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THE EVENING TIMES AND STAR, ST. JOHN, N. B., WEDNESDAY, MARCH 24, 1920

AGAINST EXTREME RADICALISM

To the Editor of The Times.

Sir,—Since the signing of the armistice there has been many reports of monarchist movements which appear to show that there are some political parties that are longing for a ressemblance of former days in Europe and who can describe what might happen to all the Clemenceaus and Lenines who would dare to stand in the way of the dead, the maimed and the sorrowing had the privilege of rushing back to the early days of 1914.

Taking the monarchies out of Europe is taking the crown off civilization. In describing the blessings which He bestowed upon Abraham, God spoke of kings, princes and great nations, and out of the monarchy system of government came so much of the greatness which is the pride of all leadership. But many are led to believe that kings are war agents and oppressors, but the kings and the commoners have yet to discover their real deceivers and may God grant that those criminals will not escape by hiding their guilt behind thrones.

The czar was called the supreme ruler of Russia, but Russia was ruled by the men whose crimes betrayed the czar and his innocent family to be imprisoned and put to death in the most brutal manner. The czar had many of the good qualities of a humanitarian, but whenever he spoke of a peaceful and humane policy he was called a weak ruler and told that he lacked all the good qualities of a war lord. His most prominent place was at the foot of a document instead of at the head of the nation.

It is a poor business where nobody cares for the boss. God commanded us to honor those ruling over us and it is human nature to admire exalted greatness and to pay homage to chiefs and rulers, but weary people are always complaining and the great fight against king and capitalist is the result of war's willful waste that has brought woe and want and burdened the people with taxation and distress beyond human endurance, and opened the way to rebellion in every nook and corner of civilization. But the complaint against paying a king's salary is not justified, because the cost of keeping rulers has not injured any people or impoverished any country and famous gems and precious stones would lose their value if there were no crowns, no sceptres, etc.

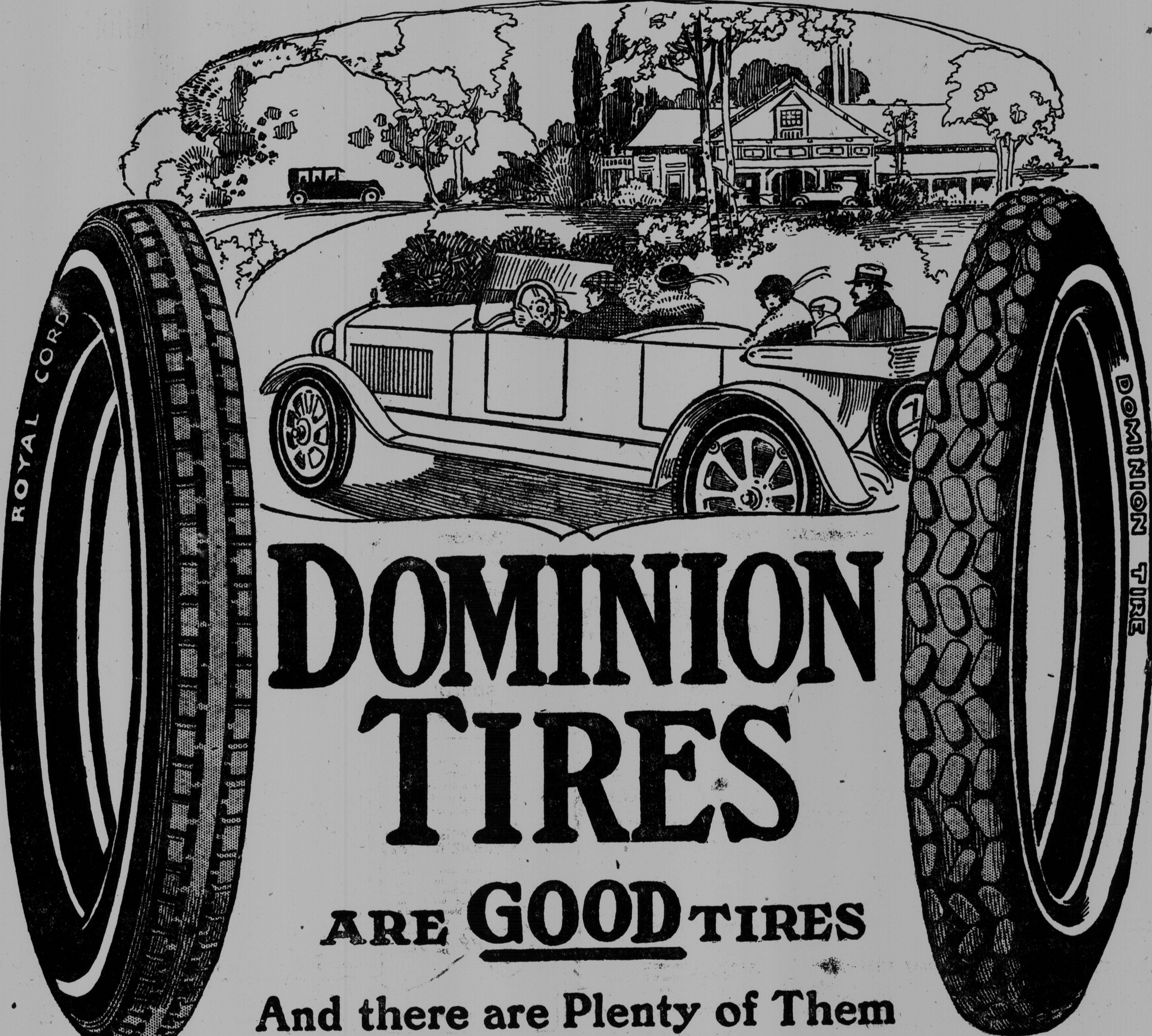
If the towers of human highness were battered down, skyscrapers of wood and stone would command little admiration. Royalty is a group of highly cultivated persons who are very beneficial examples of what cultivation can do in the gardens of humanity, and besides all the good influence derived from royal leadership. There are all the "Bonny Prince Charlie" thoughts and all the wonderful stories of the castle and the palace that linger near the heart when not driven away by the profiteer or some other oppressor of human rights. For what would life be without someone to honor, someone to love and a storehouse of golden thoughts?

Some people believe that the privilege of electing a president is real liberty, but the privilege of electing a man and having no say in what he does is not much liberty. The voting system is certainly the best method for changing a government and as a reminder of the people's power to change positions, but electing presidents and other politicians to do as they please is quite enough electing for me. Of course, some extremists who are trying to abolish the old order of things may believe that it is possible to be governed by men who will do the people's bidding, but such men would find more than they could do in receiving orders, and when considering the divisions in all political parties it seems that an effort to satisfy everybody would be the road to insanity and if democracy is everybody ruling, please give me autocracy. And when considering that a president could plunge his country into war after being elected on a peace programme and that after exercising the full power of making war could declare that he was out to prevent any other individual from having such power, and then in the winding up of the affair make it plain that he meant his will to be the supreme law of the nation, is a bit of the consideration that makes one wonder how much democracy there is in a democrat.

Like many Canadians, I have heard much boasting of the liberty of a republic from friends residing south of us, but the march of force during the last few years should convince those friends that a fool's paradise is no heaven. I have yet to be deceived by songs of freedom, but the singing often makes me think of the great liberty of a horse that is turned into pasture with a halter on, and whether there is a king or a president at the gate, all the pastures look alike to me as regards that liberty which has always been given such prominence and I often wonder how it feels to those who used to speak of their government as the most powerful and righteous ruling system in the world and must now admit that they are afraid of it being put out of existence by the radical ideas of some Russian workman.

Some time ago an English statesman said: "I venture to say that the French people have not achieved as much liberty by four revolutions as we have by one reform bill," and I feel that the republican French were any better off in peace or war than their monarchist neighbors, but belief is very satisfying and the influence with the big grip is the thing that rules and that is why the French royalist party makes such a poor showing. However, the judgment of the righteous does not always control the jury, and there is little to show that the sound belief of even the majority, or that the best interest of a country is always represented by the results of voting, because a town may go "dry" and then go "wet" and it seems that the only reliable prophecy concerning an election is that it is sure to disappoint upwards of half the voters.

It now seems that everybody is talking at once and that everybody is suggesting a different remedy for a sick world, and the healing balm of total disarmament is being strongly supported by many of those who are disgusted with the use made of military power in the past; and then there is that soothing syrup called "Kindness and Brotherhood." Both these remedies look very good from a bird's-eye view, but many plain illustrations show that neither can be applied with any hope of a cure. "A contemptible little army" would have been sufficient to guard civilization and not the men entrusted with its welfare ignored the way of safety and straggled along the big white way of selfishness and greed, the way by which our cherished ideals were carried to their present destination. But nothing occurred in peace or war to show that a great thing can exist in weakness or that strength is not the only reliable protection. Lenin and Trotsky are extreme



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Socialists but they depend on the discipline and readiness of their army to defend their existence, and when the defence of civilization becomes weaker than the forces of its opponents the civilized will look upon death as God's most merciful gift to humanity and glorify the privilege of dying. What happened in the past points a warning finger at the future and what happened among the most highly civilized should not allow us to be deceived. Kindness would be poor protection against burglars and its power to keep peace, subdue enmity and prevent right from becoming the prey of might is shown by ancient and modern history. But kindness is goodness, and we all should be kind, but should not be placed in a position where our welfare and existence would depend on the kindness of others; and again I must say that I am bitterly opposed to the policy of preaching that the teachings which failed to convert our own people to the ways of righteousness are going to make such angels of those beyond our borders that heavenliness will be all that we will have to reckon with. Are the blind leading the blind? My eyes seem to be good enough to see that the sword has been

taken along with the Bible and that all Zionism and Jewry are just as much more progress in those foreign lands than the gospel, and I think that the professor of an American university illustrated much when he said "Germany taught us all that she knew and now we will make her go to the foot of the class." When reviewing the past, nobody can blame anybody for trying to put his ideas of a better world into practice, but in my opinion those who believe that this old earth can be made into a peaceful and glorious place by spreading the doctrine of brotherhood among all the tribes upon it and by blotting out class and race distinction has more judgment than good understand. The world was made long before those ideas were born and it cannot be readjusted to fit them. Time has shown what effect the brethren doctrine has had, and also the friendliness of real relationship, and to pull down society and put all humanity on a level would be against human ambition and would destroy the stimulus that is so necessary to keep the heart of civilization beating. Great would be the fall and crushed would be the common people as well as the gentry and the

greatness that makes life worth while would disappear. For what would life be if we were just living, just eating and drinking and thinking that we were as good as everybody else and that everybody else as good as we? God has decreed otherwise and nature has classified humanity like the minerals, at an immense number from one to ten. There is no such thing as equality even in diamonds, and few individuals are made up of equal good qualities—intelligence, honesty, beauty, etc., and to judge all humanity equal would be to ignore the judgment of sight and hearing and accept the verdict that would submerge civilization by degenerating the races that created it. I am glad that in my brain there is not that misleading thought of me being as good as those who are my superiors in so many things that are admirable and great.

"Ye shall know them by their fruits." It may be all right to judge a Christmas tree by the things hung on it, but no people should be judged by the good things that others produce. Cultivation can make certain changes everywhere, but nature will remain master and reasonable consideration is the best guide. The spruce cannot be changed into an oak. God did not make all the trees in the Garden of Eden to bear the fruit of knowledge, and the serpent who talked with Eve knew well that God was very wise. The wonderful wisdom of God is still His great secret, and the inventions now menacing all that is good may illustrate the reason why He did not want those in the garden to possess great knowledge.

One's brain becomes a haunted chamber when peering into the future and thinking of the long time that this world may yet exist, but the results of the "crises" which taught millions of all nations to mistrust their governments, to despise indiscriminately and envy the wealthy seems the most gloomy of all the ghastly visions. For no greater calamity ever threatened all classes than the revolution and class war that has already wrought so much ruin and so much wrong. Some time ago after listening to a hard luck story composed of tragic material of the late war and which contained the saddest that gives me heartache and the Bolshevism with which I cannot agree, I answered a bit of Lenin's doctrine by saying: "I belong to the working class and my path is no bed of roses, but I do not envy other people because of the flowers that grow in their gardens."

"Thou shalt not covet thy neighbor's property." The breaking of this commandment by those who had plenty was the cause of the distress which is now driving millions to commit the same sin and to endanger the life of commerce and industry. But if the workmen want grape wine they must not destroy the grape vine. I am heart and soul with every practicable principle that will better the conditions of the working classes and I believe in getting after the capitalist, not in destroying him. The amount that rightfully belongs to those who labor should be demanded and acquired in a way that would not lower its value as the rate of exchange has been lowered by the wrong policy. Earnestly hoping and praying that the ideals of reform will blot out those of the revolution and that all people who value law, order and justice will realize that the policy of selfishness and bloodshed has already set civilization on the edge of hades where it cannot stand much longer, I am,

Yours sincerely,
ELFREDA M. COOLEN.
St. John, March 19, 1920.

SETTLERS FROM BRITAIN FOR ONTARIO FARMS.

(Toronto Globe.)
The first party of settlers which the Niagara and Erie Land Corporation is bringing out to this country arrived yesterday morning at the Union station. There were nearly 500 persons on the special train. Fourteen families of these proceeded in the afternoon to the farms in Norfolk county, where the corporation has some 25,000 acres which they intend to settle with colonists from the British Isles.
The following section of the train carried a party of nearly 100 Scotch girls whose services have been secured for hospital work, especially amongst the insane. They have come as a result of the efforts of the department of the provincial secretary to fill the great number of vacancies on the nursing staffs of the provincial hospitals. They were welcomed at the station by a hospital committee, who at once commenced on the work of distributing the girls over the different hospitals in the province.