

THE DAILY MAIL

NEW BRUNSWICK'S ONLY HOME COMMUNITY PAPER

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FREDERICTON, NEW BRUNSWICK, NOVEMBER 10, 1937

"LEST WE FORGET"

NINETEEN YEARS AGO TOMORROW—on November 11th, 1918—the order to cease firing was given and the Great War, after four years' duration, came to an end. As the months following the war went by, man after man and contingent after contingent returned home. But unfortunately not all of those who left our shores to fight the battles of our Empire came back. Many of the youths and older men included in whose ranks were the flower of the young manhood of our country did not come back. Their remains today rests on the fields of France and Flanders. And now after nineteen years have passed the memory of these brave men who gave their all in a war to end all wars, is as green today as it was nineteen years ago. Many of these men are our own and in many a home throughout York County and the adjoining counties and through the province of New Brunswick there is a vacant chair and in some homes in this city more than one vacant chair which was formerly occupied by the man who did not come back.

It is fitting on an anniversary such as this for the citizens to pause in silence and to remember those who made the supreme sacrifice that peace might prevail throughout the world. It is well to pause and to ask ourselves whether the sacrifice these brave men made in the Great War has been or has not been in vain. Let us tomorrow gather in spirit with those who stand at eleven o'clock around the Cenotaph and pay a silent tribute to the men from Fredericton and the surrounding districts who on land and sea gave of their all and laid down their lives in order that war should no longer curse the earth and that peace and goodwill might prevail amongst all nations. Let us all make the supreme effort that Peace might prevail.

ARCHITECTURE IN CANADA

CANADA DIFFERS in its architecture from the older countries of Europe in that it has, as yet, no national style. Each race coming to the new country and bringing with it its own traditions and religion, has contributed its part in establishing people in a vast country of forest, lake and prairie.

In Nova Scotia, New Brunswick and Ontario, the British tradition in architecture, a combination of Georgian and Colonial, is mainly in evidence while that of Quebec is definitely of French origin, the sound rustic buildings following along the simple lines of the small French town or fishing village. The Western Provinces and British Columbia have developed along British lines with little outside influence, although mention should be made of the Russian type introduced by the Doukhobors.

However, there are two influences at work which may ultimately produce from the melting-pot an architecture which may be called Canadian. One is the Royal Architectural Institute of Canada and the other the Schools of Architecture of which there are two in the West and four in the East.

According to the Census of 1931 the number of architects in the Dominion was about 1,300. More than half of them were born in Canada, over 400 in the British Isles, 54 in the United States and 64 in Europe. Great Britain has supplied Canada with a particularly heavy proportion of men trained as architects, designers, draughtsmen and mechanical engineers.

THE ODD HORSE THIEF REMAINS

DISPARITY IN court sentences for apparently similar offenses is a live subject of discussion these days. The Edmonton Journal is perplexed by the imposition of a fine of \$200 or six months' imprisonment with hard labor, on a local man who stole a horse. Apparently, in the West, theft of an automobile doesn't bring any such punishment, and the Journal asks: "Just what are the reasons for the difference in viewpoint?"

The Judge provided at least a hint as to the reason. "In the old days," he said, "these offenses were punished by five to ten-year jail sentences. I never agreed with that, although it was, perhaps, more necessary than now." "More necessary than now." That explains, and recalls, a lot. In an earlier day horse-stealing—especially in bulk, as on the ranches—was a major offense. Then, to call a man a liar was a risky business, but to tell him he was "a liar and a horse thief" meant instant action. The cattle "rustler" was only a notch below in general contempt.

Summary methods were adopted in some parts of the continent to crush out the horse thief; and they were not always court actions, though the five to ten-year sentences seemed to indicate that Justice, however exercised, had the same opinion of this kind of crime.

Automobile-stealing nowadays generally is the preliminary to other crimes so serious that the theft seems but a contributory offense, and punishment is for the major crime. The stealing of bicycles, mostly the property of delivery boys who need them in making a living, is becoming epidemic, and courts should deal drastically with this particularly contemptible form of thieving.

Both in the United States and in the Canadian West horse-stealing was widespread a generation or more ago, and a great store of literature has grown up around the pursuit, capture and quick punishment of the individual or gang "caught with the goods." Public opinion of a crime has a great deal to do with its treatment by the courts, as it has with enactment of the law.

There aren't so many horses to steal now. Perhaps it was in reminiscent mood that the Western Judge clapped on so heavy a fine. However, a good horse is worth \$200—and the thief may have mislaid his booty until a convenient time; perhaps six months hence.

Snapshots

Another break, and no arrests as yet.

Bring out your sleds, You will need them before Sunday.

The Hamilton Bridge Company is catching up to the Richardson Construction Company. The latter will have cold fingers before the work is done.

Belatedly comes the news that a Harvard guard in the Princeton game had a wasp in his pants. Harvard won, 34-6. Lots of us need wasps in our pants, wasps of adversity to sting up into action, wasps of rebuff to take some of the conceit out of us, wasps of retribution to remind us of our arrogances. The Harvard guard did not quit the game because he had a wasp in his pants. On the contrary, it spurred him to action. Our U.N.B. team which played at Mount A. did not have had any wasps in their pants. They needed wasps—or perhaps they should have gone to bed earlier.

For steady-going people there should be consolation in knowledge that the multiplication table withstands all the assaults of a changing world on most other old-established things.

And still ordinary people are bewildered by efforts in the United States to limit crop production while many thousand men, women and children cannot get enough food or clothing.

COMMUNISTS

(Continued from Page One)

It was the first time the premier, also attorney-general of the province, made use of the 'padlock law' passed at the last legislative session to give police authority to lock any buildings to prevent 'dissemination of Communist propaganda.'

Orders for the raid were kept secret, and first official announcement came from the premier, who has declared in public repeatedly that 'Communism will not be tolerated in this province.'

DIED

BOYNE—Passed away at the home of his parents, Mr. and Mrs. Lawrence Boyne, Salamanca, their only child, Edwin D. Boyne, age eleven months. The funeral will take place from the home tomorrow afternoon at two o'clock. Interment will be made at the Hermitage.

CHAPMAN—Passed away at the home of his daughter, Mrs. J. E. Cook, 224 Westmorland Street, Fredericton, N. B., Nov. 9, 1937. Frederick Smallwood Chapman, aged 88. The funeral will take place Friday morning with service at the home at 10:30. Rev. George Telford will conduct the service.

A TRAINED POLICE FORCE

(Continued from Page One)

of a police officer. The wisdom of such a course is apparent.

It might be a good suggestion to have established in this province some sort of a police school at which men could be properly trained and the police chiefs in the different cities and towns of the province and possibly the force would be selected from these schools. The way the matter is handled at the present time, a man may be taken from a farm, or a lumber camp or a grocery store, and placed at the head of the police department or on a police force, who is absolutely not familiar with the first elements of police training. This man may take a lot of other green men, place uniforms on them and turn them loose to protect the life and property of the citizens. This is no better than it was one hundred years ago. The matter of police protection in a city such as this is a vital one, and one which should have the serious consideration both of our provincial and municipal authorities. When case after case arises, such as have arisen in this city in recent years where culprits of different kinds have been allowed to go undiscovered, it would seem to be time for some definite action to be taken in the matter.

So far as the city of Fredericton goes under the conditions which exist at present the municipal authorities have absolutely no control of the police department. As has been stated at different times the Police Commission is a law unto itself so far as any authority or responsibility resets with the city council. The administration of Justice Committee of the City Council, under whose jurisdiction the police force should properly be, are powerless at the present time. The Administration of Justice Committee consists of Aldermen who were selected by the citizens and who are responsible to the citizens but who have had their responsibilities so far as the police go taken from them, and there is no connecting link which makes the Chief of Police or the members of his police force responsible to the public.

The matter of placing our city police force in the different cities under some chief inspector paid by the province and who would make a check-up in regard to the efficiency or inefficiency of the police officers in the different cities and towns, just as a school inspector inspects schools and teachers for efficiency, might be worked out.



REV. JOHN COPP

(Continued from Page One)

man still in his twenties, but a captain of an infantry division. His name was Walter Raleigh. And, too, the poet Edmund Spenser had a part in this campaign, his office being that of private secretary to the commander.

Because so many of the rebels were driven into the eastern part of the Island, or were killed off, there were large tracts of valuable land. In the reign of England's next sovereign, James I, these parts were re-settled, chiefly by Scotch Presbyterians. Thus in the years 1608-11 we have coming into being "the plantation of Ulster."

These new settlers were industrial and loyal. Moreover they took their religion seriously. Not only in a pious sense, but in an aggressive and even bloody sense. So, as would be expected the breach between the Protestants and Catholics was widened.

During the years when Cromwell's psalm-singing Ironsides were clanking up and down England, matching Royalists rapiers with their great broadswords, Catholic Ireland saw her chance. A terrible rebellion broke out, its motive racial as well as religious. There was massacre and retaliation until, it is thought, at least one third of the population was destroyed.

In 1649, the war in England being over, Cromwell crossed to Ireland with a picked army. The Irish (we thus designate that portion of the population who were rebelling) were hard pressed, but, being Irish, refused to surrender. Cromwell moved forward. His methods and the result of these methods can be seen in a letter of his written after the siege of Drogheda. He says, "I believe we put to the sword the whole number of defendants—about 3,000 horse and foot."

Cromwell was called back because of trouble in Scotland, but his son-in-law carried on until the rebels were completely and we might say literally crushed. For eight years Ireland had been on the wreck of war.

Irish land proprietors were deposed, and their estates were taken up by English soldiers and other Puritan settlers.

But there were still thousands of Irish left. These cultivated their tiny farms and raised new generations who would remember the past. Ireland lacks mineral, and vast areas of the country are bog, but if she can get a market for her goods she can support herself by agriculture. We

say, if she can get a market. With this in mind let us look at the 17th century.

In 1663 England, who controlled Ireland, passed certain navigation laws in which Ireland was prohibited from trading with British Colonies.

In 1665 Ireland was prohibiting from importing cattle and pigs into England, their only market for these goods.

In 1669 by an act of Parliament, Ireland was forced to sell her wool and woollen goods only to England—at England's price.

You can see the result of this slow strangulation, initiative went, trade died, and physical results of ill-health and squalor followed. There were periodic famines, the memory of which haunt Ireland to this day. The land which had belonged to the Celts passed over to the favored Irish Protestants, and it is said that before long some nine-tenths of the whole country belonged to these Protestants and to English 'Adventurers.'

Many of these last visited their estate only once in a lifetime. Their bailiffs lived like Lords and things went from bad to worse. The peasants became "hopeless, aimless and sullen." Many of them had initiative enough to emigrate, but think what memories and what reasonable prejudices they must have taken with them. It is said by one historian that those who stayed behind lost, for three or four generations, "the sense of justice and all respect for the law."

Jonathan Swift, born in Ireland of English parents, gives in his "Modest Proposal" of 1729 an account of conditions so ironical that a part of the world at least was startled into a recognition of England's selfish commercial policy.

In 1788 Ireland was granted its own Parliament—but its members were to be only Protestants! Just at the turn of the 19th century Pitt began negotiations for a uniting of the Parliaments of Great Britain and Ireland. By promising that Irish Catholics should have a share he carried the thing through. In 1801 the Irish Parliament came to an end. In future the voices of Irishmen were to be heard in Westminster. But when the Irish Parliament was no more, the King, George III, refused to allow the Irish Catholics any representation. This seemed an act of treachery—and it has been remembered as such.

Even Pitt's resignation did not convince the Catholics of Ireland that the negotiations had been above board.

During the Napoleonic wars there was a more extensive cultivation of the soil in England. At the close of the war there was not the same demand for corn, but there was the same demand for a high price on the part of those who had their acres of wheat. They demanded 'protection', and got it, in the form of tariffs. By the Corn Law of 1815 no grain was to be imported into England as long as a 4-pound loaf of bread cost more than twenty-five cents. (It worked out to that). If the price was less than 25 cents, it was a sign,—to those who grew wheat and controlled the law-makers sufficiently to demand "protection",—that there was too much wheat being imported. This state of affairs made it very difficult for the many poor of England, and much more so for the Irish, who had to live by their exports. At last in 1846 there was a failure of the potato crop in Ireland and of the wheat crop in England. The misery at home and the utter famine in Ireland gave the Anti-Corn Law League its chance. A greater measure of Free Trade was absolutely necessary. Ireland must have England's potatoes, and England Ireland's wheat.

We know the story, how Robert Peel the Prime Minister, swung 'about face' in his policy, and much to the mental discomfort of Protectionists elsewhere, carried the repeal of the Corn-Laws. Another grievance of the Irish Catholics, the fact that they were required by law to pay 1/10 of their produce to the Protestant clergy of the Church of England and Ireland, had been removed in 1838.

But there was still trouble over land-holding. In the system worked out early, the tenant was required to improve the land and erect necessary buildings, but, when the tenant left, all these became the property of the landlord, who was usually English. In Ulster however the tenant, (I think it is correct to say, if he were a Protestant) could sell these improvements to the next tenant.

In 1870 came the First Irish Land Act. This said that if the tenant wished to buy, and if the land-lord wished to sell, the purchase-money could be borrowed from the Government. But

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few landlords wished to sell. I understand that at the present time in the Irish Free State the one thing necessary for a transaction such as this is that the tenant wishes to buy.

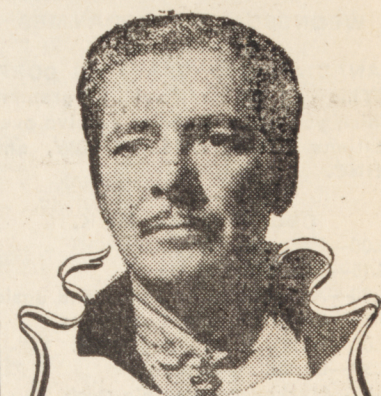
That part of the "Irish Question," which was perennially before the British Parliament and which concerned 'religion' was solved on paper, by Gladstone's act of 1869. In this the Protestants and Catholics in Ireland were to have religious equality. It is doubtful if many parts of Ireland have heard yet that such a bill was passed.

Nationalists were never lacking in Ireland. In 1905 we have the most ardent of these groups, the Sinn Feins, emerging as a Political organization. They were pressing for Irish independence. Home-rule bills were introduced in London by sympathetic members of Parliament. The first two were defeated. The third, in 1912, was making headway. The most bitter opposition to this bill came from the Protestants of Ulster. They suspected that once "big brother" England was out of the way, the Catholics in Ireland, who had a large majority, would begin to remember what they, the Catholics, had suffered. A guilty conscience and fear led to this violent protest among the Ulster Protestants. They began to organize, to drill. The British Government looked the other way. Trouble was just over the horizon. Then came the war, and these young soldiers marched shoulder to shoulder with Irish Catholics in France. The Home Rule bill was tabled, and word leaked through that Ulster would not be forced to accept it. But there are almost as many Catholics in Ulster as there are Protestants. This 'favoritism', for it seemed, was also making for trouble.

In 1916 came another rebellion. It ended by a compromise between England and the moderate leaders of the Irish Republican party. In 1918 came an election in Ireland. The Sinn Fein party was successful, but, to the consternation of Great Britain, decided to meet in Dublin in its own Parliamentary sessions instead of coming to London. In this national assembly, the 'Dail Eireann', Ireland was proclaimed independent and De Valera was elected President. Result—violence, leading on to the rebellion of 1921-2. The 'Black and Tans' were recruited, frequently from the dregs, and sent over. More violence. The Home Rule bill was forced through, because of circumstances, and in 1922

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Ireland, the Free State part, took the status of a Dominion. Ulster remained British, but had its own Belfast Parliament.

The struggle in Ireland is not yet over. She is still two countries. There is still a sharp division between Protestant and Catholic, and still a pride in the Celtic race which is rightfully there, but which must be harnessed, by the Celts themselves and by the help of an understanding world, harnessed to the great constructive task of stabilizing and refining the civilization we have won.

BOOK FAIR

(Continued from Page One)

Came From Scotland

They are designed by himself, are carried out in brilliant colors, and many illustrate Indian myths and fairy tales which he has made classical literature in his Red Man's Wonder Book and his Canadian or New World Fairy Book.

When he was 19 years old he came from Scotland to the Daily Witness, Montreal, as a reporter, and among his first assignments was the Riel Rebellion which he covered both for his own paper and the New York Herald. After twenty years in England as editor of the weekly section of the Times, he returned to Canada with his wife, son and daughter, to farm out in the Middle West.

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