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A WEEKLY NEWSPAPER
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Re. Rev. L. H. MacLean's Criticism of the Advocate's Report

Elsewhere is published a letter from Rev. L. H. MacLean, in which he takes exception to the "Advocate's" report of last issue on the anti-union meeting held in St. James' Hall on Thursday, November 22nd.

The reverend gentleman says, "scarcely worth replying to" and yet he replies profusely.

It would appear as inconceivable that a Judge of the Supreme Court would read into a "bill" that which was not in it. Had the clergy submitted the "bill" to the people, would they not be better able to judge for themselves as to the correctness of the reverend gentleman's charge against Judge Crockett?

However, Judge Crockett will be apprised of the charge against him and he, no doubt, will be quite capable of defending himself.

The statements of "Ralph Connor" and Doctor Gandier, with which Judge Crockett took issue, have appeared time after time in the daily papers, at their own instance, and re-publishing them in the weekly press would simply be repetition of matter already analysed.

Mr. MacLean states, "What I understand Dr. Duncan did at that meeting, among other things, was to misrepresent the basis of Union by stating that congregations could not, in the United Church, call their ministers." It is to be hoped that Dr. Duncan, a minister of reputed character, is innocent of misrepresentation.

Rev. Dr. E. Scott, Editor of the Presbyterian Record, has the following to say in reference to the calling of a minister to the proposed United Church of Canada, "In the new Church, the people may get up a Call at one time of the year, when the far-off Settlement Committee meets, but that Settlement Committee can send to them and force upon them whom it will, regard less of their Call. This takes from Presbyterians a freedom and a right, won by many a struggle, and places them under a yoke of clerical and official domination, which their fathers ever refused to

bear." Dr. Duncan's and Judge Crockett's statements in reference to the procedure of the Unionist ministers, were always prefaced with the quotations and actions which they opposed, Critics of the "Advocate's" report would be more convincing if they treated their side of the question in a like manner, rather than from information gleaned from other sources.

The meeting referred to was not a Unionist one but an anti-unionist meeting, and as such was reported by the "Advocate."

EDITORS MAIL

We are not responsible for opinions expressed by writers under this heading. Correspondents would oblige by writing legibly, and on one side of the paper only, name and address (not necessarily for publication) must always be sent. Correspondence should be as concise as possible.

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

Dear Sir,

It is not my intention to use much of your space or your reader's time in answer to an article captioned "Rises to Answer Anti-Union Orator," which appeared in the columns of the St. John Daily "Telegraph-Journal" of November 28th, dated Newcastle, November 27th, and dealing with the anti-unionist meeting held here at which Rev. Dr. Duncan and Judge Crockett were the speakers.

I do not know the author of such article but I would infer that a mistake has been made. The article says in part, "one of the most interesting features of the meeting was the intervention of Mrs. (Rev.) L. H. MacLean, who in a speech which was quite unexpected, etc." Intervention and unexpected is correct. The following words might also have been most appropriately added, viz:—"Unadorned," "Reproaching," "Ungovernable" and "Odious."

The writer of the article said nothing in the report concerning the gentlemanly and efficient reply which Dr. Duncan made, neither was anything said about how satisfactory Dr. Duncan's reply was to the audience, which showed its appreciation by loud applause after Dr. Duncan had concluded his remarks.

The article concludes thus, "Mrs. MacLean said that she felt herself constrained to speak her mind, especially when her husband was lying ill in bed at home and unable to be there to oppose the position of the anti-union leaders." Did it occur to the writer of the article in question that wives, whose husbands are ill in bed, usually remain at home with them during their sickness, and further that the meeting was not a joint meeting of Unionists and Anti-unionists but strictly an anti-unionist meeting, at which no person had the right to speak but those for whose purpose and cause the meeting was called. Surely the writer of this report must be in error.

It might be well, in future, for the party who is responsible for the authorship of this report to be careful, not to leave out words, when they are so important and also to give a full description of the facts bearing on the question. Really it is to be regretted that the reporter did not refrain from giving this incident

the publicity which it has been given and allow the episode to pass unnoticed.

Yours very truly,
MRS. JAMES BAISLEY
P.S.—All newspapers in the province that published the above mentioned report would confer a favor, if they would give my letter similar publicity as that accorded the report.
Newcastle, N.B., Dec. 3, 1923.

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

Dear Sir,

Kindly permit me the use of your columns to answer Rev. W. McN. Matthews' letter on "Church Union" in the Chatham Commercial" under date of Nov. 27th.

The reverend gentleman, in his opening remarks, says "one hesitates to discuss denominational differences in the public press." Since he has resorted to such, he will therefore be unable to criticise others for so doing.

It is all very well for Unionist clergymen to spread their propaganda from their own pulpits (where they are master of the situation) but when they attempt it in the public press, it gives those opposed, an opportunity to answer them and it is just what is required in such a vital question of his kind. One thing is certain and that is, that these Unionist clergymen will take good care that anti-unionists will have mighty little access to their pulpits for the explanation of the anti-union side of the question. And while on this phrase of the question—why should the anti-unionists not be given the privilege of presenting their case from the pulpits? These pulpits are Presbyterian Pulpits belonging to the Presbyterian people and not to the individual ministers, as some of them apparently think they do. And is it not the loyal Presbyterians who are opposed to Union and who are endeavoring to save their own Church? Notwithstanding—these unionist ministers are opposed, in some cases, to allowing Presbyterians the use of Presbyterian pulpits about which the Rev. Mr. Matthews says "this policy of Christian forbearance and patience is still being practised and is evidenced by the fact that men like Rev. Mr. Mackintosh and Rev. Dr. Duncan are given the privilege of Church buildings though they carry on a campaign in direct opposition to the decision of the church constitutionally expressed." Mr. Matthews thinks the Unionists are entitled to credit for allowing the Church property to be used in this effort against a "bill" which expressly provides for the extinction of the very church, whose pulpits Mr. Matthews and his colleagues are endeavoring to destroy. If this is not "Kaiserism" I would like to know what it is.

The truth of the matter is that they wanted a policy similar to that of the late Bonar Law's Policy carried out, but Bonar Law is dead and so is his policy of tranquility and the laymen of the Presbyterian Church in Canada do not propose for one moment to allow these so-called Unionist ministers to indulge in any such policy while they stand back and watch their church being swept to one side. This is what hurts these unionist clergymen and it is the last thing they ever contemplated would happen, and in consequence the shoe is pinching hard.

However, Mr. Matthews has taken up his pen for the columns of the public press, and he no doubt voices the sentiments of many of his brother clergymen. He and his confreres must now be like the women who mix up in politics and take the bitter with the sweet.

Kindly Mr. Matthews quotes instructions of the General Assembly of 1912, which were given to the Unionist ministers, and that the Unionist ministers were to be "in the front of the line" in the Chatham Commercial, under date of Nov. 27th.

and unjust.

In reply, I might ask the reverend gentleman, if such tactics as I have explained above are not coercive, then what are they? Why do these unionist clergymen not want a full and frank discussion of both sides of the question given before their congregations? Why do they want tranquility? Why do they go about with "A Holler than thou" propaganda? Why do they not want another vote of Presbyterians from coast to coast? Why do they make such misleading statements about there being no anti-unionists in the west, and why do they say that the question of Church Union is settled, when they know perfectly well that it is not settled?

These and many other questions which might be asked are conclusively proved that these unionists have made up their minds that the time has arrived when they must use force if they wish to succeed in destroying the Presbyterian Church, which they pledged themselves to uphold and sustain if they were satisfied that they could gain their objective by being up and above board there would be no necessity for them to adopt the methods of coercion, which they have adopted, and in so far as the General Assembly, which met in Port Arthur last June is concerned, it is a well known fact that this Assembly was nothing more or less than a packed convention of unionists, with minds fully made up to put the Union question through at all hazard. The politicians have nothing on these men. Any documentary evidence drawn up by such an Assembly as this and submitted to Presbyterians by Mr. Matthews or any other unionist clergyman, as proof that coercion is not being used will have very little weight with intelligent people. They must give better evidence than this to convince good, loyal Presbyterians.

Even Doctors Gandier and Pidgeon whom I have heard termed as "two line birds" are going through the country asking the people to smother their convictions and say nothing until the bill passed, but the fight is on and there is to be no squelching of free speech tolerated. Mr. Matthews or any other unionist minister of the Presbytery of Miramichi can have the opportunity at any time they wish, to meet on the same platform before a public meeting, one or more anti-unionists to discuss this matter of Church Union, and if they have nothing to fear from the result, they should be glad to accept the challenge and I am sure there are many members of the different Presbyterian congregations on this river who would be pleased to attend to hear the ar-

guments pro and con. This would be a much better method to pursue than for ministers to go about among their people using their position and standing in the community to gain sympathy and support for their side of the question. In concluding his letter to the "Commercial" Mr. Matthews says "it gives him a feeling of sadness and disgust to see the discussion of a great religious issue cheapened and degraded by personal aspersions and baseless innuendo. Let us speak the truth in love." This is a worthy and most creditable statement and I trust that his unionist brethren will heed his words. It applies to them admirably and people nowadays want to see that which is preached—practised. In a great many instances it has become a lost art.

With many thanks for the necessary space,
Respectfully yours,
A LOYAL PRESBYTERIAN
Chatham, N.B., Dec. 1, 1923.

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cut the name of a mayor who is very much in the limelight, but as to those who are serving their community faithfully, and this is true in the great majority of cases, we do not know who they are. This work is being prepared to answer just such questions.

The work is a very considerable undertaking as there are nearly fifty thousand municipal men in Canada. It will be published in Chapters, the first being devoted to Mayors of the Communities of one thousand or over, and this will be followed by other chapters which will include members of Councils and officials.

The data included will contain a wonderful amount of information of reference value, and as photographs of many of the principal mayors will accompany their biography the volume will have a touch of intimacy which would be lacking without these pictures.

The same ideas will be maintained throughout the work, which will include several chapters extending over several months.

The activities of the "Municipal Review" within the past year have been noteworthy, and it will shortly add considerably to its credit by the publication of the first Chapter of "Municipal Who's Who in Canada."

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