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Montreal, Quebec,
December 29th, 1923

To the Editor of the Advocate
Newcastle, N. B.

Dear Sir,

In my letter of December 3rd., referred to in your columns by Rev. I. H. MacLean, I was answering a very one-sided statement which appeared in the St. John Globe, a statement which one now sees was not a report of the incident at Newcastle, but a not very tasteful attempt to discredit a speaker behind his back. My reply was tempered by courtesy which I considered due to a lady, so I contented myself with a narrative of facts which cannot be disputed. The situation was rendered more delicate by the fact that the lady in question was one who at the Newcastle meeting had confessed her renunciation of the Anglican Communion in favor of a Presbyterian Manse.

Mr. MacLean naturally does not wish to enter the lists, having much to defend. One is amused and then pained by his obvious and not unnatural confusion of thought. It would have been preferable had he faced the facts, rather than sought to color them. Facts are more to people than Mr. MacLean's opinion about them. I do not wonder if Mr. MacLean does not understand the real question involved, as it took most of us on the official committees several years to reach a sympathetic understanding as to the differences and the points of unity in the two Communions. It matters little whether Mr. MacLean personally disapproves or favors the mutual approaches made; it matters nothing whether Mr. MacLean is opposed to the overture made to the General Assembly by the five prominent Anglican and five Presbyterian Ministers in order simply to test the sincerity and feasibility of the Appeal of the Lambeth Conference. Everything proposed was to test the mind of the Churches concerned, and none of the signatories desired to do anything without the official approval of their respective churches.

But it does matter that Mr. MacLean adhere to facts.

Fact One: As to headings given in brief form to the Assembly Reports for 1922, the question is referred to on Page 72, 1922, and page 12 of the Index as "The Appeal of the Lambeth Conference to the Mutual Approaches of the Anglican and Presbyterian Churches."

Re-ordination." Neither in the Memorial nor in the Minutes is there one word as to Re-ordination. That word has been used by some who wish to prejudice the matter in the eyes of those who do not understand what was involved in our previous Conference. But from the start, the word Re-ordination was repudiated by both sides. Would Archdeacon Paterson-Smyth consider "prostituting" his ordination, or would he? The phrase that "Here in there is no repudiation of or reflection upon their past Ministry" may mean nothing to Mr. MacLean of Newcastle but it meant everything to those concerned in the question of mutual recognition, commission or ordination. Without that clause, without that distinct understanding, not one of us on either side would have moved or would ever move one inch toward what the Assembly admits is "a closer Unity." Presbyterians, like myself, whose ordination means historical and spiritual continuity, coming as it does through an unbroken ministerial succession from the early Celtic Church in Scotland long before the Roman Catholic Church entered that country in the Eleventh Century, are known to be too jealous of their ordination to "prostitute" it to any other; too loyal to their historic and spiritual traditions to throw their ordination, as Mr. MacLean is willing to do, into a non-descript melting-pot, unrecognized by any of the great branches of the universal church of Christ; too proud of their honor as men and Christians to betray their ordination vow "To maintain and defend" the Presbyterian system of government, worship, and doctrine.

FACT TWO:—Mr. MacLean states that "Past Ministry and former Ordination are not necessarily the same." "Why has not the word 'no repudiation', etc., ON FORMER 'ordination been used'?" Oh! Mr. MacLean, are you quite frank? On page 107 of the 1922 Assembly Reports, you will find the condition that "Such regularization involves no repudiation of or reflection on the ORDAINED Ministry of those desiring this authorization".

FACT THREE:—Mr. MacLean says that Presbyterian pulpits are open to Anglican clergymen now but that no Anglican Pulpit or Church is open to a Presbyterian Minister. Does Mr. MacLean not see that this state of affairs even if universally true to facts, which it is not, is what we want, put right in an official, authorized way? And the nearest approach to an official understanding since 1689 is the conference sanctioned by the General Assembly. As I stated, the result of our Conference was that once the two churches were OFFICIALLY agreed in their statement as to Faith, the question of Orders was simple. And the point which Mr. MacLean fails to recognize is that at the Conference in 1922 it was shown that all that was wanted was an OFFICIAL agreement such as had been ALREADY ARRIVED at in the MONTREAL Conference. But the formal Conference between the Anglican and the Presbyterian Churches, as proposed in the Assembly of 1922 has been postponed. My Committee of Assembly has made headway; the Union Committee's sub-committee has made none—held up by a movement which threatens to mutilate and scrap the Faith and Doctrine of the Presbyterian Church.

FACT FOUR: Mr. MacLean states that "Ordination is the highest promotion of any Church for the ordinary clergy." "Where did he get that extraordinary definition? No wonder, on such a sordid view of ordination, he would have no objection to setting aside the Presbyterian's seeking

"favours" of another communion. On the most ordinary basis, ordination means the official initiation to the ministerial service of a church. No one will say that ordained ministers of the Presbyterian Church were set apart with the intention of ministering in the Anglican communion. I have been invited, contrary to Mr. MacLean's theory, to officiate in Anglican Churches, but I have declined to do so, until the two churches in question should come to an official agreement on the subject of interchange of pulpits and ministry.

I do not wish to do things irregularly. I will not enter another church by a back door. I should like to see the matter regularized officially, which has never been done on either side. I claim I am ordained to the Holy Ministry as our Ordination Service puts it, of the Church of God. And so do our Anglican brethren. What we both desire is a WIDER EXERCISE of that ministry than at present obtains. OFFICIAL permission by each church to allow us to exercise our Ministry within the borders of the other church. And we want this done regularly, so that no MEMBER of either church would feel we were there without the due sanction of his own church, so that we could minister "acceptably" to the members of the other communion. Of course, if Mr. MacLean does not see the reasonableness and charitableness and Christian courtesy of that, I leave him to another of those many Christian realities which he says "mean nothing to him."

FACT FIVE: Mr. MacLean does scant justice to the sincerity of the General Assembly. "The cordial receiving of the resolution does not mean approval of the same." I think he means "the cordial receiving of a Memorial." But apart from his misuse of words, the Assembly which did cordially receive the memorial in question, did "rejoice in the growing spirit of unity," and did appoint a Committee to bring in a Report on the Memorial and did appoint a committee not only to confer with an Anglican committee on the question of the Memorial, but also instructed the Union Committee to appoint a sub-committee to confer with the Anglican Church in Canada on the whole subject of Unity as outlined in the Lambeth Appeal—an Appeal which has recently changed the whole ecclesiastical complexion. Oh yes! the Assembly did mean something more than a courteous farce! The Assembly did mean more than some members of the Union Committee, who have twice side-tracked the Assembly's instructions, first in October 1921 and secondly in September 1922. If Mr. MacLean gives me another opportunity, I shall give him some illuminating facts which will surprise him.

FACT SIX: Mr. MacLean thinks he makes a point in mentioning that the report of the committee of Assembly was "moved and seconded by Dr. Hanson and Dr. Duncan." He does not mention that the report was submitted by Principal Clarence MacKinnon of Halifax. He does not evidently know that three of the five signatories to this Memorial are strong pro-unionists. Surely SUCH men would not "prostitute their ordination," to use his choice and favorite phrase! I have consulted the dictionary to see what Mr. MacLean means by this flamboyant word, "prostitute" and I find it means—"To apply to base or vile purposes; to devote to unworthy or infamous uses." I leave the phrase to Mr. MacLean in connection with ANY proposal whatever regarding ordination in the church of our Lord. The worst phrase I ever heard of

C'REAGHANS' January Sale

Starts Sat. January 5th. and continues for 2 Weeks

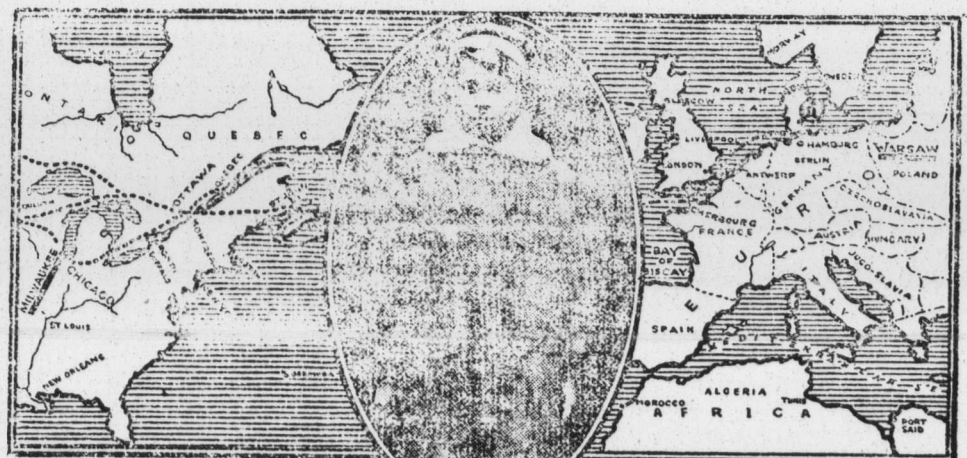
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Blankets, Underwear, Flannellets, Shirts, Ladies Coats, Men's Overcoats, Hosiery, Gloves, Etc., are all marked at savings which will net you 10 to 50%.

Sale Goods for Cash only—Watch For Further Particulars

J.D. Creaghans & Co.
LIMITED

Along From Uscilug to Milwaukee Via Canada



Eleven-year-old Polish Boy

Makes Long Voyage Alone.

TRAVELLING does not tire or trouble this little fellow. Though he does not speak any English other than two or three words which he picked up en route, he travelled alone from his home at Uscilug on the Russia-Austrian boundary to Milwaukee, burdened only with a small valise and a sheaf of tickets and immigration documents. Kech Herz is his name. Orphaned by his mother's death three years ago, he was going to his father in Milwaukee, who had made arrangements for his transportation.

When Kech arrived at Warsaw he was conducted by an agent of the Canadian Pacific Railway to Antwerp.

There he was given a ticket almost as long as himself which would carry him through to his destination. Crossing to England he sailed on the "Metagama," being, from the time he left Warsaw, under the care of the Canadian Pacific. The direct mileage from Milwaukee to Uscilug is not by any means the full mileage of his travels. The ship's officers estimate that he ran at least twenty miles a day over the vessel, and the port officials had an anxious time when he made surreptitious peregrinations in search of someone who spoke his own tongue. He was glad, of course, to meet his father, but what an adventure it is to travel far and alone!

Indians Celebrate Opening Banff-Windermere Road



1. Indians, gaily caparisoned, await the judges' pleasure. 2. Lieutenant Governor Nichol smokes the pipe of peace—to the delight of the oldest members of the tribe (3). 4. Car-No-Sic-Kmeef and the Indian chief.

THE Indian, though reticent and undemonstrative, is ever ready to show his appreciation of the fact that the pale face is a friend, a brother to him. More often than not, he takes advantage of his fabledays to show this appreciation and good-will in simple ceremonies which honor the white man by bestowing upon him the name of one of their own, and a seat in their family and council circles.

The opening of the Banff-Windermere Motor Highway on June 30th occasioned the gathering of a large number of Kootenay Indians from various reserves, at Invermere, B.C. Here they entertained and were entertained by a host of visitors to the district who, having attended the opening ceremonies, were easily induced by the pleasures of the country to stay for a few days. On this occasion the Kootenays honored Lieutenant Governor W. C. Nichol of B.C., who had officiated, with Lieutenant Governor Brett of Alberta, at the opening,

by making him an honorary chief of their tribe. Robert Randolph Bruce, a leader in Windermere and Kootenay development was also asked to enter the circle, and after the smoking of the ceremonial pipe and listening to the liturgy in the Kootenay language, was dressed in all the panoply of power, head-dress and beaded clothes, and accepted into the tribe as full chieftain, being given the name of Car-No-Sic-Kmeef, which signifies "Red Sky", after a famous council chief of the tribe who has long since passed away. Mr. Bruce expressed his pleasure in a largesse of tobacco and a gift of a one-hundred dollar bank note for the celebration.

This being over the sports were resumed and prizes were awarded to the best-costumed Indian on foot, the best-costumed squaw, the best caparisoned Indian on horseback, and to others for neatness of toilet and the best travois and papoose in baby trap, and for their demonstrated skill in athletic sports.

viously applied by his fellow propagandists to Christian unity between the Anglicans and Presbyterians was that it was the only herring—anywhere I cannot supply any expression of the truth to the effect that Mr. MacLean would use this movement as a pretext for the purpose of securing the best of both worlds, and that he would use it to show that the

to divert attention from the burning question of the destruction of our religious freedom, the loss of our spiritual continuity, and the sacrifice of our spiritual movement to the interests of a few individuals, which, even when explained to him, he would not understand.

His next logical step, through Parliament, was to force through a measure which would deprive the Anglican Church of its right to the best of both worlds, and that he would use it to show that the

who no doubt is an admirable minister in study and pulpit and whose spiritual continuity, and whose spiritual movement, which, even when explained to him, he would not understand.

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