading, and clearly recognize the fact that we occupy an untenable position if we refused in due time to meet our brethren of the Church of England with a frank recognition of their sincerity, and with openness to conviction in respect to all divergent views. Meanwhile we are thankful that the Anglican divines have flung out the challenge for a larger church unity in Christendom."

Rev. Dr. John MacNeill, chairman of the Baptist Convention of Ontario and Quebec, declares that the Lambeth appeal is charged with the glow of a Christian love, and will awaken a warm and generous response; but he adds that episcopacy of government and episcopal ordination are great obstacles in the way of union, and that to grant bodies of Christian people and thousands of ministers these two conditions would present themselves as almost insurmountable barriers. He remarked nevertheless that the pronouncement of the bishops is memorable in its admissions, its advances and its prophetic outlook. And, further—

"There may still be, and doubtless is, a long way to travel before the desired end is reached, but earnest Christians everywhere will gratefully recognize the sincere and lofty spirit that breathes through the message and devoutly thank God for any further spiritual unity that may be secured thereby."

Rev. A. Margrett, chairman of the Congregational Union of Canada says first—

"There is hearty appreciation of the fine brotherly spirit of the appeal of the great advance over previous declarations, in the frank recognition of the spiritual value and equality of spiritual services of the non-episcopal church, and of the proposals for greater co-operation and fellowship."

Like the others quoted, however, the representative of the Congregationalists in the episcopacy and of episcopal ordination a bone of contention. He would have organic union of Presbyterian, Methodist and Congregational churches in Canada first consummated, and then welcome heartily any proposals from their sister churches for a larger union.

So much has been gained in this generation along the lines first of greater mutual tolerance, then closer sympathy, and co-operation, and lastly of negotiations toward organic union, that we may confidently anticipate still greater progress in the next quarter of a century. When each party to the discussion believes in the sincerity of the other, and is willing to seek to get the other's viewpoint, the most formidable of the difficulties have been overcome, and a basis of agreement then comes within measurable distance.

Hon. W. L. Mackenzie King in Vancouver:—"We need more courtesies in public life. Men who embark in public life do not seek the compensations of wealth; they enter public life for the opportunity of serving their country. We need to cultivate the new spirit of the times. The spirit of war is the spirit of hate. We must replace it with good will and aim to unite all of the people of Canada in a common love of country irrespective of parties and religious or any other differences."

The Liberal Women's Association of Vancouver presented Hon. W. L. Mackenzie King with a gold-headed walking stick made from the osen timber from the old steamer Beaver, the first steamer to reach British Columbia from England. The cane was mounted with gold from the mines of the province. That is an intimation they want him to ring true—and he will.

A longshoreman and his wife in Vancouver, desiring to adopt a child, made an affidavit to the effect that his average wage was \$175 per month. They owned their own home and had no debts. Labor is well paid on the Pacific coast.

About twelve hundred persons take advantage of the evening classes in the technical college in Halifax. This is something for the St. John vocational board to aim at in carrying on its work.

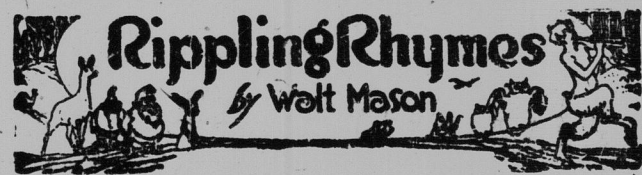
There were 890 students enrolled at the recent opening of the University of British Columbia. Education is evidently not neglected in that province.

#### Why the Tariff?

Toronto Globe: There appears to be no need for a tariff to protect Canadian sugar refineries. Sugar could be brought into Canada today from across the border—paying a duty of \$2.00 per 100 pounds—at a price almost two cents per pound less than the Canadian refinery price. No importation of any consequence is going on. Is a "gentleman's agreement" more potent than a tariff as a protective measure?

#### To Tax Bootleggers.

Chicago, Oct. 8.—The government may be aided hereafter by bootleggers' dogmatism on their own part. In conclusion he says: "While I am strongly of the opinion that the proposed church union in Canada should be completed before entering into negotiations for a more inclusive union, I believe we should most earnestly and sincerely pray for further light and leading, and clearly recognize the fact that we occupy an untenable position if we refused in due time to meet our brethren of the Church of England with a frank recognition of their sincerity, and with openness to conviction in respect to all divergent views. Meanwhile we are thankful that the Anglican divines have flung out the challenge for a larger church unity in Christendom."



(Copyright by George Matthew Adams.)

#### THE FAT SUFFERER.

The fat man sickens and like the chickens his tortured system feels; he has the glanders and jaller janders and gout in both his heels. When convalescent, his was senescent, he'd like to tell the tale of ailments gaudy that racked his body, and make his hearers pale. He'd fain be spicing his blood congealing paine epic by the week; but none will listen, no teardrops glisten on sympathetic cheek. And when he pauses, for any causes, he hears some horse-laugh sounds; his yam seems yellow, for he's a fellow who weighs two hundred pounds. He may have cures from docs and nurses to prove diseases three it doesn't matter—the man is fatter than sick folk ought to be. We grin and slither when he would whinper his delectful sicked tunes; we mark his figure and snort and snigger and say he's full of prunes. If he were slender, with pity tender we'd mix our tears with his; we'd hear him twitter of ordals bitter, and sigh, and say, "Gee whizz!" But he is fatter than any jatter or omliner in the town; so when he'd babble and idly gabble, we proudly turn him down.

#### CANADA—EAST AND WEST

Domestic Happenings of Other Days

##### GAVAZZI RIOTS.

Racial and religious conflicts in Montreal have been singularly uncommon since the early days of the English rule. In those times Anglican clergymen and Catholic priests met together as regimental chaplains and the early Anglican services were held in a Catholic structure. But in 1858 the Catholic priest, an Italian named Gavazzi, came to Montreal and in a church in Beaver Hall Hill began to preach in the English language. Trouble brewed and on June 9 of that year it culminated in the shedding of blood in the streets near the church in a great religious riot. Troops had to be called from the regular garrison to quell the outbreak. Some one gave the order to fire and some citizens were killed or wounded.

This action inaugurated an era of bad feeling between Catholics and Protestants. It increased when an order was given by the military to surround the church to permit burial within its cemetery of the body of Joseph Gault, a printer, who had been the displeased of the Catholic church because of certain books he possessed. On Sept. 2, 1875, an attempt was made to bury the body in the Catholic cemetery, but the funeral service was prevented by a mob armed with sticks and stones. Two months later the burial took place but under military control and with a guard placed at the grave for some time afterwards. Two years later a young Orangeman named Hackett, was slain in Victoria Square on July 12, 1877, and at his funeral, the troops were called out again, but the event passed without further bloodshed. The next year grave trouble was anticipated on July 12, and more than 2,000 soldiers were in readiness for service, but the Orange leaders were arrested and they stepped out to lead the parade and the fight was averted. Since that time conditions have vastly improved, and now Catholic and Protestant live together in perfect harmony.

##### LIGHTER VEIN.

Famous "Wrecker" writes to "I have been intending to write to you for a long time."

##### Dad Knows.

"Innocent, my son, is a woman who believes that her husband 'likes' clothes."

##### Plush Covered.

Teacher—Johnny, I suppose you know what a caterpillar is? Johnny—Yes; it's an upholstered worm.

##### Producing All Right.

"Fixing your cat?" asked the passer-by as a grimy man crawled out from under an automobile.

"No!" responded the grimy one with a withering look, "merely dabbling in oil"—Judge.

##### Sweet Sympathy.

Boy Scout (to old lady): "May I accompany you across the street, madam?" Old Lady: "Certainly, sonny. How long you been waitin' here for somebody to take across?"—Judge.

##### OLDEST NOTE IN WORLD.

Shows That Forty Per Cent. Interest Was Paid in Babylon.

If the descendants of Il Sinnumut can be traced of those who are now trace back their ancestry to Bur Mama, the widely known business man of Nippur of the year 1922 B. C., they may, as the lawyers say, learn something to their advantage. For it has now been proved by legal records that Bur Mama did borrow in that year from Il Sinnumut the sum of four shekels in silver, and so far as the records show never got a receipt. The note which he made at the time of the transaction in the presence of four witnesses is still in existence, says the New York Times.

As nearly as experts in Babylonian value can figure it, a shekel in the year 1922 B. C. was worth at least the equivalent of \$100 in American money today. Business men and speculators alike protest today when they are required to pay more than six per cent. interest for loans, but Bur Mama willingly agreed to pay twenty per cent. interest for six months, or forty per cent. a year. And he did this not because he had definitely made up his mind not to pay, but because it was the prevailing rate of his day and generation, and he had to meet the terms imposed.

It has been estimated by some one at the Museum of the University of Pennsylvania who is good at figures that at compound interest the amount due on this note today would be enough to pay the national debt of any country in the world. The note, inscribed on a tablet of clay and marked indubitably with the official seal of a notary public, was one of the first translations made on his arrival at the museum by Dr. Leon Legrain, the young French scholar-priest who is now the curator of the Babylonian section.

##### Propose By Hair.

Tokio, Japan, Oct. 8.—It is leap year all the time in Japan. The women have certain ways of arranging their hair to indicate their feelings and do not wear hats. Girls who would wear arrange their hair in front in the form of a fan or butterfly and adorn it with silver or colored ornaments. Widows looking for second husbands fasten their hair at the back of the head by means of tortoise shell pins, and widows who remain faithful to their departed spouses cut their hair short and wear no ornaments.

#### ROLAND FOR OLIVER.

(Answers.)

Mrs. Brown did a very "catty" thing when she visited Mrs. Pink; she wore a very expensive, not to say luxurious-looking costume and hat, which a rich relative had given her.

But Mrs. Pink was not the sort of woman to take an action like that lying down.

"Excuse me," she said, beaming upon Mrs. Brown with one of her charming smiles, "But I must phone up the stores now or I will forget it. Mr. Pink is so particular, and, despite the high cost of living, will have the very best of everything."

And Mrs. Pink crossed the room to the telephone which stood on a small table.

"Oh, is that the O. K. Stores?" she inquired, when at last she had got her connection. "This is Mrs. Pink speaking. Please take down my order for tomorrow. A nice joint of beef, a chicken, a ham, and if you have one, a duck, half a dozen cauliflower, five sacks of potatoes, six pounds of butter—oh, no, not margarine—three baskets of strawberries, a ham, three dozen eggs, bacon, bananas, oranges, nuts—"

Mrs. Brown listened with tears of mortification running down her cheeks. The beautiful hat she had donned specially to make Mrs. Pink jealous felt as if it were heavy, useless thing; her costume seemed very ordinary, but she managed to force a weak smile as Mrs. Pink turned from the telephone at last.

A few minutes later Mrs. Brown took her leave, and two seconds afterwards Mrs. Pink was on the telephone again, speaking to the O. K. Stores.

"Oh," she said, "I'm sorry, but a few minutes ago an order came through to you for a list of food and things. Well, please countermand it. My servant gave it without my permission. Will you please send me a small steak and a jar of marmalade instead?"

She gave a small sigh as she ordered the steak and marmalade; but, after all, she felt she had taught that horrid Mrs. Brown a lesson.

#### ACCIDENTS.

When we look in our dictionaries for the word "accident" we find that an accident is an unexpected event, a mishap. Accidents today are not accidents in that generally accepted meaning of the word. Accidents do not happen, they are caused and caused largely by lack of care. Accidents are not "bound to happen" they are not part of an established plan and can be prevented by the exercise of reasonable care and caution. The safety movement like modern medicine, preaches prevention.

The pedestrian who crosses a busy thoroughfare, reading his daily paper, invites an injury. The motorist who drives recklessly and without consideration for others will some day injure someone. The street car man who forgets he is operating a powerful piece of machinery is almost sure to injure himself and others. The worker in the factory who takes a chance around moving machinery is almost sure to be hurt, and the factory manager who fails to provide adequate safeguards for his machines and employees is exposing both to a serious risk.

Accident prevention is largely a habit of mind. Train your mind to "think safety."

#### KINDNESS TO ANIMALS.

(London Express.)

There is no country in the world which has a greater love for animals than England. By reason of this fact, offences against them assume greater prominence than in countries where beasts are treated with cruelty as a matter of course. It is difficult, it is well-nigh impossible, to conceive of the state of soul of the man or woman who inflicts pain on a horse, or dog, or cat, or bird, unutterable suffering. The child who tears off a butterfly's wings or places a fly in the net of the spider acts unwittingly, perhaps. No adult can claim ignorance for deeds done by his own hand with an immediate result of agony to his victim—a tired, worn-out cart horse, a snared rabbit, or a lonely ferret.

Some scientists tell us that this arises from an instinct of fear; that the man who hurts the brute because in long ages past the untamed brute hurt the man. This may or may not be so. The fact remains that hourly in England base things are being done by so-called civilized people.

We want a new St. Francis of Assisi to go through the land preaching a gospel of pity and love for our little brothers and sisters of the animal kingdom.

AND ONLY TWENTY YEARS AGO.

(Brush and Pail.)

Nobody swatted the fly. Nobody had seen a wart watch. Nobody had appendicitis. Nobody wore white shoes. Nobody sprayed orchards.

Most any young man had "lively bills."

Farmers came to town for their mail. The heavens were not full of man-bills.

Nor the seas alive with underwater bills.

The hired girl drew \$1.50 a week and was happy.

The butcher "threw in" a chunk of liver.

The merchant "threw in" a pair of suspenders with every suit.

Nobody "listened in" on the telephone. Straw stocks were burned instead of bled.

Publishing a country newspaper was not a business—it was a duelling game. There were no bobbeists or international anarchists.

The safety razor had not introduced the clean-shaven face.

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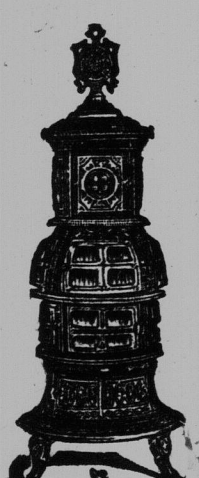
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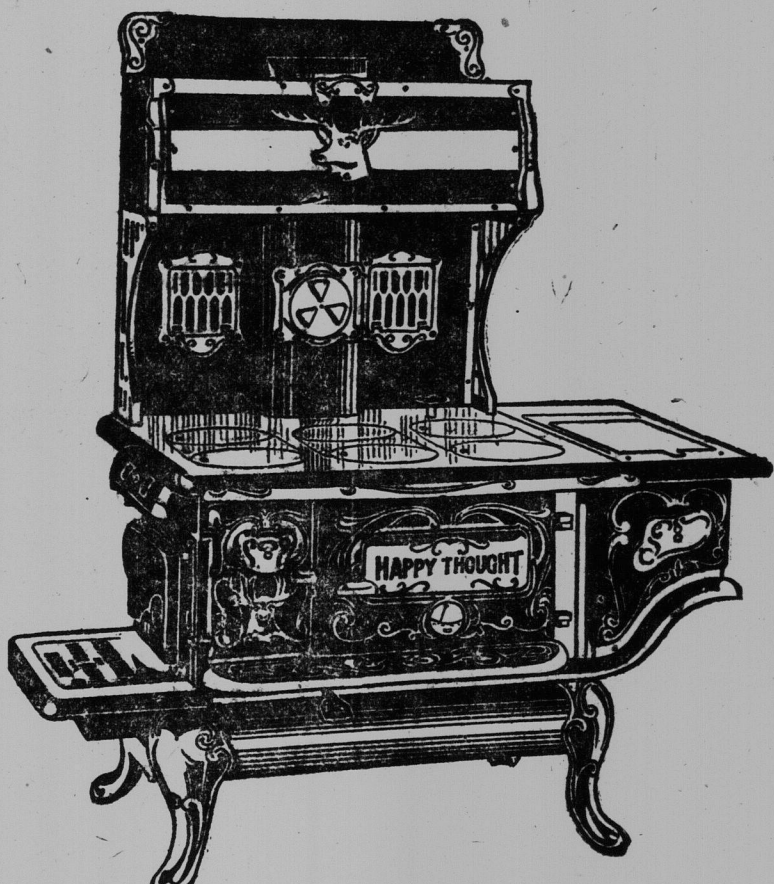
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