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## NOTES OF TRAVEL:

### And Reminiscences of a Pleasant Tour

I. C. MORRIS.  
CHAPTER XXXIV.

#### SIR OLIVER LODGE AND HIS THEORIES.

Several important personages were on the move during our tour, and their names were prominently before the public. In the Church there was Cardinal Mercier, in the State President Wilson, and in the Army General Pershing; and as if to complete the list, there was the Prince of Wales. To all these dignitaries the people did their duty, and much could be written upon what we saw and heard. In addition to these distinguished men there was one other person, and though he did not have any official standing, he seemed to have attracted the people, and to have aroused a personal interest in his presence among them.

This person was Sir Oliver Lodge, the noted authority on present day Spiritualism. I did not hear Sir Oliver Lodge. The hall, in which he delivered his series of lectures, was not large enough to accommodate the people, and because of this only about four thousand at a time could attend. But Sir Oliver's lectures were reported in the papers, and his photo was also inserted, so that his views and personality were well advertised, and it is upon these reports that this chapter of my notes is based. As to Sir Oliver himself, he is evidently a kindly man, as he came across the ocean to tell the people of America not to be afraid of death; that all was well, and that it was possible to hold converse with those who had departed this life; and that he himself was able to converse with his son, Raymond. Truly, this is of great interest to the children of men; and no doubt Sir Oliver was actuated by the purest and highest motives, and he meant to be a comfort to those, who through the war had lost some of their loved ones.

But somehow the good man failed to establish his claim in the minds of the people, and when he had finished his lectures, he had not given them anything new; nor had he thrown any light upon the future, nor upon the whereabouts of the dead. Perhaps Sir Oliver thought he did; but if the reports were correct, and the present criticisms of equally learned men were correct, then he failed, and very signally failed. But after all, what could Sir Oliver Lodge, or any other man tell America about the unseen conditions of life, that America did not know? In every city the Christian Churches tell the people of life everlasting, and every chime of the Church bells tells of immortality, and all the people know that the Son of God, the Author of Salvation, gave to the world the promise that in His Father's house there are many mansions; and that "He brought Life and immortality to light;" and that for some nineteen centuries the problem of the future has been relieved of its dread.

Did the good man forget this? Surely he did not think that his theory of Spiritualism was as great a revelation as Christianity, nor that the people had been groping in the dark through all the Christian era.

The message which Sir Oliver brought was very good, and we give him credit for his kindly sympathy, but it was misplaced and his fears were groundless. The Christian is not in the dark. Tennyson speaks of "children of the night," and of "children crying for the light," but his poem abounds with the doctrines of immortality. The Christian "walks by faith and not by sight," and however weak that faith may be, it is still faith, and as such it cannot fail. Hence it is that the thought and vision of the Church is more certain than the theories of Spiritualism; and that the humblest Christian has something better to trust in than Sir Oliver Lodge claims to have discovered. This is how Sir Oliver's theories impressed me, and, if I am any judge of public opinion, then I am safe in stating that the good man failed in his mission, and that when he left Boston he had done so without having made any impression whatever upon the public mind and without having thrown any light upon those things which are beyond our power, which are only to be understood by the exercise of faith. When Sir Oliver Lodge left Boston, the people still pursued the even tenor of their way, and the various places of worship still continued their services, and the old church bells still called for prayer, and men and women still bowed at their church altars, and gentle children still said "Our Father." And so has it been, and so it is, and when men shall have finished their theories, and abandoned their suppositions, the simple faith that has stood the test so long will still abide, and people will still say as did Paul to Timothy "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." (Continued on Thursday.)

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#### Not Much!

A French magazine claims to have discovered in a New York paper an advertisement to this effect: A gentleman is desirous of making the acquaintance of some one who has lost his left leg, in order to become associated with him in the purchase of boots and shoes, size 8." The very observant French editor very politely comments: "An American may occasionally lose a leg, but he never loses his head."

## Sinclair's Fidelity Hams and Bacon.

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Also ex S. S. Rosalind:  
Cucumbers.  
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Moir's Fresh Cake —  
Slabs and 1 lb. pkgs.  
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Buy 'em by the dozen.

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## Colour and the Cause.

### ORIGIN OF FAMOUS EMBLEMS.

The Bolsheviks, like all other revolutionaries, have achieved victory or defeat beneath the folds of an oriflamme of red. In doing so they are following the great tradition of Russia's former allies on the other side of the English Channel. In their great Revolution of a century and a quarter ago, which began with the execution of a king and ended with the enthronement of an emperor, they sanctified for ever an indissoluble tie which binds the Red Banner and the Revolutionaries.

The red, however, which is the Welsh national colour, has a very different origin and a much longer history. When the old Britons rallied in the misty folds of the Welsh hills against the Saxon invaders they marched beneath a flag emblazoned with a red dragon, "the dragon of the great Pendragonship." From then till now red has been their colour, the dragon their emblem. The Royal purple has an even longer history than the Welsh red; that takes us back only to the Saxons; for the connection between purple and Royalty we must go back to the Emperors of Rome.

#### THE 'VARSITY' BLUES.

They decreed that this colour be reserved for the use of themselves and their consorts, and their lead was followed throughout Western Europe, whilst in Japan it is not even allowed in the colour schemes of their floral decorations. The imperial Roman sumptuary law turns up rather curiously in the original charter of the H.A.C., in which Henry VIII. granted then the right to wear "any man's of Imbrodery or any Cognissance of Sylver . . . and any man's of Sylks . . . the colours of Purple and Scarlett only expected."

We have to go back only a few decades to find the absent-minded Cambridge cox who forgot to bring the colour, then a very definite pink. An Etionian, thinking it better to have some colours rather than none at all, fetched the light blue of his own school. Cambridge got home first, attributed their change of luck to change of colour, and very naturally stuck to the colour which had brought them the luck. Their rivals' dark blue was adopted partly because of its strong contrast, and partly to mark the close connection which then subsisted between Oxford and the Navy.

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During the war, acid imitations were sold as Aspirin in pill boxes and various other containers. The "Bayer Cross" is your only way of knowing that you are getting genuine Aspirin, proved safe by millions for Headache, Neuralgia, Colds, Rheumatism, Lumbago, Neuritis, and for pain generally.

Aspirin is the trade mark (Newfoundland Registration No. 761), of Bayer Manufacture of Monoaceticacid-ester of Salicylicacid.

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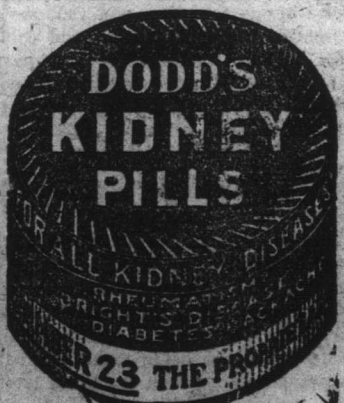
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#### The Scorer Slept.

R. Kilner is known to cricket enthusiasts in Yorkshire as "Roy." His recent score of 206 not out against Derbyshire is his highest in first-class cricket.

Kilner is regarded as one of England's most promising batsmen. It is probable that he will figure in the forthcoming Test Matches against Australia. He tells the story of two batsmen of the stonewalling type who for an hour gave an exhibition of how cricket ought to be played. At last one of them made a hit that nearly resulted in a run. Derivative cheers came from the weary spectators.

"Keep your head, George; keep your head!" one of them yelled. "If ye get so bloomin' reckless we shall hev to wake the scorer!"



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## "The Man Who Won't Be Killed."

(Morning Chronicle.)

London, July 19.—H. G. Hawker, the airman and motorist, who has earned the title of "the man who won't be killed," had a wonderful escape at Brooklands while he was testing a 400 H.P. Sunbeam motor car. Travelling at a terrific speed, it dashed off the track, tearing a gap in the corrugated iron fencing the size of a house. The nose of the car was smashed but Mr. Hawker coolly alighted, stood beside his damaged car, and invited the photographers to "snap" him.

In the afternoon he won a race at 99 1/2 miles an hour.

Mr. Hawker can now count more thrilling escapes than almost any other man. Here are some of his adventures:

August 1913. When he made his gallant attempt to win The Daily Mail "Round Britain" Flight prize he met with an accident in alighting off Dublin.

October 8, 1913. While flying at Brooklands a sudden gust of wind caused him to crash, and he was taken to hospital.

March 8, 1914. Fell again while flying at Albury, South Wales, escaping without injury.

June 27, 1914. Fell into the trees at Brooklands from a height of 500 feet while looping the loop. Unhurt; machine smashed.

Feb. 27, 1916. At Brooklands the cowl of his engine blew off in mid-air. Again unhurt; machine damaged.

May 18, 1919. Mr. Hawker's famous rescue, with Lt. Com. Mackenzie Grieve from the Atlantic, while making the flight for the Daily Mail £10,000 prize. From the moment the machine passed over the coastline no news was heard till seven days later, when a Danish steamer reported their rescue.

#### An 'Abit.

A schoolmistress had been discoursing to her class on the subject of miraculous happenings. At the end of her lesson she wanted to see if the boys had clearly understood the drift of her remarks. "Now, boys," she said, "suppose that one day you were walking along the street and you saw a painter fall from a ladder, crash down into the road, alighting on the top of his head." There was an instant stir of excitement in the class. This was something like business. "Suppose," the teacher went on disappointingly, "you saw the painter get up quite calmly and walk up the ladder again, what would you call that?" Silence. Disgust written large on each boyish countenance. One voice answered, "An accident." "No, no," the teacher frowned impatiently. "Remember what I've been saying. I'll put it more strongly. Suppose that a second time this man fell from the ladder, headlong into the street and rose uninjured and went back to his work. What would you call it then?" The boys exchanged furtive glances, but there was a dead silence. "Miracle," never occurred to any of them. "Think," the teacher implored them. "Suppose that a third time the man fell into the street, and a third time arose to his feet and ascended once more. What would you call it then?" But still the magic word eluded them. At last one boy, blushing to his ears, stammered out, "P-please, Miss, I should call it an—'an' abbit."

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