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May 7, 1923

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1,000 Barrels Ham Butt, Fat Backs of various averages, Short Cut Cured, Cedar Family.
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100 Tierces New Cure Spare Ribs.
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10,000 lbs. Fidelity Hams.
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May 7, 1923

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Ladies' Summer Hose
19c. pair.
White, Black and Tan.
36" Percales 27c. yard.
Suitable for Dresses,
Overalls, etc.

White Embroid. Edging
6 in. wide. 15c. yard.
Special Value.

Striped and Checked.
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MEN'S BLUE DENIM OVERALLS—\$1.30 pair.
Extra heavy make.
MEN'S BLUE CHAMBRAY WORK SHIRTS—89c. ea.
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WEST INDIES.
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Chinese Coolie in Manila.

NOW HATED A MILLIONAIRE.

Manila, P.I., March—From coolie to millionaire in the space of 12 years is the experience of Ong Che, who came to the Philippine Islands 15 years ago from China. He worked as a coolie in Manila, performing all sorts of menial tasks, for nearly three years. After accumulating a few hundred dollars, Ong went into the business of buying and selling junk. To-day he is rated as worth 1,000,000, all of which he acquired in

this field.
Ong declares he will buy anything from a wire nail to a steamship. In order to substantiate the latter statement, he announced he had just purchased the old steamer Miosoula from the quartermaster department of the United States Army.

Woolen articles that have shrunk can be improved by being washed in sapsuds, and rinsed in clean sapsuds instead of clear water. Repeated washing in this way restores them to their original size and fluffiness.

As Others See Us

And As We See Ourselves.

(By OBSERVATOR.)

"All thoughts, all creeds, all dreams are true.
All visions wild and strange;
Man is the measure of all truth
Unto himself. All truth is change.
All men do walk in sleep and all
Have faith in that they dream;
For all things are as they seem to all;
And all things flow like a stream."

OUR BURDENS AND HOW TO REDUCE THEM.

Now that the tumult incidental to a general election has ceased, let us hope the party in power will make a supreme effort to reduce our burdens of debt and taxation and lead the colony back to easier and better conditions. The advantage of reducing debt can be summarized in two words—better credit. There are many ways in which we benefit by improving our financial credit. The most practical is that the exchange value of the dollar is improved, and so we pay less to our outside creditors. The actual interest on the debt is reduced. Government securities rise in price, and so we pay less to our creditors at home, both for our floating debt, and for any new loans that we have to raise. What are the advantages of reduced taxation? Need you ask? Every taxpayer will say. The direct advantage to all of us of having more of our income to ourselves is clear enough. But the indirect advantage is truly more important. Industry and production cannot be maintained, still less increased, without regular fresh supplies of capital. It is not out of the dominion's income that those supplies must come. And the less of that income that goes in taxes the more there is to provide fresh capital for industry. Truly that is a more important reason for the reduction of taxation than that we should have more to spend on consumption. Of its annual income a country spends a part on consumption, pays a part in taxes, and invests a part as fresh capital for industry. When taxes are moderate there is enough for investment. When they are excessive there is not enough. Lacking the fresh capital which they need, industry and production then languish and decline, and unemployment increases. The greatest specific benefit to be derived from the reduction of taxation is the re-investment of industry by increasing the supply of savings available for investment. The impetus given to enterprise and hard work by increasing the proportion of the fruits of its toil which a taxpayer is allowed to retain, is but another aspect of the same benefit.

CHARITY AND THE CHARITABLY-DISPOSED.

Seeing that our charitably-disposed citizens are taxed to the utmost to relieve the poor of this community, it may not be amiss just here to remind them that there should be a distinction between helping those who cannot work, and contributing to the comfort of those who seldom work, and who, when they do, give much of their earnings to the doctors and lawyers with which to obtain "refreshment" from the Controller's office. This is being ever made more clear to those who have given studious attention to the administration of charity. As to steal is to deprive others of benefit without yielding benefit in return, those who are physically and mentally able and have the opportunity to maintain themselves, but who abstract from others the benefit that conduces to that maintenance by the stimulation of helplessness and appeal to sympathy, are no less than thieves. And, likewise, those who by appeal to sympathy obtain from others benefit in excess of that to which they are entitled under the unhindered working of the law of supply and demand, in common with those who because of sympathy extend that benefit, inflict a wrong upon society as a whole. Many persons of fine sensibilities, who live in comfort and are kindly disposed toward all men, feeling it their duty to alleviate pain, succor the distress, and elevate the body, in the attempt to lift to a higher standard the life of those whose lot appeals to them in piteous contrast with their own, have scattered gifts and expended energy often misdirected, because they have not recognized that the mold given by heredity and environment cannot suddenly be changed, that true and lasting improvement to any one can only result from his own perception of and desire to reach a higher standard, and his own effort directed toward that end. The fallacy that work is for hirelings, and the life of a gentleman a life of leisure, falls in the perception that no servitude is dishonorable, for from the maid in the kitchen to the statesman in the Cabinet, from the fisherman in his little boat off Cape Spear to the commander of the majestic battleship, from the merchant in his office on Water Street to the King's representative at Government House, the efforts of all are in the service and interest of mankind.

THE "EDUCATIONAL MACHINE."

And so we have a Bureau of Education and of our already ponderous and insupportable governing machinery. "The harness of an elephant on the body of a poor little mouse," as the late Mr. E. M. Jackman used to appropriately term it. Formerly the idea of education and instruction were but little distinguished from each other. I refer now to the time when we had in Newfoundland great educationalists like Roddick of Harbor Grace, O'Donovan of Carbonara and others in the same calling who have left their "footprints on the sands of time." Then to instruct meant to "furnish," and to educate meant to "lead forth" or "develop" and so to "mold"; but it was always assumed that the furnishing provided for the mind would be of such a nature, and would be so important as to promote development and favor true culture; and thus the words were, to a great extent, used interchangeably. In the present day we are compelled to separate their meaning, owing to the fact that, in our modern systems of so-called "education," while much effort is concentrated on fitting up the mind with an equipment of knowledge, the right direction of mental growth, and, above all, the right development of character, receive but little attention, and indeed are almost left out of sight. Our children are instructed in the schools of to-day; but they are not educated in the true sense. It might readily have been supposed that when state education became general, it would at least have one strong point; it would aim at fitting the rising generation for social and political life; it would aim at overcoming or at least tempering in the interest of the community, the natural selfishness of individuals who have a consciousness of their own interests. The best among them have, in addition, some sense of public duty; but the state cannot, through the officers and teachers it appoints, study and strive after its own interests as the individual studies and strives after his. Hence, in any system of public education, the claims of the state never get more than a partial and fitful recognition; the whole drift of the work done is in the direction of intensified individualism, or, in a culture intensive due Mel-then intensive culture of the ego. The important thing in my opinion, is, that nothing should be done to check the spontaneous activity of youthful minds, or any flow of emotion which may be associated therewith. Science should, therefore, not be imparted to the young in too didactic or formal a manner; it should rather come to them in the form of a constant appeal to investigate, to use their own faculties of sight, touch, hearing, smell, and to draw their own inferences from data thus collected. I quite believe that, in the hands of an inexperienced and unsympathetic teacher, science lessons might be given to youthful students in such a way as simply to check imagination and inspire distrust in the testimony of the senses; but when the right kind of science teaching can be got, there will be no need to deal it out, there will be no danger of which some people seem to consider it.

MISCHIEF OF AN IMPERFECT EDUCATIONAL SYSTEM.

The great mischief of an imperfect educational system, such as ours, is that it creates the public opinion by which itself is judged. The man of thirty-five, who to-day has children of his own at school, was a scholar himself only twenty years ago. Things have not changed much in that time. If the spirit of competition was stamped into him, he will want it stamped into his children. If money is his chief preoccupation, he would not like to hear that a public school teacher taught anything to lessen the importance of money in their eyes. He could be willing enough that other children should learn that lesson; but not his own. The case I am persuaded, is far from being an imaginary one. The average parent sends his children to school with no other view than that they shall be prepared for some money-making occupation; and he expects that object shall be kept uppermost by the school authorities. Of course, if we had every reason to be satisfied with the moral progress of the masses and the signs of the times generally there would be no need to raise this question; we might assume that the schools were doing all that was required of them; but such is not the case; the signs of the times are in many respects unsatisfactory. The state has wrenched education from private hands, and now we have to consider what can be done to humanize the teaching which it is bestowing on the thousands of our youth. Very many individual teachers are doubtless occupying themselves with the problem, but their efforts will not make up for the general public indifference to it. A country cannot thrive on love of money, nor live on the virtues of a small minority. We must have, so to speak, the spirit of social duty and of moral responsibility, at the very base of our educational system; otherwise education itself becomes a fraud and a snare,

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and the very agencies which should consolidate the social fabric will work for its disruption.

THE COMMON PEOPLE.

Who are "the common people"? Certainly not the sordid, unprincipled characters that hang around public offices during an election campaign and promise to do anything for a money consideration. Neither are the common people those abnormal people whose names appear in the press so often in connection with charity concerts and mutual admiration societies. The common people are neither the prominently rich or politically noisy folks who receive overloaded attention. They are not the folks who live in hotels all their lives because they don't want to be at the trouble of building up a home. The common people are the community like ours are the unadvertised, non-titled, hard-working multitude, who live in simple fashion, who are not feverishly anxious to get rich quick, who do not care for newspaper notoriety, who go along year after year earning an honest living and rejoicing in the common everyday things. Yes, these are "the common people." We do not read about them in our dailies. We do not hear about them doing either in the circle of society or the annals of crime. And we sometimes deny their existence. But, all the same, they are still with us and their presence is indispensable. As a matter of fact, they are the foundation of civilization. We can get along without kings and knights and society leaders and political front-pagers. They are not essential. They make a lot of noise, but noise does not mean power or anything like it. The real power that keeps the balance and preserves the heaven in the mass is the common people.

HOW SOME MEN MAKE A SUCCESS OF LIFE.

One day last week I met an old friend at the Department of Public Works, and after discussing with him the political situation and the merits and demerits of the respective leaders then marshalling their forces for the coming conflict, he made some reference to one of our more successful business men now prominent in public life, and used the well-worn expression "Nothing succeeds like success." To this I look exception, claiming that the two great essentials to success are application and industry. "Perhaps you are right, after all," he observed, and here our discussion of the subject ended. But much more might be said in relation thereto. Just look around and note the considerable number of ordinary men who are making a success of life, even in our own small community. There is plenty for those of us who have no great genius. All we need do is to take advantage of abundant opportunities. Examine into the history of any man who is "getting along" better than the average, and you will find the secret of his success is no secret at all, all he does is to be reliable, work hard, watch, out, and practice politeness. And the importance of these things have been drilled into our ears ever since our birth. Almost every day I go up town I meet a very successful man who does not seem to know any more than I do, but on investigation I conclude he more steadily practices a few of the more necessary business habits.

INSANE KINGS AND IMPULSIVE PREACHERS.

My ideas with respect to the insane Kings of the Bible do not at all coincide with the views expressed by one of our outstanding city clergymen in the course of this sermon the other Sunday evening. I have no desire to be personal, nor is it my intention to "quote and criticize" his remarks. I only wish to say that I cannot accept his teachings hereafter entirely without question, because I regard them as far-fetched and calculated to mislead some of the younger members of the congregation he addressed on that occasion. Let my readers briefly study, in the light of modern science, the cases of Saul and Nebuchadnezzar, so forcibly referred to by the reverend gentleman. Of Saul's case we find that his insanity was recognized, but at a time when secondary causes were ignored; it was called "an evil spirit from the Lord." Judged in the light of the present, it was but the natural outcome of his character, a character made up of unstable elements easily and unfavorably affected by attending circumstances. In justice to Saul, it should be remembered that he was merely a herdsman's son,

upon whom were thrust royal dignity, authority and responsibility, without precedent or guide, for he was "the first king in Israel." Nebuchadnezzar's insanity may have been caused partly by overwork. His treatment in view of the sacredness of his person, his delusions, the climate, and the private parities of Babylon, and the ideas of nudity, was of the best. It challenges our treatment of to-day, as my friend the Superintendent of the Lunatic Asylum here will I think, admit; for it gave out-of-door life without stint, permitted the greatest activity, and employed neither mechanical, chemical, nor manual restraint. Nothing could be truer to Nature and the daily manifestations of the insane than the account of the recovery of the King; the coming out of chaos or self-absorption; the looking upon things about him and seeing them gradually assume their correct proportions; the return of the understanding; the full return of reason; and then a heart overflowing with thankfulness—thankfulness that only those feel who, bereft of reason, have walked long in the valley of the Shadow of Death.

A CLERGYMAN'S SWEEPING INDICTMENT.

Just here I am reminded that the gentleman above referred to is not the only member of the clerical profession whose attitude towards "the world, the flesh and the devil" sometimes startles us. For instance, a little while ago the Rev. Mr. Kader created a tremendous sensation in Colorado by the startling nature of a prayer he offered up at the opening of a session of the House of Representatives there. He said:—

"Our courts are corrupt; God has been expelled from our churches; our pulpits are filled with essayists; our boys and girls are going to the dogs; our laboring men are going to work with empty pails, while our farmers starve and the middlemen wax fat on exorbitant prices. Our banks are burning with money." The Minneapolis Tribune on the indictment as "sufficiently comprehensive to satisfy all but the most exacting." Precilians might vote that he failed to say that "the President was a fool, the members of the Supreme Court imbeciles, the representatives incurable maniacs, the lawyers criminals, the doctors knaves, the educators nincompoops, and the editors paid hirelings." Still, even with these omissions, the chaplain made a pretty thorough job of his "prayer." When he succeeded in getting so many things in, it seems like cavilling to note that there were really some things he left out. The Colorado House of Representatives—for some strange reason—passed a resolution censuring the chaplain. The Colorado representatives, it appears, had the quaint idea that they wanted an orthodox prayer rather than a Pseudo Shavian diatribe on the state of civilization. Certain circles of the church have recently complained that the church ought to occupy itself less with thoughts of spiritual salvation and more with specific criticism of the existing social order. The performance of the Rev. Mr. Kader before the Colorado House of Representatives would seem to indicate that the old fashioned view concerning the function of the chaplain are not so lacking in soundness after all.

World's Greatest Wall.

If the moon were inhabited, the Great Wall of China would be the only thing made by man on this planet that would be visible to the moon-man's eye.
This wall is 1,250 miles long in a straight line, whilst its twists and curves increase it to nearly 2,000 miles, a length almost beyond the power of imagination to grasp. It transported to Europe it would stretch from London to Sicily.
Begun in 219 B.C., the wall was built by the Chinese to keep the people of the North from invading their fertile plains, and in the days before artillery a wall was a very good way of keeping an invader out.
The first wall, however, was made only of mud, and in time crumbled away almost entirely. Eight hundred years after its first erection it was rebuilt, and added to by successive generations until three hundred years ago. At its best it was fifteen feet thick at the base, 15 at the top, and from 15 to 30 feet in height.
In addition, there were more than

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20,000 towers and over 10,000 signal beacons.

Some idea of its size may be gathered from the calculation once made that the materials from which it was built was sufficient to make a wall that would encircle the world at the equator, and that such wall would be eight feet high and three feet thick.
For sale a choice beautiful Waterford Valley, containing 90 acres, on the Killbeg Road, bounded on the West by Mullagh, by which it measures 11 1/2 miles. The property is thickly wooded. Here you have been waiting for a chance to buy a beautiful estate at a selling price. For further particulars apply to
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