

# The Daily Mail

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Fredericton, N.B., July 25, 1911.

## \$20-A-DAY CHILDISHNESS

It is difficult to conceive of anything more foolish than the declaration of the \$20-a-day Gleaner and other newspapers at present Conservative in regard to the action of Liberal members of the Commons in refusing to be drawn into lengthy debates concerning reciprocity. Our local contemporary, with that wisdom which always characterizes its editorial utterances, states that the Liberals do not discuss the "Iniquitous deal" because "there is nothing which can be said in favor of it on this side of the line."

The assertion that nothing can be said in favor of reciprocity is in itself the quintessence of partisan absurdity. As a matter of fact, a very few days ago a gentleman who is spoken of as a probable Conservative candidate in the next provincial elections, gave it as his opinion that Mr. Borden made a great tactical blunder when he took his stand in opposition to the proposed trade agreement. But the assertion regarding reciprocity itself is not so childishly absurd as the other Gleaner statement which is supposed to give the reason for Liberal refusal to make debate in the Commons regarding the agreement at the present time.

Imagine, if you can, any body of politicians admitting failure by sitting silent when a few speeches would enable them to present at least an apparent fight. Imagine, if you can, any great issue—and what sensible man, whether he oppose or support reciprocity, would deny that it is a great issue—which does not offer opportunities for debate on either side? Yet the \$20-a-day organ furnishes its readers with bosh which declares that the issue is one of those small things to which there is but one side. The Mail, for its part, is quite willing to admit that thinking men who oppose reciprocity are able to present a case which is fairly good. Thinking men who support reciprocity, however—and Sir John A. MacDohald and Sir John S. D. Thompson were two notable men of this kind—have always been able to present a much better case.

The Liberal members of the Commons are refusing to make debate with the Conservatives simply because by so doing they would be helping the latter party play its game of political warfare. The desire of the Borden forces is to take up as much time as possible in the Commons by lengthy debates which will obstruct the real business of parliament. For the Liberals to help them in their mean game of obstruction would be to present the spectacle of a political party assisting its opponents in the latter's efforts to bring about the discomfiture of the former. And the Liberal chief-tain is too skilled a political strategist to allow his party to be caught that way.

It is the privilege of men to oppose reciprocity. Indeed, if they believe reciprocity would be bad for the Empire and for Canada it is their duty to oppose it. But, surely, the people should be spared such absolute childishness as is offered them by papers of the Gleaner stamp and politicians for whom that hack organ is supposed to speak.

Commenting on the movement in France to impose a tax on bachelors, the bachelor editor of the Chatham World says:

"This is right and proper. The man who has no family of his own should be taxed to help support the families of others. It is this way in educational matters, the bachelor

paying as much school tax as the man of a family. If it is right to tax a bachelor for the education of the children, why is it not right to tax him for their maintenance? We believe in the bachelor tax, and wonder mightily that Mr. Lloyd George has not adopted it as part of his scheme for the relief of the English poor."

Perhaps if the worthy Commodore lived in France he would hold a different opinion.

Commodore Stewart was probably absent on a woodboat cruise, when the following reference to Sir Wilfrid Laurier found its way into the Chatham World: "No man in Canadian public life has received more attention at the hands of political illuminators. In forty years, however, no opponent has been so base as to utter a slander which touched his personal honor, the purity of his private life, or the righteousness of his character."

## RIVER COMMISSION MEETING AT ST. JOHN

(Special to The Mail)

St. John, July 25.—The members of the St. John River Commission held a meeting this morning in the office of Barnhill, Ewing & Sanford. The time was taken up principally by a conference with the engineers. Those present were Messrs. Keefe and Barnhill representing Canada, and Murchie and Keeghan, representing the United States and Engineers, Chaplain, Kirkett and Rensen.

It is expected that the Fruit Show of the New Brunswick Fruit Growers' Association to be held in this city this fall will eclipse all previous efforts. Fifteen of the leading business houses have subscribed ten dollars each towards funds as evidence of the interest in fruit growing. The prize list will be considerable augmented.

Hon. Henry Cabot Lodge, United States senator from Massachusetts, who has been on a trip to Quebec left here for Boston last evening.

The telephone system on the Canadian Pacific Railway between St. John and Vanceboro was inaugurated today.

## CHARGE WITHDRAWN

The charge of assault preferred by Mrs. Margaret Gilbert against George Howland was withdrawn this afternoon and the case settled.

## TEAM DID NOT GO

On account of the threatening weather the St. Stephen Thistles wired the Fredericton Baseball Club got to send the local team to St. Stephen today.

## W. C. T. U. MEETING

The W.C.T.U. will hold a special meeting tomorrow at the usual hour. The superintendents of departments are particularly requested to be present.

## TAKEN SUDDENLY ILL

Mr. David J. Stockford the well-known veterinary was seized with a sudden illness at four o'clock yesterday while on the street. He was taken to his home where his condition was found to be serious. The illness is thought to be due to stomach trouble. Mr. Stockford suffered severely last night and this morning but is now better.

## TRACK IN GOOD CONDITION.

The change in the weather has given the track of the Fredericton Park Association an opportunity to dry out and should be in excellent shape tomorrow. The Rideout string of horses from Melford, Mass., arrived at St. John yesterday and will be here for the races which begin tomorrow.

## HAD NARROW ESCAPE

Rev. H. D. Marr, pastor of the Portland Methodist Church, St. John had a narrow escape from drowning at Epworth Park near Westfield a few days ago. He was seized by heart failure while bathing. Mr. Wm Young of St. John who was on the bank noticed that he was in trouble and went to his rescue bringing him safely ashore Mr. Marr recovering after some time.

Chief Justice Barker is registered at the Barker House.

Mr. Fred J. Boyer of Victoria, N. B., is at the Barker House.

Mr. E. M. Ghidol of New York is in the city.

Mr. D. K. Hazen of St. John is registered at the Barker House.

While ANGER, in the nature of hatred, malice, strife, envy, should be put away by all who are seeking to be copies of God's dear son, anger in the sense of righteous indignation against wrong doing, sin in its various forms, is proper; and although it should be used with great moderation, backed by love, there are circumstances in which it would be wrong not to have righteous anger and use it.—PASTOR RUSSELL.

# REV. H. C. FRASER REPLIES TO REV. FATHER CARNEY

To the Editor of the Daily Mail,

Sir,—In the recent controversy between Rev. Dr. MacDonald and Rev. F. L. Carney on the Ne Temere decree the latter has seen fit to refer to me in such a manner that I cannot but reply. It has never been my ambition to engage in a newspaper encounter nor do I intend to do so, but apart altogether from the slanderous comments of a priest stung by the lash of truth, at least one of his statements regarding the so-called Van Buren case is utterly false. An Indian of the north paid four dollars and fifty cents for marrying his dusky cousin, and disappointedly remarked, "She my squaw, but we still cousins." Yes, cousins remain cousins in spite of dispensations from Bishops or Popes, and truth remains truth and will remain in spite of all the priests of Rome.

Since I am the Presbyterian minister who according to Mr. Carney, "was only too ready to assist them in the accomplishment of their sinful designs," it may well be conceived that I know more about the marriage of this couple than even the holy father of St. Dunstan's.

This marriage was performed in The Manse at Grand Falls on September 6, 1910 in the presence of two witnesses, both of whom had attained an age that would satisfy even Rev. F. L. Carney. Twice in his letter Mr. Carney speaks of this couple as though they had not been living in Van Buren prior to their marriage. Now they had been living there, though only a short time it is true, and by common report, in a relationship that made immediate marriage desirable. Fearing arrest by the authorities of the town and a term in the Houlton gaol, the young couple sought marriage in the Roman Catholic church which marriage they assured me they were promised at the end of three weeks and on the payment of a certain sum of money. But three weeks was too long to wait and the amount of money greater than the groom's Roman friends considered just. At that time the young man was working with a French Canadian painter for the Van Buren Lumber Company, who on Sept 6th., 1910, when I called him up by telephone, assured me that he was a relative of the intending groom, that he knew both parties well, and that there was no impediment why they might not lawfully be joined in marriage. I even inquired as to my informant's character from the foreman of the company, a most estimable man whose word I would accept at any time and he assured me that I could depend upon the information I had received. But without looking into the case, Mr. Carney with all the infallibility and highheadedness of the Pope of Rome, dares thus to slander publicly a minister whose relationships with Roman Catholics in the towns of Grand Falls and Van Buren were ever the most cordial. He writes: "It made no difference to this minister where they came from who they were they were free to marry or not. To his mind their marriage license was his justification." To the contrary my inquiries were made before the license was procured, the couple having presented themselves before me without that necessary document. I leave an intelligent public to judge whether or not this was "irresponsible conduct" in my part I might well accuse my traducer of irresponsibility of language, were it not too mild a way of putting the statement.

The Rev. Mr. Carney is telling no secret if he wishes to state that they came originally from Riviere du Loup and are so registered in the County Office at Andover. But that does not alter the fact that at the time of their marriage they were both living in Van Buren. As to their both being Roman Catholics I believe they were, though the groom registered as a Presbyterian, and, therefore, according to a former treatise of Rev. Mr. Carney is no Catholic. He writes: "They continued to live some time at Van Buren but eventually left there." That is true. He adds: "Father Jamison assures me he made no effort whatever to break up their home during the time they continued to reside at Van Buren." That is false. But with whom the falsehood rests it is not for me to say. I assure you, Mr. Editor, that a few days after the ceremony, the above mentioned foreman of the Van Buren Lumber Company telephoned me at the request of the young husband and wife, asking whether the marriage was legal or not. The parish priest had told them that my certificate duly signed and witnessed was worthless, not only so far as the church was concerned but the state, and had threatened arrest. More than once did the priest interfere, and each time "the minister who was only too ready to assist them in the accomplishment of their sinful design," stood by them and had finally decided to interview the priest personally when the interference ceased. I could produce further witness to the truth of these statements were it necessary.

The Rev. Father Carney states that the priest of St. Andre did not write to any Protestant minister about this case. I have no reason whatever to doubt that statement. The letter referred to came at a time when my mind was obsessed by a trouble of my own and I may well have erred in the name of the parish from which the letter came. But of this I am sure: Some priest did write a Protestant minister in Grand Falls regarding it, and in the manner stated in Rev. Dr. MacDonald's letter, so that Dr. MacDonald's statement is essentially true.

Were all Mr. Carney's affirmations and denials to be depended upon, I should rejoice to hear that these young cousins are living happily together and richer than they would otherwise be by the price of a dispensation. But if they are, let me assure you, Mr. Editor, it is in spite of the interference of the parish priest.

Now, Sir, I have stated the truth. If this be "irresponsible conduct" I hope to be "irresponsible" to the end of my ministry. There was no particular need of the Rev. F. L. Carney using my name in the columns of your paper. The Reverend Doctors Smith and MacDonald along with "Parson Rideout" should have been ample target for his abuse. But since he chose to slander me maliciously, I make my reply by stating the truth, and have no fear of condemnation on that score.

I notice that he refers to the case in question as a "civil marriage," and says that the Roman Church does not recognize it "because it was contracted in the face of two impediments, consanguinity and clandestinity." It is all very well for Mr. Carney thus to beg the question, but it is plain to all that not "consanguinity" and not "clandestinity" was the stumbling block, but a Protestant minister in contravention of the Ne Temere decree. Would the Church of Rome recognize a mixed marriage performed by a Protestant clergyman between a couple not related? I answer yes, if the contracting Roman Catholic has force of character sufficient to demand his or her rights. I know of such a couple and know that the church never withheld one privilege, not even when the child was baptized into a Protestant church. I answer, no, if the contracting Roman Catholic is poor and unenlightened. The priest is then his conscience, the Pope of Rome his law-giver.

Mr. Editor, I have already written at greater length than I intended, I need scarcely thank you for the space you have given me in your columns. You published my traducer's slanderous remarks, therefore you owe me the right to state my position.

I am, my dear Sir,

Yours very truly,

H. C. FRASER.

Fredericton, N. B.,

July 25, 1911.

Hon. W. C. H. Grimmer is in the city.

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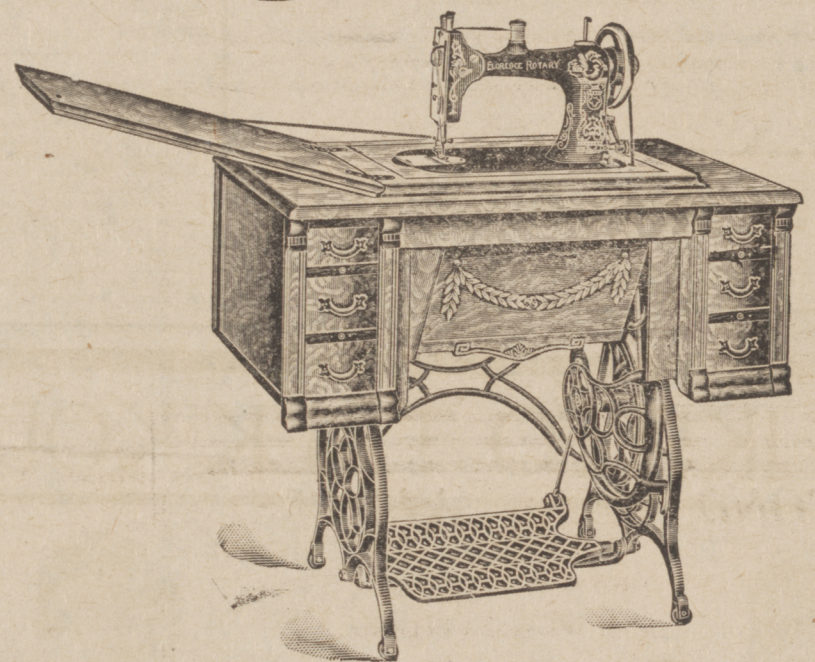
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