

MAGAZINE FEATURES

Simple Letters of A Simple Fello

Dear Mable:

Me an Angus has been to see Uncle Charlie about the job he wanted me to take. We had to turn him down. I had to disappoint him. I ain't in the paralytic blains any more tho. Uncle Charlie didn't want to hire anybody. Hee lookin' for volunteers. He must have been readin' about those dollar a year folks in Washington.

We didn't go to see him right away after we got into civil cloze. Angus found an Ant that lives in the super. He said he had a maldin Ant. She might have been once tho. He took me out there to meet. She wanted Angus to study blains condishens before he took a job. Then she gave him a bunch of money to study with.

From all I could figger Angus seemed to have had some dear of goin in the cabinary blains. He said this for him tho. Hee tho. We studied till we got indigestion. Then we went to see Uncle Charlie. Bedn in the ex an import blains we expected him to be sick on a dock swappin' elefant tusks or counthin' hannans. Instead we found him on top floor of a bldin that must have snow on the roof all year round. The G. A. R. monument on Main street would look like a lamp post in front of it.

Right away without thinkin' that struck me as a foolish place for an ex an import blains. I says what the use in Uncle Charlie's draguin all his ex an import up to 50 times of states. Hee just has to drag them down again. That's the buty of getting new blood in a blains. They can see things old blood cant. Angus said maybe Uncle Charlie didn't drag the stuff himself.

He thought perhaps that's what he was gettin' for. The war has made Angus kind of morbid sometimes. Inside Uncle Charlie's office was a lot of good lookin' tipsters tipsterin. It looked like the openin' scene of a comic opera to me. Angus says how perhaps Uncle Charlie was an old skunkie. We could have a lot of fun together. He said a fello ought to be willin' to pay to work in a place like that. Angus had a canny skit till he gets embusional.

Over in the corner a lot of fello was workin' on stools. I don't mean they was repairin' them or anything. Its hard to make you understand some things. Blains is pretty near as tech nical as the army. Everybody was

must get into his desk chair with a shoe horn. Angus pretty near spotted things right away. He wanted to be quartered that if Uncle Charlie got up he wouldn't lose the chair. The old boy was glad to see us tho. Kept askin' about Abagail Pittson an who-cher any new fronts had gone up on Main street an was the kid sisters second tooth comin' in stail. He acted like we was makin' a call. I got scared he might have forgot he had me to come in the blains with him.

At last I stopped the bull by the horns. I says "Uncle Charlie, were both blains men. Money is time. Lets sit right down on brass tacks. If we come in this blains with you what's in it for us?" That struck me an seed. Blainslike an snappy but not blunt. You don't want to be blunt in blains. If people can see what your talkin about to easy they think your not sharp.

Uncle Charlie got to much blood. He ought to be sapped. When he has a big decision to make it all runs in to his head. He says "I'll be damned." I says "Yes sir." Polite. Thats me all over. Mable. Then I told him about Angus. He got of the track right away when he heard he was a Skot. Said he hoped theyd keep on makin' Haig while the sun shone an not get fussy ideas. I didnt pay no attemshun to him. I explained how we was buddies an couldnt be separated. Wed have to have jobs close together. If there wasnt to jobs in the blains just then I says we was willin' to double up on the same one for a little while. Providin of course we each got the same pay. That seemed pretty square an solid to me.

You could see id made an impresson on Uncle Charlie. He sounded like a regular that said that. Then he shot his cuffs an said he took us on at ten a week. He said if we worked hard an studied the blains it would be no time before we was knowin down 12 or 14. Say a couple of years. It wouldnt have been so bad if he hadnt said that. I was alone. I hated to have Angus there. I says I guess he forgot a little scrap in the Oregon forest. Only for me an a few others theyd be usin his office for a beer garden. I told him how red been gatherin' valuble experience for to years travelin' over Urope an pickin' up good foreign languages. At last I told him

13th Are You Superstitious?

By IMOGENE BURCH

THE OUIJA BOARD

Almost everyone is familiar with the Ouija, a flat smooth board on which the alphabet is printed and over which a little triangular table moves. A well-known Chicago business man has written me some interesting experiences with the Ouija. I quote from his letter:

"Two of our friends who were present at a time when we were asking some difficult questions took all of the time to tell us that the Ouija evidently did not like their frivolous attitude and sent this message:

"There is a disturbing person."

We all laughed and asked which of our amoyers it considered the culprit. We were all expecting a definite answer to our question. Instead Oulia seemed to be writing nonsense. But the nonsense proved to be:

"-ality in the room."

That is, our question was ignored while Oulia calmly mistook what he had intended to say.

In the majority of cases, however, Oulia's motion can be explained as unconscious movements of the muscles of the wrist and arm.

My dream is of a garden where perfect roses bloom.

Where peonies and columbine send forth their sweet perfume, In fancy I can see the yard as I would have it be. As glow with life and loveliness, but sorrow comes to me For notwithstanding all the care and labor I bestow Among the roses day by day the weeds contrive to grow.

I battle with the stubborn soil with each returning spring New hope of conquering the tares until I bring them down. I have in mind a garden fair that I shall some day own. Where only beauty shall be found and nothing rank is known, And yet despite my hope of joy and all my visions fair I find the burdock springing up and chaffins growing there.

How like a garden is my life, how different from my dreams Of what I hope to make of it, is that it really seems, I pledge myself to what is best, in fancy I behold a bed. A work that I shall meet to see at last when I am old. And yet the dream is far away for in among the weeds That shine like roses, I can see the tangled growth of weeds.

CHANGING TIRES.

Changing tires is a popular American pastime which engages the thought, soul and leg muscles of thousands of apocryphal citizens every day during the touring season. It is one of the first things the new automobile owner learns to do alone, and the second is to sit down by the side of the

lurk within and poke its head 'out six blocks from a shade tree. It is a simple process to change the tires on a modern automobile and they are hung in a handy position on the rim, which can be removed with no more effort than is required in opening a wine barrel with a corkscrew. The first step is to jack up the car by crawling under the radius rod and balancing freely on the handle of the jack, after which a pair of guest with a good supply of breath should attack the bolts in the rim. By the time he has removed the bolts he will need a substitute and a pump, but the rim will come off in one piece after being hit in the back of the neck a few times with a slide.

Another rim and tire can then be taken from the rear of the car by three men who are familiar with heavy draying and put on the wheel without losing over half a day with the top coating of a few knuckles.

After the new rim has been fitted on with both feet, it will usually be found that the tire is short about sixty-two pounds of air, which has to be inserted by hand at the rate of one pound every fifteen minutes. This is one of the most bitter and heart-rending experiences that can come into a man's life, and will convert the mild-mannered taxpayer into a human hyena.

After a few long-extended citizens have wobbled back and forth for thirty minutes at the helm of a cat-lap house hand pump, he will be taken with so many kinds of crossness that his wife will begin to figure on her second choice.

The only time and place to change tires is in the garage, at eighty cents per kilowatt hour.

Our Daily Story

GREENEY VALLERY SPOTS.

"Doctor!" gesticulated Jargus Werks. "I'm losing my mind! I'm getting dippy! I'm growing bonnie! I'm cracked! I've got bats in my beltry. I've got a screw loose!"

"Do you mean you are suffering from a cerebral aberration?" asked the great specialist. "Let me see if you can pat your stomach with your right hand at the same time you are rubbing the top of your head with your left."

"I could do that when I was eight days old," said Jargus Werks proudly, and did it.

"Good," said the doctor. "Your epigastric velocity is in perfect homogeneity with your cerebral combustion. What gives you the idea that you are derangely inclined?"

"Greeney blurs spots!" cried Jargus Werks with a jinnish shudder. "Greeney blurs spots!" They haunt me, dog, obsess me! I eat them, breathe them, sleep them! They're in the air, they're every where! Greeney blurs spots! Wow! Take 'em away! Take 'em away!"

And the poor man began frantically to rub his hands, pat the air with his arms and kick.

"Just a moment!" exclaimed the great specialist. And, sure enough, Werks, he looked closely at his hands, his face, his clothes, his shoes.

"Man, your fountain pen leaks," he diagnosed.

With a yell of relief that scared four patients out of the waiting room, Jargus Werks kissed the great specialist on both cheeks and mysteriously disappeared.

SUNDAY SCHOOL LESSON

By William T. Ellis.

The International Sunday School Lesson For July 27 is "Christian Fellowship," Phil. 4:10-20.

Many minds will leap in eagerness to this lesson, which more than twenty million persons will study simultaneously. For it is opportune beyond most. We welcome it gladly, as a discussion of the truth for the times. Here we may find light from the clear lamp of Scripture upon the one outstanding problem of our day, the question of fraternity and social helpfulness.

It will be a dull teacher indeed who slavishly follows the old method of coming verse by verse, only the one assigned portion of the inspired word. This lesson, like the entire expository series, is topical, and meant to be so considered. Every day's newspaper has living comment and illustration upon our present theme.

Our world is bent upon realizing a new era of fraternity. Some call it Bolshevism (which is only a clumsy imitation of the genuine article), some call it social amelioration; and others term it the growth of a kingdom of heaven on earth. Nobody is so remote from the social currents of news as not to understand that this has emerged not only from the war, but also as the result of the great struggle.

We fought to make a new free; we find we must likewise help them to achieve brotherhood. Prussianism has to go, in its social and industrial, as well as in its political and military phases. There was more involved in the war than anybody foresees.

Out of War's Fellowship.

It has often been regretfully observed by the British that a change was noticeable in soldiers going home on leave. As they went back to England, something of the battle-born simplicity and directness and open comradeship slipped off, and the constraints of civilian life's artificialities took their place. Which visualizes a present problem; namely, how are we to preserve in civilian life the nobler characteristics of trench and camp? In the war men learned the value of the common man, and his essential worth with respect to the great questions of life was a comradeship of simplicity and sincerity and justice and mutual dependence.

There was born an endless fellowship; a soldier solidarity will persist after the war, and will be the principal factor in reshaping the general scheme of things. There have been countless signs already that our warriors want to improve upon the old system of caste and strife and inquiry; they seek democracy and get through with aristocracy and exploitation, and to achieve a genuine democracy. The boys coming home are bent on brotherhood.

So is every other re-blooded man and woman. Even the poor creature—there are fewer such, by far, since the war—who would rather be exclusively than simply human, is obliged to accept the new programme of brotherhood, for the whole world has set its mind upon it. Fraternity is coming, either in the American and Christian way, or in the Russian and savage way. The world's turmoil will not cease until a far higher degree of "liberty, fraternity, equality" has been achieved. From the midst of the ominous unrest of the Orient, I write these portentous words, with a full sense of their seriousness.

A Programme and a Parity.

People are panicky about the peril of social upheaval, and with reason; for the programme of Bolshevism, which is being definitely promulgated in all lands, is a child of ill-will, of class consciousness, of destruction, disintegration, depopulation and fire. This hideous menace of Bolshevism, however, should not blind the fairer prospect of a nobler condition of life, with more of justice and freedom and real friendliness, to which the hurt and hungry hearts of humanity look forward. In avoiding the false, we must beware least we turn aside from the true.

Fraternity, the spirit of brotherhood between all men, is a divine goal. God wills it. The Bible teaches it. True Christianity promises it. It has its rise in the spirit and words of Jesus. Our gravest present peril is that the new social impulse will depart from the spirit of its Author and Leader.

It will not if Christians ring true. Once all the disciples of Jesus stand steadily and strongly for the clear and undebatable teaching of Scripture, "One is your Master, even Christ, and all ye are brethren," the day's rising tide of fraternity will be kept within the bounds of what is noble and desirable. It is the privilege of the pulpit to proclaim that humanity is all tied in the one bundle of life; that we belong together, are, in Bible language, "members one of another." The social solidarity of mankind is a theme of old and New Testament writers. We are told that to bear one another's burdens is to fulfill the law of Christ; and that no man liveth to himself, and no man dieth to himself. James had a caustic pen for those churches which paid more respect to the rich worshipper than to the brother of low degree. Even in the British army, where the lines are so rigidly drawn between officers and other ranks that they may not stay in the same hotel or eat in the same restaurant, the officer and enlisted man sit side by side in church and kneel together at the communion table. Real fellowship does not come until we get under the away of Christ.

The Soldiers and the Missionary.

About the most fellowshiply spot I have found in six months of travel over the world is the headquarters of the American Mission church in Cairo. The services are severely simple. But at their close worshippers gather for an hour of hearty conversation for perhaps half an hour. Every body is sure of a welcome. The group is made up of British and Australian soldiers and officers present, as well as Egyptians. After service one is sure to find soldiers in the missionary homes; and I have

weeping at the departure for home of some of her "boys." These informal, spontaneous, happy gatherings in Christian fellowship are the very antithesis of formal and exclusive social functions.

There is a spurious sort of fellowship which is seeking to palm itself off upon the world at the present time. Russians call one another "Tavensh," or comrade," but I personally have never been in an atmosphere of greater suspicion, hostility, and un concealed and ruthless selfishness than when I spent perilsome weeks in Russia under Bolshevistic domination. It takes more than stereotyped phrases to make real fellowship. There is needed a common spirit, a common interest, a common allegiance. The best fellowship is a fellowship—loyalty to one great Leader. That is why the people who follow Christ are in such as well as in name the truest fellowship known on earth. Why should we be content with any lesser or more artificial ties? When we promote and practice this world-wide fellowship of Christians, making our brotherhood real in every relationship of life, we are doing most to fulfill the world's greatest present expectation.

The Goodly Company of Helpers.

Held fast to war memories. How gloriously our communities were blended into unity and activity for the service of soldiers and sailors. Women forgot their social ambitions and men their political and business disagreements. In the glow of a great patriotic ardor petty distinctions were merged; there were no sets or cliques; we were just doing our best for our boys and our country.

Why cannot we maintain that splendid tradition? We have an adequate occasion in the social crisis that is upon the world. Our Christian faith gives us a sufficient motive. The need is greater even than that of our service men. For the sake of our country, for the sake of our democracy, for the sake of a world in turmoil, for the sake of our Christianity, we may not not desist, and we must not desist, until we have a new spirit of fellowship in every community, and among all the churches. Our religion is at stake, as well as our social peace. There is clearly in sight for all of us something better than the old, petty, exclusive and selfish social relationship which once constituted our "set," or our "crowd." Suppose we accept all the children of the Heavenly Father as our fellows?

And on a basis of helpfulness. That is the noble characteristic of the Christian faith gives us a sufficient motive. The need is greater even than that of our service men. For the sake of our country, for the sake of our democracy, for the sake of a world in turmoil, for the sake of our Christianity, we may not not desist, and we must not desist, until we have a new spirit of fellowship in every community, and among all the churches. Our religion is at stake, as well as our social peace. There is clearly in sight for all of us something better than the old, petty, exclusive and selfish social relationship which once constituted our "set," or our "crowd." Suppose we accept all the children of the Heavenly Father as our fellows?

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note sounds throughout our Lesson. Friends of Paul had fellowship with him in his affliction; and they ministered to his needs. When we get ready to go the limit in being good helpers, good fellows, we shall be among those who are to redeem our time for the new era of Christian brotherhood.

"My wife and I are thinking of chartering a yacht for the summer." "Won't that be pretty expensive?" "Not so long as we confine ourselves to thinking about it."

Eczema Wash

A touch of D. D. D. to any eczema sore or itching eruption and you'll be able to rest and sleep once more. Think—just a touch! Is it worth trying? Get a trial bottle today. Your money back if the first bottle does not relieve you.

E. Clinton Brown, Druggist St. John, N. B.

D. D. D.

Dalhousie University

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