

BUSINESS ETHICS

Have clergymen less professional courtesy than men of other callings? A story that comes from the little village of Russet would seem to indicate this, says the Hoosier Independent.

A number of years ago, when there was but one church in Russet, a young man became its pastor. He was the spiritual adviser of all who lived there. When the young people were to be married, they went to him; and when death visited the home, he was called upon to render the last sad office. He was the pastor of the one church of the community and consequently these offices fell to him.

However, his health failed him and he accepted a lucrative position in the community. Some of the godless said that if the church had been able to pay him more, he might not have become so unhealthily, but there are always those who are ready to speak disrespectfully of the pious. He remained an influential member of the church.

Now he remembered that when he was pastor, while the collection on Sunday had been usually very meagre, the wedding fee had always been generous and that it had been the custom to remember the pastor in some tangible way at funerals. Of course he had never charged for such services—nothing could have been further from his thoughts—but the people had been usually very appreciative at such times. He remembered it. Said he: "Why not retain this part of my pastoral work? It will give me an opportunity to do religious work, while no longer actively engaged in the ministry." The more he thought of it, the more the idea appealed to him. When he heard of anyone that was sick, he called. Why shouldn't he? It was neighborly to do so. Besides, was he not still interested in the spiritual welfare of the people to whom he had formerly ministered in an official way? He attended the young people's socials and took advantage of every opportunity to remind them that he was still at the old stand when anything in the line of marrying was required. It was always done in a delightfully humorous way.

And as the years passed circumstances seemed to favor him. When his successor was called, it was only natural that in the case of weddings or funerals the man who had formerly been the pastor should be called on. The new minister was a stranger, while he was well known. He was indeed in a very real sense a big brother in the church. And under the circumstances it was not at all wonderful that his successor's pastorate was brief; that he never did become intimately acquainted with the people. He left presto. And after that the pastorates were always brief. Some said there was a reason, but those who spoke thus were unkind.

Finally a man became the pastor who had a large family. It was a struggle for him to make ends meet. Said the wife one day at the breakfast table, "John, you really ought to have a new suit of clothes. Alice says the people are making remarks about your shabby appearance." The husband sighed. "Perhaps," said he, "I can do so in another year. You know there are the children to educate." Said Alice, clapping her hands, "O Dad, there's to be a fashionable wedding next month, and you know the fee will be big. That will help, won't it?" But the fee went to the Big Brother of the church. And there was another vacancy in that parish.

It was some time before the church had a pastor again. Candidates came and preached, but somehow they decided it was not just the church they desired. Finally a young man came. He knew the circumstances. He was an intimate friend of the last pastor, and the wife had told him about the fashionable wedding that her husband did not get. Said he, on hearing about it, "If that church will have me, I'm their man!" "What!" said the wife of his friend. "You watch!" said he.

Rev. George Shaw became the pastor of the Trine Memorial church of Russet a year ago. In speaking about it to a correspondent of the Independent, he said: "There was only one thing that attracted me to the pastorate. You know I played right tackle on the Varsity football team. I love a real game, and I'm having it here. I could tell you some funny things. When I started in, the Big Brother became righteously indignant. To think of any one hinting that he was mercenary! Why he was so popular that he simply couldn't refuse to marry people and to preach their funeral sermons. He did refuse at first but the people would not hear of it. Since that time he has decided never again to refuse a good thing when he saw it. In fact many of the people of the community had already asked him to officiate at their funeral when they died. Would he have him disappoint them?"

"What did you do?" asked the correspondent.

"It's a long story," came the reply. "But what finally got him was the address I gave before the Rotary club three months ago. We're both Rotarians. I'm the chairman of the Business methods committee and I gave a talk on Business Ethics. You should have heard it. They said it was good. Anyhow, that address is the talk of the place still. Mr.—hasn't officiated at a funeral since. "A girl came to me the other day," continued the young minister, "and said: 'I promised Mr.—years ago that when I got married I would have him do it, but,' she said, 'do you think I would be really married by a manager of a dairy farm? He's that now, you know. He's not a real minister any more, is he?' I said 'Do you think you would be?' 'No!' said she. 'I don't.' 'Well, I said, 'I wouldn't want to be married by a dairy farm manager myself!' " "They told me," he continued, "that if I got the enemy of Mr.—I might as well resign. But they haven't asked me to resign yet. On the contrary, they voted to increase my salary, but I told them that that was not necessary now; I would have more spending money than my predecessor had had!"

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WHEN AND WHERE TO FLY A FLAG
Some Rules Which Govern The Flying of Our National Emblem

(War Department Bulletin)
Many inquiries concerning the proper method of displaying, hanging, and saluting the flag are being received in the War Department with the evident object of securing some authoritative statement relating to the subject. In this connection it should be remarked that while it is within the province of the War Department to prescribe rules and regulations governing the matter in question for observance within the Army, yet it is beyond its province to prescribe any such rules or regulations for the guidance of civilians or to undertake to decide questions concerning the subjects that are presented by civilians.

There are, however, certain fundamental rules of heraldry which, if understood generally, would indicate the proper method of displaying the flag. There are also certain rules of good taste which, if observed, would preclude the improper use of the flag. The matter becomes a very simple one and the answers to the various questions which arise will be evident if it is kept in mind that the national flag represents the living country and is itself considered as a living thing. The staff edge of the flag is the heraldic dexter or right edge. When the nation's flag is carried, as in a procession, with another flag or flags, the place of the national flag is on right i. e., the flag's own right. When the national flag and another flag are displayed together, as against a wall from crossed staffs, the national flag should be on the right, the flag's own right, i. e., the observer's left, and its staff should be in front of the staff of the other flag. When a number of flags are grouped and displayed from staff the national flag should be in the center or at the highest point of the group.

International usage forbids the display of the flag of one nation above that of any other nation in time of peace. When the flags of two or more nations are to be displayed, they should be flown from separate staffs, or from separate halyards, of equal size and on the same level.

It should not be festooned over doorways or arches nor tied in bowknot nor fashioned into a rosette.

When used on a rostrum it should be displayed above and behind the speaker's desk. It should never be used to cover the speaker's desk nor to drape over the front of the platform. For this latter purpose as well as for decoration in general, bunting of the national colors should be used.

Under no circumstances should the flag be draped over chairs or benches, nor should any object or emblem of any kind be placed above or upon it, nor should it be hung where it can easily be contaminated or soiled. No lettering of any kind should ever be placed upon the flag. It should not be used as a portion of a woman's costume or a man's athletic clothing. A very common misuse of the flag is the practice of embroidering the flag on cushions and handkerchiefs, and the printing of the flag on paper napkins. These practices, while not strictly a violation of any present Federal law are certainly lacking in respect and dignity and cannot be considered as evidence of good taste. The war department sees no objection to flying the flag at night on civilian property, provided it is not so flown for advertising purposes.

When flown at half mast the flag is always first hoisted to the peak, the honor point, and then slowly lowered to the half-staff position in honor of those who gave their lives to their country, but before lowering the flag for the day it is raised again to the head of the staff, for the Nation lives and the flag is the living symbol of the Nation.

When flags are used in connection with the unveiling of a statue or monument they should not be allowed to fall to the ground but should be carried aloft to wave out, forming a distinctive feature during the remainder of the ceremony. The flag should be flown on all national holidays but can be flown upon any patriotic occasion, a town celebration.

WHY NOT TO CANADA?

Differences of opinion there naturally will be over many Canadian problems but there hardly is room for two views on the question of Canada's need of population. A Montreal Star representative, who has been investigating conditions at Ellis Island, the immigration headquarters at the entrance to New York harbor, points out that before the end of November 77,342 British subjects will have been absorbed into the United States, the great majority to become American citizens. The Star says: "If the casual reader will pause for a moment to think what that means, he will see that it means only this: By the end of November, seventy-seven thousand odd people, born in the British Isles, will have been lost to the British Empire as citizens. Seventy-seven thousand odd people, with British traditions, British basic qualities, British ideas and ideals will have been absorbed by another nation. Canada will have lost the opportunity of securing any one of those seventy-seven odd thousand potential Canadian citizens. So, for that matter, will Australia and South Africa." Why so many go to the States, why so few come to Canada, is a problem demanding serious and thoughtful consideration by Canadian public men. The opportunities of life in Canada are so many, so varied, so alluring, that it should be possible to win for Canada a very considerable percentage of those who annually come across the ocean to make their homes in the neighboring republic. That "this country upholds British traditions, is administered under the principles of British justice, holds the British ideals of freedom and offers an equal chance to every man and woman who has the courage to take hold with both hands," should make it easy to secure for Canada a very large proportion of the British immigration, but the tide continues to flow, to rise higher, on our neighbor's shores, and the fact is a matter of apparent indifference to Canada, although every Canadian knows that population increase is the essential of growth and prosperity. Nova Scotia offers home opportunities for thousands, but settlers for it is province are rarely heard of or seen.

The use of money is all the advantage there is in having money.

There wouldn't be nearly as many marriages in this old world if the courtship had to be done before breakfast instead of after the young women have had a whole day in which to primp.

Minard's Liniment for Dandruff.

"SPOTS" AND "FACES" OF PLAYING CARDS ARE HISTORICAL SYMBOLS

Few people know what the figures on playing cards indicate, or how they first came to be used.

Playing cards are believed to have originated in France several centuries ago, and the cards were supposed to indicate the different classes of people in the French kingdom. Ecclesiastics were represented by hearts, and the early cards of that suit show a cape, in form like a heart.

The spade was originally a pike-head, typifying the nobility or soldiery, while artisans were represented by a stone tile, now known as a diamond. The trefoil, or clover leaf, represented the farmers.

The four kings were originally David, Alexander, Caesar, and Charlemagne. The queens were Argine, Judith, Esther and Pallas.

The kings represented the four great monarchies, and the queens birth, fortitude, piety, and wisdom. The knaves were either knights or servants of knights.

They were having a botany lesson, and the children were asked by their teacher if they knew what made the leaves turn red in the autumn.

Up hopped a hand, but it was the only one.

"Well, Johnny," asked the teacher.

"Please, miss," replied Johnny, "they blush to think how green they have been all the summer."

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