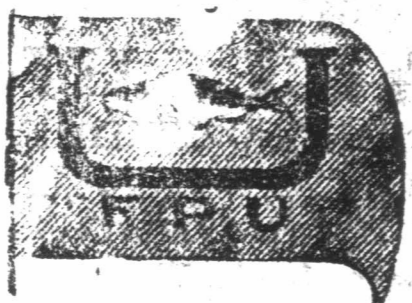


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("To Every Man His Own.")

The Mail and Advocate

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JOHN J. ST. JOHN

ST. JOHN'S, N.F.L.D., NOV. 10, 1915.

OUR POINT OF VIEW

H. V. WHITEHOUSE

WE refrain from using the preface Reverend before Mr. Whitehouse's name, as never again will we consider him as a clergyman of the Church of England, that we have ever loved and respected.

In a letter dated Nov. 2nd, two days before Polling Day, Mr. Whitehouse penned a letter to the Trinity Enterprise for publication, in reply to some remarks made by "Theobald," in The Telegram.

Mr. Whitehouse asks in that letter "Is a Teetotaler a Saint?" We in reply ask: Whether an advocate of Whiskey and Rum Saloons can be regarded in future as a proper and suitable man to wear the Gown of a Church of England clergyman?

And as a layman of the Church of England, we reply in the negative, and such ministers as Mr. Whitehouse will have to answer to the laymen of the Church of England when the Synod meets next year, for the disgrace and injury brought upon the grand old Church of England by the pro-um utterances of such as have openly, brazenly, and outrageously shamed the Church of England laymen during this Prohibition Campaign.

Is a drunkard a saint?
Is the Liquor Saloon the entrance to the religious ideals taught by those clergymen?

Did not Mr. Bayly say that every village should possess a Liquor Saloon in order to test the resistance of every man to such a temptation as Whiskey drinking, and to develop character?

Does Mr. Bayly forget the Lord's Prayer—"Lead us not into temptation, deliver us from evil?"

Then Mr. Whitehouse sinks low enough in the gutter of Alcohol to ask: "On what authority Theobald describes Alcohol as a great world evil?" and then states that Alcohol is "neither good nor bad."

Mr. Whitehouse had better take a visit through this City in February and learn something of the effects of liquor, and of the broken-hearted wives, despairing mothers, half-starved and naked children. Let him behold a drunkard's wife making her way home from a peddling shop, on a February night, with ten cents worth of coal, purchased with ten cents given her begging pitiful child by some compassionate person; then Mr. Whitehouse would be in a position to answer such a question or ask such.

Mr. Whitehouse sums up the whole thing by saying: "Evil is the devil who tempts the unruly will, and the weakness the want of self discipline."

Does he expect a drunkard's son will be taught self discipline by his father? Does he know that Alcohol destroys a man's power to resist evil or temptation—that kills the good in him, which at one time cried out "NO" to temptation?

Did not Dr. Geisel convince him of this fact at the meeting she addressed at Trinity, at which Mr. Whitehouse presided, and delivered such a ridiculous address?

Who is Mr. Whitehouse that he should proclaim as a part of his own knowledge that Alcohol is "neither good nor bad?"

The evil in this Prohibition is the Church of England clergymen who supported evil rather than good; who regarded not the voice of conscience—"the Grace of God"—but fled headlong into a quagmire of un-Christian conduct that will fasten upon their shoulders the responsibility before God and man for the continuance of the Liquor evil in this Colony should the issue be lost by 1000 votes or so.

Mr. Whitehouse again states "that there is such a thing as our passion which we have to control through the Divine Grace." He then goes on to state, "that if we can control our passions—the law of nature—through Grace, why not a craving for Rum?"

Such an exhibition of ignorance one seldom finds in a Church of England parson.

"Some control their passions through discipline, others through Divine Grace"; but why not plead that a drunkard, who is dead to all spiritual feelings or unable to discern the good in him—which is the Grace of God—should be influenced by a power that the use of Alcohol has killed in him?

To say that because a sober man would not commit actions common with brutes, that he should as effectively resist the craving for Rum is unnatural and illogical. No man becomes a drunkard in a month or even in a year; it grows upon him gradually, and as time passes his powers of resistance, weaken from habit and the effects of the deadly poison upon the finer parts of the brain. Why not remove the cause, and then there can be no effect?

When the Bubonic Plague broke out in San Francisco the authorities at once started to locate the cause, and finding rats were responsible, fought the rats until the cause had been completely eradicated. They did not sit idle and expect something to turn up by moral suasion to eradicate the plague.

Is not Alcohol a greater Plague than any other known to mankind? If Mr. Whitehouse says it is not he is unfit to be a teacher of the truth of the Gospel.

Mr. Whitehouse again asserts that "God works through the instrumentality of supernatural man," and denies Canon Smith's assertion of the "instrumentality of man."

Mr. Whitehouse will find that only a fanatic in the Church of England will subscribe to his opinion regarding the "supernatural man."

The remedy proposed by Mr. Whitehouse as a cure for intemperance is too tame to effect much under the maxims of the twentieth century. Mr. Whitehouse will find the surest remedy is to remove the evil, shut off the supply; for while one may be influenced for good by the "preaching of good and the wisdom of God," ninety-nine will not heed such a balm. He thinks "spirit filled men," such as himself, could effectively administer that remedy.

Mr. Whitehouse should go East and put his cure into practice.

Mr. Whitehouse offers to come to St. John's to experiment, if the Bishop sees fit. We can assure him, that no sane man would tolerate such an intrusion here, for in view of the efforts of sensible men to benefit the weaker brethren, by removing the stumbling blocks, and the aid given by such men as Mr. Whitehouse, it would be impossible for him to convince a drunkard that, "this supernatural man" possesses powers that had only to be invoked in order to drive out the craving for Rum.

Mr. Whitehouse stated also that Alcohol, instead of being harmful, is the very reverse. Well, he may get the Sub-collector, who has so much to do at Trinity that he can find time to edit The Enterprise and he may be able to work his charm on a few others in his congregation; but he will find to his great regret that thousands of Churchmen, not only refuse to heed his advice, but are absolutely convinced that such advice, when advanced by a Church of England clergyman, is unpardonable and un-Christian, and will not be tolerated with impunity.

Some of the clergymen of the Church of England required to be taken to task, not only on their "supernatural" ideas of the good Alcohol is bestowing on the poor, but on other matters of moral reform; and it has now come to a pass when the laymen are leading the clergy instead of the clergy leading the laity.

How can anti-Prohibition clergy men of the Church of England of the Bayly-Whitehouse-Prescott type ever face that saintly man—the Bishop—after their disrespectful conduct in proclaiming to the world that they were opposed to a great Christian principle, that the venerated and venerable Bishop had announced his intention of supporting. Such conduct cannot be overlooked, and there are some laymen in this City who will not fail to bring those clergymen face to face with their conduct when the Synod again assembles.

There is no room in the Church of England for such men at this advanced period of time; and any Mission or Parish that will look with favour upon such conduct will live to regret their weakness and servitude.

"Drunkards need not laws but their Saviour," states Mr. Whitehouse.

No, sir, drunkards need to be saved from themselves and denied that which some ministers would allow them in order to test man's resistance to evil. The man most in need of their Saviour is not so much the man who cannot resist temptation or the ingrained craving for Rum induced by the agencies of Satan; but the man who although abstainers were so cruel to the compassion of their hearts as to endeavour to support an evil such as the Liquor Traffic, these are the men most in need of their Saviour.

We ask Mr. Whitehouse if "The Saviour" would have voted for Prohibition if He had been in Newfoundland on Thursday? Would the Son of God vote to continue the Liquor Traffic? Would He advise his soldiers and officers to uphold Rum, Whiskey and Brandy—such as is peddled out to human beings nowadays by the permission and authority of the State?

We boldly declare that the meek and lowly Jesus would not for a moment tolerate this great manufactory of Satan to exist if He was on earth to-day to behold its cruel inroads on our Civilization, our Home lives, our Christian behaviour and our Duty as Christians.

Away with such teachings as these advanced by Mr. Whitehouse! No, sir, you are wrong! Wrong!!! You cannot produce a solid argument in favour of Alcohol. The saloon keepers could not, dare not advance one argument in its favour; but he said with shame—said to our last disgrace—that there were found some Church of England clergymen who dared publicly to advocate the rights of the Liquor Traffic and preached in favour of Rum and Brandy, and did undertake an unenviable task that no saloon keeper was cruel and inhuman enough to openly and publicly support.

If we have replied to Mr. Whitehouse's unpardonable indiscretion with language that is rather severe, it is because the laymen of the Church of England feel very indignant about this matter; and what we have said is but a refrain of what must be said when this great issue is fought out on the floors of the Synod next spring.

ANOTHER SHIRKER

CROSBIE, one of the representatives of Bay-de-Verde, did not give anything toward the Prohibition Fund or do anything to help on the cause.

The electorate of the district cannot be proud of their representative. Johnnie kept a bar himself when he ran the Crosbie Hotel, so the Temperance people of Bay-de-Verde who voted for Crosbie could scarcely expect any-

Mr. Whitehouse's Letter To the "Enterprise"

(Editor Trinity Enterprise.)

DEAR SIR.—In the Telegram's issue of the 30th ult. a paragraph appeared under the caption "The Thoughts of Theobald" entitled "The Religion of Prohibition." Will you allow me space, whatever is meant by the term, to protest against its use? We have heard of Christianity and the religion of Christ, but this new religion, without Divine revelation and miracles wrought, what is it? Surely when we see such a heading in a daily paper things are getting out of all proportion, if not out of the region of common sense. Does any sane man think that, say an atheist, who votes or works for prohibition is a Christian? Bradlaw and many others of the same type worked in accordance with their own ideas for the good of humanity, as regards this world. Is a teetotaler a saint? If all Christ religion is summed up in the four lines and three words printed in black type in the paragraph we can close our New Testaments. Surely the plain truth is that a man prohibited from drinking, merely, is still in God's sight unforgiven and unsanctified. To think because he does not drink rum, etc. he is like Christ is utterly absurd. But perhaps the correspondent does not mean that prohibition is a religion, perhaps he means to show the Christianity in Prohibition. In that case it is a pity he used the title. There are simple minds in Newfoundland and things are often misunderstood.

The correspondent describes alcohol as "the great world evil." On what authority does he so do? I beg to submit that it is neutral neither good nor bad. The evil is the devil who tempts the unruly will, and the weakness the want of self discipline. There is such a thing as our passions which we have to control through Divine Grace. Prohibition is useless here, and if we can control the second strongest law of nature through grace why not a craving for rum? Canon Smith says God works

thing of him toward Temperance reform.

Crosbie was one of the 40 per cent. bluff put up by Morris and he did all he could to influence Mr. Currie to allow the 40 per cent. limit to pass with impunity.

Bay-de-Verde has had a thorough taste of Crosbieism, and the Prohibition bluff put up by him will not soon be forgotten.

Hints To Wise

Detroit Free Press—The Allies are bringing some strong pressure to bear upon the Greeks. There has been a quiet intimation that

through the instrumentality of man, I beg to submit that he works through the instrumentality of supernatural man, i.e. Spirit-filled men, and the means used is "The Word." To say that God has changed His method without giving us another revelation is saying something unauthorized. The preaching of Christ Crucified is described as "the Power of God and the Wisdom of God." I submit that if he done to our brothers for whom Christ died in the saloons, I believe they will welcome it if done by Spirit-filled men. I offer to do it myself if the Bishop sees fit, and holds me good enough.

The correspondent says, or rather we infer from what he writes, that alcohol is of no value and positively harmful. On what authority does he want us to believe this? If he will consult the Encyclopedia Britannica he will find that the very reverse is true. Drunkenness is harmful of course.

It is quite true that Christ tells us if our right eye offend us we should pluck it out and cast it from us, but I never heard before that we should interfere with our neighbours' without their consent. I always thought God's service was perfect freedom. I hope no one will try to pluck out my right eye, perhaps he means to cast the beam out of their own.

Some of us—like to be thought the friend of sinners as our Master was, Drunkards, etc. need not the law but their Saviour. Poor fellows may they fall into His hands and not into the hands of men. "My sheep wandered on every high hill" and people are travelling around the shore for votes everywhere, apparently, but where the lost sheep are. The Divine Redeemer came seeking and saving, I beg that His method be tried. Poor drunkard your sin is great, but so is mine. God help you. He loves you still, and will to the end.

Yours, etc.

H. V. WHITEHOUSE.
Trinity, Nov. 2nd, 1915.

READ THE MAIL AND ADVOCATE.

To Fishermen and Builders

WE have 500,000 (Five Hundred Thousand) of LUMBER on hand which we are selling at a reduced price to clear off the old stock as one of the Shareholders, G. H. Burry, died last fall, and we want to clear off the old stock to fix up the Estate. Quality of stock being No. 1, II, III, Matched; Clapboard (dressed) and Rough Scantling, all sizes. Boat and Schooner Plank also. Mill running all the fall; anything sawn to order any time. Fishermen having any logs to saw can bring them along with them.

Baxter Burry,
Glovertown, B.B.

Reid-Newfoundland Co.

LABRADOR SERVICE

Last Trip for the Season.

The "Sagona" will sail on Thursday, Nov. 11th, at 10 a.m.

Freight Received up to 5 p.m. Wednesday.

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.