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C. A. C. BRUCE, Agent, St. John's.

'Our Scottish Heritage.'

INSPIRING SERMON TO ST. ANDREW'S SOCIETY, ST. DAVID'S CHURCH, ST. JOHN, N.B., NOVEMBER 30, 1919. BY REV. J. A. MACKEIGAN, CHAPLAIN.

"Remember the days of old."—Deut. 32-7. These words were spoken to Israel not merely that they might discover their national heritage, but that they might find in that light the path of present duty. They are spoken to us to-day for a similar purpose. Our interest in the land of brown heath and shaggy wood is not that of the Antiquarian, however rewarding the retrospect would be, but as true sons of the Gael to prove our blood lineage by finding and revealing our spiritual heritage. We remember to-day the days of old that we may be led again to that mountain's stream which had its rise in the heather hills and now reaches to the ends of the earth. Looking at the mighty stream of our Scottish heritage if we seek one word to name it, it is Freedom. With glowing gratitude as we recognize how that stream is fertilizing the far reaching shores of human life the world over.

As we more closely examine its winding flow we see how this river touches state and school and kirk with vitalizing potency. Look first at Scotland's national life and free democracy. To the lover of liberty Scotland is sacred soil. For from the dim days of the Chaldees, Scotland has been the home of the world's best democracy. Many a time it was threatened with extinction, but tinged with the blood of noble patriots it ever emerged from the struggle richer and greater.

Looking back to its source, seeing



Wash Day and Backache

WASH day is the least welcome day of the week in most homes, though sweeping day is not much better. Both days are most trying on the back.

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clearly its character, and drinking deep from its flow, Burns sang the songs of liberty which re-echoed from every heart. But no chapter on Scottish liberties is complete without the name of John Knox, whose message, in its true compass has been epitomized by Thomas Carlyle as "Let men know that they are men, created by God, responsible to God—bond slaves neither of their fellow men nor of their appetites."

Time would fail me to tell of Haig and Beatty and thousands upon thousands who followed in their train. Men from the manse and men from the palace, from the castle and from the cottage—"Forever they went forth and forever they fell," and only a shattered remnant ever came back to their ain dear gien. And those who were bred overseas were no less loyal in the hour when her heritage was in jeopardy, for they are sons of the blood and call her mother still.

To-day, the pibroch calls us to consider this our heritage, and in the no less challenging days of peace we stand on guard lest we lose here what was won afar. A man's still a man, yet; "Man's inhumanity to man makes countless thousands mourn." Regard life as it is in its essence, stripped of its trappings, the accident of birth or the tricks of circumstance. Discard the humbug and the sham. Hurry out of existence the leech that would thrive on the blood of others, and make the public life of this new land worthy of our great traditions from the old.

"For what constitutes a State?" "Not cities proud with spires and turrets crowned, "Thick walls or moated gate, "Not bays and broad crowned ports, "Where laughing at the storm rich navies ride; "No: Men, "These constitute a State."

But a free mind is necessary to the well being of a free man. Little wonder then that Scotland has held a pre-eminent position in the matter of public education. Along with respect for man as man is a working belief in the freedom of the intellect. Said Bishop Doull of the Kootenay, when acknowledging the greetings of a deputation from the Presbyterian general assembly to the Anglican general synod: "Centuries before England awoke to the need of educating the masses John Knox had established in Scotland the parish schools." Schools were the logical outcome of the democratic conception of man.

A few years ago I lunched in a crofter's cottage in the Hebrides, where nature gave but a scanty reward for industry, and thrift supplied what plenty denied. But on a shelf was the picture of the son, medalist of that year in Glasgow University. They had not hesitated to sacrifice creature comforts for the higher values of the intellect. I looked out the door to the tumbled mound that marked the home of my grandfather, and, remembering the days of old, wondered how he sent his son to Aberdeen a hundred years before. It is from scenes like these old Scotia's grandeur springs. Exquisite is the light upon her heather hills but the height and light of her intellectual attainments eclipse all else.

Sidney Smith once suggested as a motto for the Edinburgh Review, "We cultivate literature on a little oatmeal." They did it. And Scotland owes her place of primacy in education to the foresight and deter-

mination of a single man—John Knox. As was said of the builder of St. Paul's, London, "If you would see his monument look around you." So it may be said of Knox. "For he took the intellectual ladder set its lowest round at the cottage of the lowliest shepherd and its highest at the door of the university." As Moses was to Israel so Knox was to Scotland: He led it into the land of intellectual light.

Yet this is not our boast but our obligation and solemn trust. Are we discharging that trust? No, not so long as the children of our city have not the fullest opportunity to grow into sturdy well trained men and women; not so long as the teachers of our university, normal school and other schools are penalized for their intellectual attainments by the pittance of salaries they receive; not so long as those who train minds receive less than those who mind trains. Vocational training is with us and should receive our heartiest support, but while we strive to make our educational system more practical we must take care to preserve that broad discipline that gives dynamic force to the practical, and makes man more than a bread winner. It is this quality of broad education that has put Scotsman into places of leadership. For this we must stand to-day. And yet more. Would not a scholarship for our high school leading into the university proclaim to all the land that this St. Andrew's Society is true to its Scottish heritage, and removing the bar of circumstance from the way of some worthy laddie, set free the latent powers of his intellect for the welfare of humanity?

Deep down in the soul of every Scot, is a reverence for the things of the spirit. As St. Andrew left all and followed Christ, so more than once have those who name him as patron saint done likewise.

The Scottish church has been democratic, and at times autocracy was attempted. James Geddes' stool, or some more deadly weapon, warned the tyrant. "The Scottish Commons" said Froude, "are the sons of their religion, and they are so because that religion taught the equality of man."

Religious liberty is one of Scotland's greatest treasures. Who can stand beside the Martyr's stone in Greyfriar's churchyard without a quickening pulse as he contemplates. "This stone doth show for what some men die." Or consider the disruption of 1843, when the idea of a democratic church burst into full flower, and nearly half a thousand ministers of the established church left kirk and manse and living rather than submit to patronage. There are some who cannot distinguish between thrift and meanness and joke about the Scot and his sixpence, but this incident unparalleled in history, stands for the Scot's readiness to sacrifice his all in deference to the things of the spirit, and that the kirk may be as free as the gospel it proclaims.

Whatever may be the form of our faith to-day this is the spirit which should fill it. In the unfinished task—that war for righteousness from which there is no discharge—our strength is as the strength of ten. If we realize as Field Marshal Haig realized on that dark Sunday of March, 1918, "The battle is not ours but God's." As Admiral Beatty declared, it is upon our knees that we shall find the life for which we long. That same reverence for the things of the spirit is needed to maintain the ideals for which "Our laddies have fought and won," to fan such a fire as will consume the dross of our public life, and to inspire a passion for the Kingdom of Peace. As St. Andrew left all and sought his brother, to bring him to the truth, so should we, until at last "Man to man the world over shall brothers be and a' that." This is our heritage—Freedom.

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A Legal Absurdity.

QUIBBLE RELEASES MUN WHO TORPEDOED 'GLENART CASTLE'

London, Dec. 1.—The story of the arrest, imprisonment and final release of Captain Kaiserwetter, commander of the German submarine which sank the British hospital ship Glenart Castle, discloses a wide difference of opinion between British Government officials as to what rights the Allied Powers have to punish the perpetrators of wanton warfare.

The government's legal department held that England had no right to detain Kaiserwetter during the life of the armistice, while the admiralty officials believed that they had the right to arrest such offenders any time and hold them for trial after peace was declared.

After the signing of the armistice, Kaiserwetter went to Spain, where

he obtained passports for his return to Germany. He made the mistake, however, of landing at Falmouth, where he expected to board a vessel for the Baltic. Admiralty officers at Falmouth arrested him and brought him secretly to the Tower of London.

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Every effort was exerted to keep secret the identity of the prisoner, but those interested in Kaiserwetter learned of his arrest and promptly appealed to the government legal department, which found that England was not entitled to arrest him until peace had been declared. The examination was held in the greatest secrecy and there was no announcement of the ruling. This decision has negated much of the work the admiralty has done in tracing the perpetrators of the more barbarous submarine warfare. In view of the great amount of secret work done on various cases of this kind, the Kaiserwetter ruling came as a bombshell to admiralty officers.

Draped turbans are seen among the new evening headdresses. Heavy satin, hemstitched, is made for excellent tailored blouses. Bulgarian embroidery is used on palm Beach gowns of Georgetown.

Prepare The Xmas

A good bedtime Shopping—shop early. Days are flying. Season comes and preparations to make you know it.

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Xmas



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