

THE EVENING TIMES-STAR, SAINT JOHN, N B., SATURDAY, FEBRUARY 27, 1926

The Evening Times=Star

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Just Fun

Started

Kissing

Hissing.

who never had a stroke.

Ferdinand: Sure, fifty for a new

PORTER:

fifty proposition.

Parted

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SAINT JOHN, N. B., FEBRUARY 27, 1926.

VANCOUVER AND OUR PORTS. now the people seek a larger share in

The people of Vancouver are losing ing them, or feel that there is any no opportunity to advance the interests matter they can fairly well attend to onbecches and sutton train! of their port. They are fortunate in themselves, it is no indication whattheir chief concern is to get more traffic. Empire. There is a matter, however, BEATRICE: Marriage is a fifty-Halifax, compelled to beg-and beg in devote some attention. It is thus

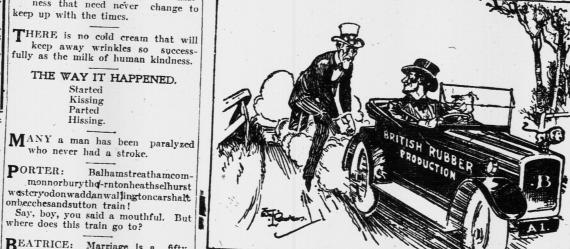
vain-for sufficient accommodation to clearly stated by the Calgary Herald: dress, fifty for a new hat!

handle business already offering. Mr. Kenneth J. Burns, general super-intendent of the port of Vancouver, went to Edmonton last week to arouse a keener interest in Alberta in the affairs of the Pacific port. From Mr. Burns we learn that Vancouver now has 6,425,000 bushels in elevator space, and berths that can give continuous loading to eight grain steamers; also that "when the development plans of the harbor board are completed Van-couver will be one of the safest and best equipped ports in the world, as well as one of the busiest." Mr. Burns-had something to offer Alberta, in re-turn for its support. He said: "We can help Alberta by taking the meducts of your farms more and more."

"We can help Alberta by taking the products of your farms more and more, and by increasing the movements of your incoming shipments from the east and by increasing the movements of your incoming shipments from the east via the cheap Panama canal route, re-ducing their cost to you. We can also see that your grain, when it does come to Vancouver, is given prompt move-

see that your grain, when it does come to Vancouver, is given prompt move-ment, and we can assist you in every way possible with the rallway com-panies and also see that goods destined for the prairies which come in via Vancouver are promptly handled. We can unite with you in developing a market for cattle on the hoof in the Orient, a market which I can assure you can be made a very profitable one the see qualities will be developed ade.

Orient, a market which I can assure the cargary rienau, which says you can be made a very profitable one for Alberta ranchers. We can work quately by dodging automobiles while consistently for the development of the peace River country."



John Bull: "My sympathy, Jonathan. I self, especially when paying war debts." often feel the pinch my--From the News of the World.

Poems That Live

RECOLLECTIONS OF THE ARABIAN NIGHTS.

When the breeze of a joyful dawn blew free In the silken sail of infancy, The tide of time flowed back with me, The tide of time flowed back with m The forward flowing tide of time; And many a sheeny summer morn, Adown the Tigris I was borne, By Bagdad's shrines of fretted gold, High-walled gardens green and old, True Mussulman was I and sworn, For it was in the colden prime For it was in the golden prime Of good Haroun Alraschid.

Anight my shallop, rustling through The low and blooming foliage, drove The fragrant, glistening deeps, and clove The citron shadows in the blue; By garden porches on the brim, The costly doors flung open wide, Gold glittering through lamp light dim, And broidered sofas on each side; In sooth it was a goodly time. In sooth it was a goodly time, For it was in the golden prime Of good Haroun Alraschid.

The Best of Advice

-Alfred Tennyson.

Uncle Sam Feels The Pinch to his essay "On Liberty," sums it up for you. By Liberty, on those days, was meant Dy Liberty on those days, was meant projection against the tyranny of the political rulers. The people were con-tent then to be ruled by a master, on condition of being guaranteed more or less efficaciously against his tyranny. Then men began to believe that the various magistrates of state should be their delegates, revocable at their pleasure. By degrees, this new demand superseded the previous efforts to limit the power of rulers.

As the struggle proceeded for making the ruling power emanate from the periodical choice of the ruled, some persons began to think that too much importance had been attached to the limitation of power itself.

* * * WHAT was wanted then, as Mill puts its, was that the rulers should be identified with the people; that their interest and will should be the interest and will of the nation. The nation did not need to be protected against its will. There was no fear of its tyrannizing over itself. The idea was not disturbed by such

temporary aberrations as those of the French Revolution, the worst of which, as Mill observes, were the worst of which, as Mill observes, were the work of an usurping few, and which, in any case, belonged, not to the permanent work-ing of popular institutions, but to a sudden and convulsive outbreak against mongrepical and asize are in a more in monarchical and aristocratic despotism. In onarchical and aristocratic despotism. In time, however, a democratic re-public, the United States, came to oc-cupy a large portion of the earth's surface, and make itself felt as one of the most powerful members of the community of nations; and elective and responsible government hearme subject responsible government became subject to the observations which wait upon a great existing fact.

.* * * "T IS now perceived," says Mill, "that such phrases as 'self-government' and 'the power of the people over themselves' do not express the true state of the case. "The 'people' who exercise the power are not always the same people with those over whom it is exercised, and the 'self-government' spoken of

and the 'self-government' spoken of is not the government of each by him-self, but each by all the rest. "The will of the people, moreover, practically means the will of the most numerous or the most active PART of the people: the majority, or these who the people; the majority, or those who succeed in making themselves accepted as the majority; the people, conse-quently, may desire to oppress a part of their number; and precautions are as much needed against this as against

any other kind of power." The limitation, therefore, of the power of government over individuals loses none of its importance when the



Doors close at 10 o'clok.





