MAGAZINE FEATURES

Telephone Directory vs. Encyclopedia

By Ring W. Lardner.

To The Editor:—

They seems to be a few people left in this country but still thinks we wasn't justified or something in declaring war on Germany, but I guess these birds would feel different if they stopped to think that it was a German that invented the telephone and if Louvain and the sinking of the Louisiana was a crime what about the invention of the telephone witch comes from the 2 Greek words tele, meaning far off, and phone meaning sound, and maybe its on account of me living in Greenwich, witch isn't far off from the Sound, why maybe that is why the telephone service is so—well you know.

When a man stops to think that a telephone was invented by a German why you can't help but believe the rest about them for instants inventing tear gas and etc. but not only that but it also shows how vs. democracy they was when they invented something that nobody only the liesure class can use because for inst. I and you couldn't never afford it even if we only figured our time at 10 cents per hour, witch nobody gets as little as that now days only the president of Harvard College or a soldier or something, because for instants if I am out here in Greenwich and want to talk to somebody in New York City, why it wouldn't only cost me about $2.00 to go down there and see them where if I telephoned it would be $.30 cents for the call and 2 days to put it through and if I worked on a 8 hour basis at 10 cents per hour, why that would be a total of $1.60 for the 2 days that it took to put the telephone call through where I could go down and see them and get back in 3 hours or some such figure.

But in the case of the liesure class its different as the only real work they half to do the whole year a round is make out their income tax blanks witch only takes 3 months to figure out how they can beat the government and if it wasn't for the telephone they wouldn't know what to do with the rest of their time where as now when they get tired of poker and bridge and etc. and have got a few days left on their hands, why all as they half to do to kill a couple days is try and get somebody on the telephone.

A Substitute For The Saloon.

But I don't want my genial readers to think this crabby article means that I don't hold no brief for the telephone company. On the other hand if it wasn't for a German inventing the telephone why they wouldn't of no American invented the telephone directory witch is the greatest institution we got left here from a amusement point of view since the saloon was wipped out and the purpose of this letter is to point out the advantages of having a telephone directory in the home for birds that can't afford to subscribe to the public library and etc.

As all they half to do to kill a few days is try and get somebody on the telephone.

The telephone directory has never been given the credit it deserves and personly I have got I regret in life witch is that I didn't keep all the telephone directorys witch was ever gave to me as it would save me from buying a cyclopedia witch costs $29 per case as opposed to a telephone directory that don't cost nothing if you ever get it and has got 8 or 9 times as many names in it and besides that the names in the cyclopedia is 90 per cent. dead compared to the names in the telephone directory witch is only 80 per cent. dead when you try and call them up.

I also wished I could bring 4th a modern volume to prove my assertions but unfortunately the only telephone books I got in the house is the latest one from Greenwich where you all ready know the number of the grocery store and butcher shop and taxi cab Co. and Mr. Quan who lones you money, and also the N. Y. city telephone directory of May 2, 1919, and I suppose if I live here a couple more years they will give me an October book of 1919 and keep me up to date.

So I will half to prove my point if any by quoting from the N. Y. city telephone directory of May 2, 1919, as follows as they say:

In the first place it says that usefull information can be found on page 17. So you turn to page 17 and the first thing that strikes you in the yeball is and which says we sell artificial limbs that fit. Well suppose that some morning you was to wake up and have a craveing for a artificial limb that fit and you didn't know how to go about it to get one and they wasn't no telephone directory in the home, why where would you be at. You would half to call up and ask for information witch is another word for practical joke and they would finally give you a firm that sold artificial limbs that didn't come near fitting and you would buy one and half to walk down the street all out of kilter and people would laugh at you and make you feel like a fool.

No Glass Tops For Him.

Also they have got on this same page a list of dog specialists and people that clean carpets and guys that refinish beds and firms that sells glass tops for furniture as if a person like myself didn't have enough furniture that my 4 kids could break without haveing glass tops on them, but if I didn't have a telephone directory in the home why I couldn't look in the main part of it and find so many guys that didn't sell glass tops for furniture.

But of coarse that is all in the advertising cols. and the real usefull information is in the middle of the page in small type and alphabet order like for instants it says the Brooklyn bridge was built in 1883 and is 85 feet wide witch gives a old timer like myself the confidents to cross acrost it because if its lasted that many years, maybe it will last till I get acrost it and if its 85 feet wide your not libel to bump into anybody from Brooklyn.

Also in the Gs it says that Grant's tomb on Riverside Drive is occupied by the remnants of U. S. Grant where as most of us might of thought it was the obsequies of Jess Willard or something and on one of the usefull information pages it tells you where you can buy burlap bags, in the case that some day you would have a corps to dispose of and not know what to rap it up in.

As if a person like myself didn't have enough furniture that my 4 kids could break.

On page 22 they give you information for telephone users witch they don't claim is usefull but it says you can call for information free of charge but no pay for your time getting it, and also the Co. wants criticism but it should always be made by telephone instead of writeing because if you done it by telephone, why by the time you reached the party it would be 3 or 4 years later and the management would of changed hands.

All told it looks to me like the telephone witch was made in Germany was enough excuse for us fighting them where as the telephone directory witch was made in America is a work that should ought to go down in history like "Huckleberry Finn" or "Casey Jones" or something.

RING W. LARDNER.

Greenwich, Conn., Jan. 16.

P. S.—The book also says that they have got rest rooms for operators but don't say nothing about rest rooms for birds that call up.—Copyright, 1920, by The Bell Syndicate, Inc.

Just Folks by Edgar A. Guest

RIGHTS.

The meanest man I ever saw
Knew all there is about the law,
He never stepped an inch beyond
The legal phrasing of his bond;
He wouldn't lie and wouldn't cheat,
But children dodged him on the street,
And neighbors had no love for him
Because his way were stern and grim;
He wanted everything in sight
If he could say 'twas his by right.

I've noticed that the meanest fights
Begin with men who want their rights;
Even as Shylock, they pursue
The final dollar that is due,
And though they pay the debts they owe,
No mercy to their friends they show;
The law proclaims them honest men,
But in the verdict rendered then,
Throughout the script you cannot find
That it is written they are kind.

All men have rights, and yet it seems
The happiest joys and sweetest dreams
Are always theirs who now and then
Forego their rights for other men;
Men who their petty claims release
For friendship or the sake of peace,
And would not make another bleed
Although the law allowed the deed,
Know more about the world's delights
Than they who coldly want their rights.

Give me the man who will not press
The neighbor who is in distress,
The man of principle who gives
Some thought to how his brother lives
And chooses rather here to act
With kindness than in ways exact;
The man who, when there is a doubt,
Forgets his claim or wipes it out,
He shall be richer in the end
For having been to all a friend.

Rann-Dom Reels

THE PATIENT.

The Patient is a person who goes to a doctor in the hope of having his health put back where it originally started from.

Nobody knows why a sick person should be called a Patient instead of a meal ticket, unless it is owing to the rigid yet delicate ethics of the medical profession. When we see the vast horde of budding and beardless graduates who are shot out of our medical schools every year and land three days later on the prostrate neck of the plain people, it would seem as if the visible supply of Patients would run out after a while and cause a heart-rending shortage in the family doctor's book accounts. But as every graduate discovers some new disease which the Patient cannot even pronounce, his future is assured just as soon as it becomes epidemic, which usually takes thirty days.

The average Patient does not know what is the matter with him until he sees the doctor and is diagnosed in some spot where he never felt better in his life. It is a great disappointment to a conscientious Patient to go to a modern, muzzle-loading doctor with a dull pain in the left lobe of his liver and be told that he has a tobacco heart which needs a new set of timing gears. Many a man has entered a doctor's office with neuralgic pains starting bonfires inside of his head, only to be ordered to go to a dentist and have ten or twelve useful and time-honored teeth extracted in mournful cadence.

The Patient has one advantage over the doctor, however. He is not obliged to take his medicine and never has to pay for it until the will has been probated. The Patient who pays a doctor anything, while both of them are yet alive, is justly considered a menace to our civilization.

Told that he has a tobacco heart which needs a new set of timing gears.

FISHERMAN COURAGE VS. OFFICIAL COWARDICE.

If there had been at the Paris Peace Conference one delegate, of any nationality, brave enough and indiscreet enough to tell the whole truth about the proceedings and about world conditions, there would be less fighting on the earth today. Courage to tell the truth, the tactless truth, in full proportions, is society's greatest need. Half-knowledge and active prejudice abound: but it is the clear, comprehensive and uncolored truth that will save our time from blunders and delays. Fearless outspokenness is an apostolic quality that is needed more today than wisdom or wealth or winsomeness.

Here in this book of backbone, we have a stirring story for study. It portrays the two fishermen, John and Peter, confronting cowardly officialdom by courageous confession. They had healed the lame man at the Beautiful Gate, as told in last week's lesson, and had made that miracle the text for a sermon upon Christ and the resurrection. Incensed at this unauthorized teaching, the ecclesiastical authorities clapped them into jail.

These priests and sadducees could not themselves work a healing; and the juice had gone out of their own preaching; but they could lay a heavy hand upon any man or men who dared to proclaim a message of religion that had not their authorization. And they would brook no rivals; so stern proceedings were taken against these Galilean advocates of Jesus, who had already secured five thousand men to their way of thinking. Thus the Sanhedrin like other high courts of religion since, tried to repress the rise of vital religion which did not bear its seal and brand.

Prison Cells and Real Liberty.

Happy is the cause that can get its advocates sent to jail. Even Christianity owes more to its persecutors than to its official patrons. Peter and John started an apostolic fashion when they spent a night in custody for proclaiming the Name. Liberty has always progressed through prison bars. Error, reaction and oppression have consistently, throughout the centuries, committed the blunder of trying to restrain truth by force. The same proud Sanhedrin that had arrested and slain Jesus was now attempting the same tactics with his disciples. They lifted the Master up so high on a convict's cross that all the world is enabled to see and adore him; in the case of Peter and John the prison cell served as a calcium light, to rivet the attention of Jerusalem upon them.

Thinking to find the street-preachers cowed by a night in prison, the Sanhedrin gathered the next morning, in full and solemn session, and set the fishermen in the midst to make answer concerning their credentials. "By what power, or in what name, have you done this?"

That is the arrogant way in which organization usually functions, even the best of institutions is likely to petrify into this sort of self-important and sacrosanct sense of authority and infallibility. Kipling once wrote a stinging poem, 'Rimmon,' about this very quality in the British war Office. He might as well have written it about the American War Department, or the French or German foreign offices. Ecclesiastical boards and courts and councils develop the same arrogant intolerance and inefficiency. The tendency is as widespread and as old as human society. Progress has come by the courageous defiance of things as they are by the fearless champions of things as they ought to be. Reformers, saints, heroes, have all had to pass through the Peter and John experience with some Sanhedrin. So it will ever continue to be; and the good man needs to be constantly alert that his vote is not cast on the side of mere complacent standpatism.

A Book That Makes Bold.

"A deal of talent is lost to the world for want of a little courage," said Carlyle. As it was in France, where courage was the only virtue by which the fighting men were judged, so it is in life; the supreme desideratum, especially of youth, is "boldness, ever boldness and yet more boldness." Christians especially must have—literally must have, if they are to function successfully as Christians—the sort of fearlessness exhibited by Peter and John.

There is a better way to acquire courage than to pray for it. That is to turn to a close and constant study of this book of the Acts, which may well be called the Book of Boldness. At least nine times we find the word itself, or one of its derivatives, used in the Book of the Acts, and always in connection with witness-bearing. The first and most familiar instance is this lesson: "When they saw the boldness of Peter and John . . . they took knowledge of them, that they had been with Jesus." Keeping company with Christ makes men stout of heart. The first recorded prayer of the Christian Church was a prayer for boldness; as well as the first recorded answer.

Anybody who will take the trouble to read carefuly this one New Testament book, marking the instances of spirit-filled boldness on the part of the first diciples, will be overwhelmed by the conviction that this quality of courage in confession of Christ was a primary characteristic of the Apostolic Church. Such a study wil do more to make him bold in his own witness-bearing than any number of sermons. The very word "boldness" which recurs so often means "free utterance;" it is bravery in speech; the power of testimony; the audacity of truth. The only gift of tongues" that Christianity needs today is this characteristic of free and fearless speech in bearing witness to the Saviour. Given a decade of the Peter and John sort of courageous confession of Christ, in pulpit and school room and in office and workshop and social gathering, and the whole world would feel the impulse.

The Man in The Witness Box.

There was tact and shrewdness and uncompromising boldness in the testimony given by Peter when arraigned before the Sanhedrin. He confuted and confounded the mightest ecclesiastical lawyers of Jewry; for such is the universal habit of outspoken truth. "Thrice armed is he whose cause is just." One man's plain manhood overcame the guile and sublety of the shrewd and sophisticated. But for the lesson story itself:

"Then Peter filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel, if we this day be examined of the good deed done to the impotent man, by what means he is made whole, be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other name under heaven given among men, whereby we must be saved.

"Now when they saw the boldness of Peter and John, and perceived that they were unlearned men, they marvelled; and they took knowledge of them, that they had been with Jesus. And beholding the man which was healed standing with them, they could say nothing against it. But when they had commanded them to go aside out of the council they confessed among themselves, saying, What shall we do to these men? for that indeed a notable miracle hath been done by them is manifest to all them that dwell in Jeruselem, and we cannot deny it. But that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in his name. And they called them, and commanded them not to speak at all nor to teach in the name of Jesus. But Peter and John answered and said unto them, Whether it be right in the sight of God to harken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard. So when they had further threatened them, they let them go, finding nothing how they might punish them, because of the people: for all men glorified God for that which was done."

The Unanswerable Argument

Aside from supernatural reasons how may we account for the growth and power of the Christian Church throughout the centuries? Has wealth done it? Has government patronage been responsible? Is the eloquence of her advocates the secret of the Church's progress? Has the statecraft of her administrators, or the military might of her followers, brought her to her present universal position?

These questions carry their own answer. The Church is established upon the testimony of men and women who have experienced Christ. When Peter made his famous avowal, "Thou art the Christ," the Master declared that this was the rock upon which he would build his church. Through the centuries since, this foundation has endured. Persons lowly and great, but mostly lowly, have said with the apostles, "We cannot but speak the things which we have seen and heard." When "the redeemed of the Lord say so," then the number of the redeemed grows.

Testimony meetings seem to be declining in fashion nowadays; and so are conversions. The class-meeting has gone from large areas of Methodism; and there are church members who are more expert at auction bridge than at public testimony of what the Lord has done for them. Mid-week prayer meetings, "for prayer and conferences," have in many places become mere desultory lectures, and therefore a dying institution. There was and is and ever will be, power, real, vitalizing, life-changing power, in the personal testimony of Christians who have experienced the Saviour.

All the skilled controversialists of the Sanhedrin could not stand up before the plain testimony of two fishermen bearing straightforward testimony to what they knew. The unanswerable argument for Christianity is the personal experience of the Canadian who has seen Christ work in his own life.

SEVEN SENTENCE SERMONS.

Under the magnetism of friendship the modest man becomes bold; the shy, confident; the lazy, active, or the impetuous, prudent and peaceful.—Thackeray.

Sharp wits, like sharp knives, do often cut their owner's fingers.—Arrowsmith.

Impatient people water their miseries and hoe up their comforts.—Spurgeon.

Life's but a means unto an end; that end,
Beginning, mean, and end to all things—God.
—Philip J. Bailey.

Boast not thyself of tomorrow; for thou knowest not what a day may bring forth.—Prov. 27:1.

Upwards he leads us, though our steps are slow,
Though oft we faint and falter on the way,
Though storms and darkness oft obscure the day;
Yet when the clouds are gone,
We know he leads us on.
—Anon.

Everything noble and great in the Christian life is fed by solitude, and everything poor and mean and hypocritical and low-toned is nourished by continual absence from "the secret of the Most High."—Alexander Maclaren.

The International Sunday School Lesson For February 18 is "BOLDNESS OF PETER AND JOHN."—Acts 4:8-21.

OUR·OWN·MOVIES· BY · NATE COLLIER

GENERAL CHIDES HIS COOK AND FINDS HER A KNIGHT OF LEGION

Strange and puzzling complications have arisen in the relations of the people of France as the result of the world war. Persons wearing the proudest decorations are found engaged in humble vocations, and the fact that they have been honored by their country would probably never become known, if on some occasions attention was not called to it.

"You are wrong to speak so severely, my General. I am a Knight of the Legion of Honor."

The General was General Gassouin, who controlled the Paris railroad systems when they were taken over by the army, and the Knight was his new cook, who had overdone the roast. The General could not believe his ears. He made an investigation and found the new cook ha dlost her husband early in the war. She became a nurse at the front, where she showed such bravery that the red ribbon decoration was awarded her.

When the war was over she accepted dismissal from the army medical service without complaint and, wearing her decoration only on Sundays.

"When the General learned the truth he embraced the cook," says the Echo de Paris, "an dsince has not allowed himself to make remarks when any dish has not been a perfect success."

Easy to Make This Pine Cough Remedy

Thousands of families swear by its prompt results. Inexpensive, and saves about $2.

You know that pine is used in nearly all prescriptions and remedies for coughs. The reason is that pine contains several peculiar elements that have a remarkable effect in soothing and healing the membranes of the throat and chest. Pine is famous for this purpose.

Pine cough syrups are combinations of pine and syrup. The "syrup" part is usually plain sugar syrup.

To make the best pine cough remedy that money can buy, put 2½ ounces of Pinex (50 cents worth) in a 16-oz. bottle, and fill up with home-made sugar syrup. Or you can use clarified molasses, honey, or corn syrup, instead of sugar syrup. Either way, you make 16 ounces—more than you can buy ready-made for $2.50. It is pure, good, and very pleasant—children take it eagerly.

You can feel this take hold of a cough or cold in a way that means business. The cough may be dry, hearse and tight, or may be persistently loose from the formation of phlegm. The cause is the same—inflamed membranes—and this Pinex and Syrup combination will stop it—usually in 24 hours or less. Splendid, too, for bronchial asthma, hoarseness, or any ordinary throat ailment.

Pinex is a highly concentrated compound of genuine Norway pine extract, and is famous the world over for its prompt effect upon coughs.

Beware of substitutes. Ask your druggist for "2½ ounces of Pinex" with directions, and don't accept anything else. Guaranteed to give absolute satisfaction or money refunded. The Pinex Co., Toronto, Ont.

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These words or expressions having the same meaning are contained in hundreds of the letters I have received during the past year. Many were from women who had suffered agonies from falling womb; others from women who had escaped dangerous surgical operations, as the tumors and ulcers had been removed by the action of Orange Lily and others who had suffered from suppressed menstruation, leucorrhoea, painful periods, etc. For all these and the other troubles known in general as Women's Disorders, Orange Lily furnishes a positive scientific, never-failing cure. It is applied direct to the suffering organs, and its operation is certain and beneficial. As a trial actually proves its merits, I hereby offer to send absolutely free, a box worth 45c, sufficient for ten day's treatment, to every suffering woman who will write for it. Enclosed stamps, Mrs. Lydia W. Ladd, Windsor, Ont.

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