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### NEARLY A DAY LOST BY MAKING CALL AT HALIFAX FOR THE MAILS

"As an enterprising newspaper man with the interests of St. John at heart, you should not neglect to call attention to the fact that the passengers on this steamer will be nearly one day later reaching Liverpool owing to the arrangement which necessitates the taking of the mails at Halifax," said Sir Thomas Shaughnessy, president of the C. P. R., to a Telegraph reporter yesterday before he sailed for England on the Empress of Britain. "The Empress will be at Halifax until 5 or 6 o'clock tomorrow evening," continued Sir Thomas, "and if the mails had left Montreal last night and been shipped here the steamer would have gained nearly a day."

The Empress got away at 1 o'clock yesterday afternoon, and will make the trip to Halifax in about fifteen hours, arriving there early in the morning, and will be waiting for the arrival of the train the entire day. Sir Thomas arrived at 11.30 on the special section of No. 1 train, which went straight to Sand Point, and at 1 o'clock the steamer pulled out from her wharf.

The mission of the C. P. R. president to England, in case of combined business and pleasure, was reported from Montreal that Arthur Pliny, the marine superintendent in England, had given orders for two more Empresses, but the president denied this story. "No orders," he said, "have as yet been given, and no plans have been made in that direction."

Asked concerning his opposition to the All Red route, Sir Thomas said that the scheme was of no account with him, and he called for serious consideration. "However," he said, "in the transaction of business with the Government, the project may take place, but my main

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### ELOQUENT SERMON BY RABBI AMDUR ON THE PASSOVER

#### What This Greatest of Jewish Celebrations Signifies--"The Beacon Light of Liberty"

The following sermon was delivered by Rabbi Bernard L. Amdur at the Hebrew synagogue yesterday morning.

**PASSOVER, THE HISTORICAL LIBERTY BELL**

Passover is the glorious commemoration and the beacon light of liberty. The pillar of our history and the king of all festivals—that ever replenished moments whose splendor the remotest of ages could not dim, and the transition of events rendered obscure. This great anniversary is with us once more, and Israel everywhere extend a cordial welcome to that great distinguished guest, Passover, the institution of liberty, uttering words of thank for the past, and inspiring expressions of hope for the future.

The scripture in Deut. 16:1 in regard to the Passover bids us in the following words: "Observe the month of Abib (spring) and celebrate the Passover unto the Lord thy God; for in the month of Abib the Lord brought thee forth out of Egypt by night." Should not this question arise, is there any specific importance attached to the month of the spring to make its observance mandatory? Are the wonders of God more potent in the month of Abib? In order to meet our quest with a plausible answer, we must give the matter a reflective thought. The principle underlying our feast is not solely a remembrance of the past. It is a chain of transitory events; a series of incidents, diversities and uniformities. Nations have risen and fallen, humanity has changed its appearance, nay, we ourselves have undergone such strange metamorphoses that our very existence is a phenomenon to the historian. Therefore the feast appeals to every heart, mind and soul, and as such it is fitting to commemorate this ancient occurrence with such affection as if to merge all historical experiences in this one event. It is therefore most appropriate that it comes to us with the coming of the spring. For whatever we celebrate as the doing of

God in history, the springtime reveals to us as the doing of the creator in nature, it is the same lesson differently told and easily understood by those whose hearts are allied with love and whose minds seek after truth. How wonderful is the process of nature in the springtime; when but a short time ago everything seemed barren and dead, now the promise and forerunners of life are appearing, awakened by the loving caresses of the sun, the shocks of winds and the falling of the winter, are broken, and nature clothes herself in beautiful verdure. The branch on the tree assumes a brighter hue and the tiny buds that were hidden snow-capped, awakened by the warming rays out of their slumber, begin to unfold their blossoms. From the depths beneath, from the overflowing fountain of promise which the spring offers for all. The same power that during the months of the winter seemed dead or sleeping, that power is now awakening the dead and to reanimate the slumbering and to restore the children of nature unto life.

Long and dreary was the slavery under which our ancestors sighed in Egypt, groaning in servitude under the iron rule of a nation that was intellectually and morally in darkness; the yoke that was put upon them was calculated to crush out their life, but he who rules in history does not slumber. "He watched over Israel and protected them against destruction to preserve them for the time of liberty. This we see the protection of God in nature and in history alike. So as the spring is a time of joy and good tidings, when we draw a deeper breath in the warm and pleasant air, in such days of cheerfulness we love to speak of the unpleasant time of the winter when our movements were hindered by reason of

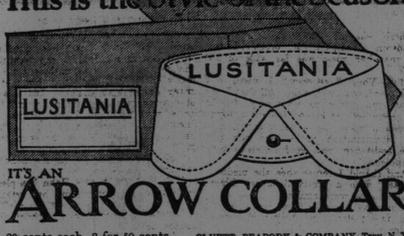
the cold, snow and ice, thus our fathers when in the time of liberation had come, loved to revert to their thoughts to the time of their misery and oppression; and when the day of their spring of freedom returned in the month of Abib, they were to celebrate Passover as a commemoration of their sorrows and humiliation in the land of slavery. For, as there is no greater agony than to remember happier things in the midst of our distress, so there is no greater satisfaction than to recall our troubles and misfortunes in the days of our happiness.

Passover is the natal day of the first independent nation, constituted upon the principle of liberty and equality. It is the historic liberty bell of the world. Much older than the dominion of the United States of Philadelphia, permanent in grandeur and authority, it stands as a bold and sturdy statue at the gateway of the United States. It is the emblem of the spirit of freedom, the spirit of the world, the spirit of the age, the spirit of the future. It is the emblem of the spirit of the age, the spirit of the future. It is the emblem of the spirit of the age, the spirit of the future.

Liberty is God's gift to mankind, and Israel was the first people that started in existence with a declaration of independence, and was solemnly enjoined never to forget the principle which was the basis of their freedom. It is the highest moral importance. Freedom is the indispensable condition of goodness, virtue, purity and sincerity. The free man only can be virtuous, moral and noble; for the mind is free, and the spirit is free, and the heart is free, and the soul is free, and the body is free, and the whole man is free. Liberty is the greatest boon to mankind, it is of no avail unless it is accompanied with enlightenment. Servitude and darkness go together, but where there is light of reason, the fetters are broken and man as well as body will emancipate itself. Yes, the two principles must go together, either one is worthless without the other. Where there is liberty there is light. It is dangerous for people to have freedom without having wisdom how to use it. Liberty must not become license, but must be tempered by the restraints of law and order. Unbounded freedom is the compliment of slavery, as to borrow of Peter to pay Paul. Liberty beyond confines is more detrimental to society than bare slavery. When our ancestors were to be freed from the land of Egypt, they might run, riot and pursue whims and vain pleasures. The divine voice spoke to Pharaoh through Moses saying: "Let my people go that they may serve me." It exhorted the people, ye shall be slaves to no man but to me only. After they gained deliverance, they were but a few weeks on their march of freedom when they were made to pause before the Mount Sinai, from which in thundering tones were proclaimed the commandments, telling them what they must do and what they must not do. After liberty was restored, the Israelites were to be free, but they were to be free in the image of God, his representative on earth, a free, moral and intellectual agent to preserve the welfare of the human race.

"Ye shall be a kingdom of priests" was announced to the people, every one a priest, every person regarded as one of the highest class and caste—none to be superior and none inferior—one law and one statute to be for all, the native and the alien. To exclude none and to protect all who live among you and seek prosperity

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### RECRUIT CHURCH FROM THE STAGE

#### Rector of the Church of the Ascension in Brooklyn Makes a Suggestion

Referring to the death of candidates for Holy Orders in the Anglican Church, Rev. Walter E. Bentley, of the Church of the Ascension, Brooklyn, N. Y., makes a novel suggestion, in which he recommends the dramatic profession as a recruiting ground.

The reverend gentleman speaks from years of professional experience, followed by his work with several church organizations composed of theatrical people.

In a letter to the Living Church, a leading journal of the Episcopal Church in the United States, the reverend gentleman says:

To the Editor of the Living Church: How frequently nowadays we hear the lament over the dearth of candidates for the Holy Ministry. Letters pour in from

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