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N.B.—Motor cars leave rear Post Office, St. John's, at 3.45 p.m. every day, except Sunday, taking passengers to Cove for Bell Island, Carbonear (Mon., Wed., Fri.) and Harbor Grace (Tues., Thurs., Sat.)

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When Things Go Wrong

And it Seems Difficult to Rectify Them.

(BY JEREMY BENTHAM, Jr.)

ARTICLE I.

THE POSITION OF THE WRITER DEFINED.

In the Evening Telegram's perusal, I shall speak plainly in my observations from time to time under the above caption. I am not identified with any political party, and have no strong prejudices one way or the other. I want to tell the truth fearlessly and as effectively as possible. Today's manner of writing has been in the highest manner an inspiration with me. I have learned from them to say what I mean and to mean what I say—to cut my sentences short and not be afraid of repeating the same word, not to talk about "the former" and "the latter", but to call men and things whatever they are. I have learned from him to say what I have to say in the purest, the shortest, the strongest, aye, and the most rhythmic English that I can command. In most of the political matters to which I have given any thought at all, I have come to my conclusions first; and I have had the pleasure of seeing many practical men come to the same conclusions.

A REASON TO BE ALARMED.

When the very fountains of legislation are polluted by "lobbying" and other corrupt means; when the hand of bribery is extended, and not always in vain, to Municipal councillors and Dominion legislators; when lawmakers become the pliant tools of some selfish and greedy capitalists, instead of subserving the interests of the people and the commonwealth—then, indeed, all patriotic citizens have reason to be alarmed about the future of their country.

TO BRING ABOUT A BETTER CONDITION OF THINGS.

Obviously, to bring about a better condition of things, several expedients will have to be adopted. First, there must be the enactment of strict and wholesome laws for preventing bribery and corruption, accompanied with condign punishment against the violators of the law; second, a pure, enlightened and independent magistracy to interpret and enforce the laws. Third, a vigilant and fearless press—such as we had here from 1889 to the end of the last century—that will reflect and create a healthy public opinion. And fourth, the maintenance of party lines, which is an indispensable method for preserving political purity.

SHORTCOMINGS OF OUR SCHOOL SYSTEM.

Then we should insist upon the incorporation into our school system familiar lessons embodying a reliable history of our country, a brief sketch of her heroes, on land and sea, states men and patriots, whose civic virtues the rising generation will thus be taught to emulate. The duties and rights of citizens, along with reverence for our political institutions, should likewise be inculcated. There is danger that the country whose history is not known and cherished will become to the masses only an abstraction, or, at least, that it will be in touch with them only on its less lovable side, the taxes and burdens it imposes. Men lost in an unnatural isolation, strangers to the past life of their country, living on a soil to which they hold, only by the passing interests of the present, as atoms without cohesion, are not able to realize and bring home to themselves the claims of a country that not only is, but that was before them, and that will be, as history alone can teach, long after them.

EVENTS WE OUGHT TO COMMEMORATE.

As we learn from sacred history, the Hebrew people were commanded to commemorate by annual observances their great experiences as a nation. This is certainly in accordance with the fitness of things. In nearly all civilized countries there are certain days set apart to recall outstanding events in their history, and to pay honor to the memory of the heroes who figured in them. If holidays are useful to those that are to the manor born, they are still more imperatively demanded for people of foreign birth, such as the Chinese and Assyrians, who sometimes come into our city and who are strangers to our civil institutions. The annual recurring holiday will create and develop in their minds a knowledge of our colonial history, if not an admiration for our system of government as at present operated. It will help, also, to mould our people into unity of political faith. By the young, especially, are holidays welcomed with keen delight, and as there is a natural, though unconscious, association in the mind between the civic festivity and the cause that gave it birth, their attachment to the day will extend to the patriotic event or to the men whose anniversary is celebrated.

LIVING IN A MOMENTOUS TIME.

The political outlook to-day is not an inspiring one. We are living in a momentous time in which our influence may be brought to bear to tell for good or for evil. In such times one word spoken strongly and decisively will tell more than whole years of work when things are not so critical. Hitherto all politics and public affairs have been largely decided without the exercise of that authority by the masses of the people; but now democracy, having entered upon its heritage, has to decide whether "this Newfoundland of ours," is, in all that relates to family life, to be a model dominion or the contrary, whether or not the ideal of Christian morality, of Christian living, of Christian government is to be our guide, or whether as a people, disclaiming all that has made our history great and glorious, we are to say: "It does not matter a straw about morality or immorality in public life, the one thing needful is to get your clever man and see that he votes straight."

THE THINGS TO STAND UP FOR.

Any way, the things our soldiers fought for and died for during the World War of 1914-18 are the things they should stand up for now. Sir William Jones, who lived in England while the American revolutionary war was going on, put the sum total of civic duties in a nutshell in these lines:—

"What constitutes a state?
Not high-raised battlements or labored mound,
Thick wall or moated gate;
Not cities proud with spires and turrets crowned;
Not bays and broad-armed ports
Where, laughing at the storm, rich navies ride;
Nor starred and spangled courts
Where low-browed baseness wafts perfume to pride;
No—men, high-minded men;
Men who their duties know,
And know their rights and, knowing, dare maintain,
Prevent the long-aimed blow,
And crush the tyrant while they rend the chain:
These constitute a state!"

HEIRS OF THE OLD HEROIC STRAIN.

There ought still to be men of honor and integrity amongst us, such as really "constitute a state." We had them in days gone by—honest men like Little, Hoyles, Carter, Shea, Whiteway and Winter. Most of these, when pretty well worn out in the public service, retired on a not too liberal allowance, and died, if not poor men, at any rate in very unpretentious circumstances. But they were incorruptible and patriotic to the end! In the ruins of Ross Castle, at Killarney, are the graves of the ancient Kings of Ireland. On their tombstones may still be deciphered the symbols of royalty; but close beside them are other monuments marked with the transverse sword and cross. "These," said the guide, "are the tombs of crusaders."

"Their swords are rust,
Their good steeds dust;
Their souls are with their God, we trust."

"The days of chivalry," wrote Edmund Burke, "are long gone by." No, never—never, while men are ready to pledge life and sacred honor for God and humanity. The former days were not much better than now. "The world turns on its axis every twenty-four hours, and with every turn it rolls a little further into the light of Providence." The trouble with us, in public life, is that we are too liberal with the people's money. As Solon says: "It has always been more difficult for a man to keep than to get; for, in one case, fortune aids, which often assists injustice; but, in the other case, sense is required. Therefore, we often see persons deficient in intellectual equipoise rise to wealth; and then, from want of prudence, roll head over heels to the bottom." Any way, it is necessary, imperatively necessary, at such an extremely critical juncture as the present, that the government of the country, which does not represent a clique or a privileged class, which is supposed to be the organized expression of the wants and wishes of the whole colony, should rise to a true conception of its duties, and should use the resources, the experience, and the talent at its disposal to promote the greater happiness of the masses of the people.

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PREPARING TO BURN WOOD INSTEAD OF COAL.

READING, Pa., Aug. 28.—The Berks County Conservation Association's campaign, urging throughout the country the use of timber of little marketable value to avert a possible fuel famine, has been endorsed by the state department of forestry at Harrisburg. The plea of the association to Berks land owners has already borne fruit, and many householders have laid in a supply of wood. The association is posting placards throughout the county urging householders to use wood cut from such timber, in order to save coal for hospitals, schools, churches and industries. Harvey F. Heinly, president of the association, has received the following letter from Major R. Y. Stuart, State Commissioner of forestry:

"I think the Berks County Conservation Association's plan for calling the attention of the public to the availability of suitable wood, particularly blighted chestnut, for fuel as a means of averting distress this winter, is an excellent one. The department in turn is encouraging the use of chestnut on the state forests for this purpose. I believe the campaign will do much good, particularly in those sections of the state wherein it is feasible to use wood as fuel without a change in equipment. Further, to the extent to which blighted chestnut can be utilized, the owner and forest are benefited."

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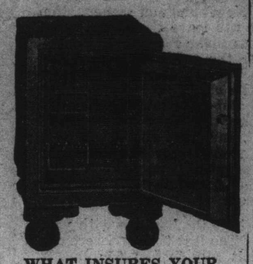

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Let It Go At That.

The banns had been published for the first time in an English rural church. After the service the prospective bridegroom went to the vicar and asked if he could have his banns changed. "Of course," said the vicar, but with great surprise. "You are not married nor bound yet in any way. But why do you want them changed?" "Well, parson, it's just that I've been thinking it over, and seems to me I'd rather have her sister." "You can please yourself," replied the vicar coldly, "but of course new banns must be published." The bridegroom-to-be looked anxious. "Ah, parson," he stammered, "I paid 'e a half crown for putting up those banns. Will I have to give 'e another half crown?" "Certainly," said the vicar brusquely, and prepared to go. "Ah," sighed the rural swain, and then, with sudden determination, "Ah well, vicar, leave 'em be as it is."

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