

## St. Andrew.

THE APOSTLE CAME TO BE THE PATRON SAINT OF SCOTLAND.

The story of St. Andrew is a very ancient and largely legendary. It is a matter of fact person it will be at all plain why he was selected to be the Patron Saint of Scotland. Andrew Lang in his "Land of Romance" quite ignores him as a factor in the conversion of the pagan Scot. He gives the credit largely to St. Columba, St. Cuthbert and St. Ninian. He appears to forget the subtle influence of suggestion, writes George Newhall in the Montreal Star.

The name Andrew is from a Greek meaning "valorous" — manly, — enough to fire the imagination of a race whose own historic stories are charmed and interested the

St. Andrew was a fisherman on the shores of Galilee. It was there he and his brother, Simon Peter, met Christ. Simon was apparently, by St. Andrew's suggestion that Simon Peter came to Christ to Christ's teaching. "This," St. Andrew declared, "is the Lamb of God."

We may picture the brothers, tall and brown and grave. Not young and large, but grown to manhood's poise and dignity. Simon, a questioner, and Andrew, a suggester. The value of their great riddle of existence. And that satisfies their questioning. So, when he bids them follow him and become "fishers of men" they accept. Following, are numbered among the Twelve Apostles. Christ's friends and emissaries. We may suppose that as a "fisher of men" that St. Andrew wandered through the "Islands" of Macedonia and Epirus and in Europe. Having converted to Christianity Maximilla, wife of a general, he incurred the enmity of his husband, who, at the City of Thessalonica, had the saint first scourged and then crucified. The style of cross is known as "decussate" from the form of its angles. It is also known as St. Andrew's Cross. The object of this particular form was to punish the suffering. The identical cross is claimed to be the same relic of St. Victor's Cathedral in Marseilles.

After his interment, by order—tradition says—of a woman of quality, his body was Maximilla's. She was a woman of quality, and her honorable burial. Later, the Emperor Constantine had it removed to a church dedicated to the twelve apostles. Why did the monks in 300 years later, carry these bones to Scotland? Was it because he was there that in his history he was the ardent mind of the pagan Scot? Was it, on the other hand, because he had found, in these pagans, a faith after St. Andrew's own and example—patience, valor and endurance?

And were these poor bones, buried ultimately under the Cathedral of St. Andrew's, in Fifeshire, ever anything more to the practical Scot than a simple verification of that glorious body which having the life's form and Love's had a conviction?

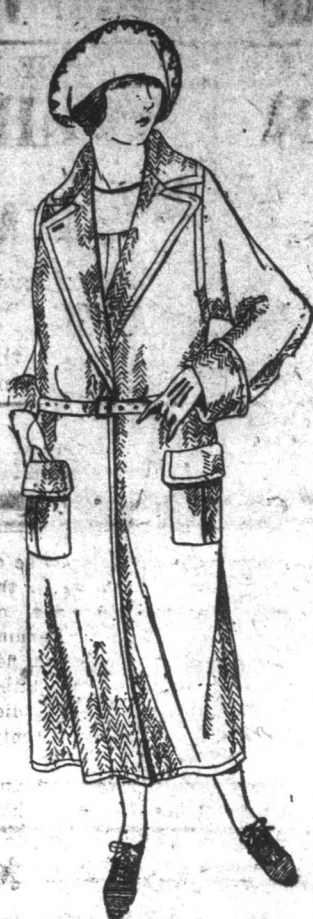
One time, in June or July, the Scotchman sends out to subvert from those regions where it is with particular luxuriance. Brother, enclosed in parchment, little argosies freighted with remembrance is sent abroad to exiled in every quarter of the world. The mission is varied—to be the badge of Scotch banquets; to assist in a bride; to go down to dust.

The breast of those who find a last place far from the land of their death. The little gift of heather is much of the significance of the others, which the high-riding breast to make warm the nest of young. Gazing on this magic weed the Scot sees not as the crystal of the future, but the past with the never-to-be-forgotten memories of his native land.

It goes to the Kaid of Mauretania, Almahides who, despite the fact that he wears a fez, a scimitar, and the evidence of the pomp of power, speaks with a Scottish accent. The young lieutenant commanding men in a fort in British East Africa, and to the member of Parliament, up by the 49th parallel, who, by the trials of an adverse situation finds, in his little possibilities of which Pandora dreamed.

That heather has a sentimental value alone, its charm and usefulness are alike interwoven with Scotch recollections. It is a beam (broom) for the poor, a thatch for the walls, a thatch for the faggots for the ovens, and a providing for the pious the venerable heather honey. It connotes that magnificent purple cloak which hides the rugged breast of the Highland.

There was a time when it was manufactured from heather. It is a relic of the secret process by which the potato was brewed was a principal cause of a long-standing feud between two clans. Long had the regarded with envy the amazing and flavor of the other's fluid. Passing through their neighbor's country the envoys upon a young girl alone, engaged in brewing. She was young and beautiful, and the visitors departed



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Rich looking Plush Hearth Rugs, crushed centre and wide plain border, knotted fringe ends, shades of Cardinal Green and Black. \$9.20

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KITCHEN TOWELS—Hard wearing White Coarse Crash Towels, with striped ends, you have never bought more serviceable at such a little price. Each 18c.

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WHITE TOWELLINGS—Best quality we have handled for years, its white, its strong, its lasting, and its only 19c.

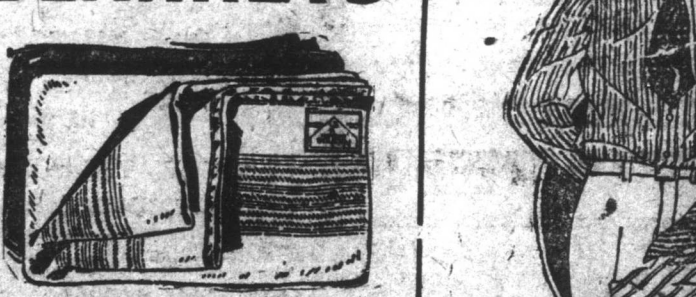
BAYTING—Cotton Batting, selected, hand picked, for filling muffs, cushions and quilts, etc. The package 49c.

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Beautiful throw-overs in animal shape, in Siberian Wolf, Alaska Wolf, Beaver, Skunk and Oppossum; and a nice showing of Muffs in the same make up. Special values are offering to clear away before inventory time.

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COTTON BLANKETS—60 pairs Coloured Striped Fleece Blankets, size 55 x 72. Just what you require for medium size beds. These are selling for \$2.25 pair. Special \$2.29

WOOL BLANKETS—18 pairs only of Soft Wool Blankets, all plain; a special value offering to clear up the line before inventory time. \$6.39

WHITE TOWELS—Full size White Turkish Towels, not too thick, but just the towel you like to handle; a dozen of them; value for 55c. each. 49c.

BATH TOWELS—29 only of full size White Turkish Bath Towels, a pleasure to give, a pleasure to receive. Worth \$1.40 each. Special \$1.39

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LATEST CAPS—Light and Dark Tweed caps, one-piece crown banded; back lal. \$2.70

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WOOL MUFFLERS—Medium size in Grey, Khaki, Brown, Green, Striped and fringed. Special 98c.

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VELOUR HATS—Nobby shape, narrow brim velvet finish Soft Hats, easy fitting, jaunty and popular; assorted shades. Special \$3.85

STIFF FELT HATS—Latest London shapes in featherweight shades of Black Felt Hats. Special \$5.50

LINEN COLLARS—All the most popular shapes in "Arrow" Collars, high and low cut. Special 29c.

TOP SHIRTS—Men's neat pin stripe top Shirts in a pleasing array of colored stripes. Special \$3.15

TOP SHIRTS—10 dozen of low priced Striped Cotton top Shirts, well finished and well assorted; coat style. Special \$1.25

SUEDETEx GLOVES—Washable fabric Gloves, Grey and Chambray shades, very close finish, dressy, one dome wrist. Special \$1.10

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Good wearing, reversible Turkish Hearth Rugs, suitable for your dining room or parlor, warm tones. \$5.45

Regular \$9.00 value. Special \$5.45

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in triumph, possessors of the secret. In her recital of the conversation to her enraged relatives they pursued the faithless visitors and secured their complete silence in a fashion much in vogue among the clans at that time.

To the Romans engaged in building a wall across Britain in a vain effort (as so many other nations have found) to keep the Scot out of a position which he had fully made up his mind to attain, the Scottish or Pictish ale was one of the "alleviating circumstances." We may believe that many a young Roman buck, going on leave to what was the "Blighy" of his time carried beneath his toga just a few leather bottles, for the delectation of his friends, and to prove that life was not all hardship on the Roman wall.

The secret of its manufacture was lost ages ago. Can we wonder, then, that the Scot of to-day balks at prohibition? Once smitten, twice shy!

## Ashanti Stools.

The gift of a silver stool to Princess Mary by the Queen Mothers of Ashanti opens up an interesting subject, with curious ramifications. With the stool was presented a translation of an address from the senior Queen Mother, Amma Sewa Akoto, who says—

"I place this stool in your hands. It is a gift on her wedding to the King's child, Princess Mary.

"Ashanti stool-makers have carved it, and ashanti silversmiths have embellished it. All the Queen Mothers who dwell here Ashanti have contributed towards it, and, as I am the senior Queen Mother in Ashanti, I stand as representative of all the Queen Mothers, and place it in your hands to send to the King's child.

"It may be that the King's child has heard of the Golden Stool of Ashanti. That is the stool which contains the soul of the Ashanti nation. All we women of Ashanti thank the Governor exceedingly because he has declared to us that the English will never again, ask us to hand over that stool. This stool we give gladly. It does not contain our soul as our Golden Stool does, but it contains all the love of us Queen Mothers and of our women. The spirit of this love we have bound to the stool with silver fetters, just as we are accustomed to bind our own spirits to the base of our stools.

"We in Ashanti here have a law which decrees that it is the daughters of a Queen who alone can transmit royal blood, and that the children of a King cannot be heirs to that stool. This law has given us women a power in this land so that he have a saying which runs: 'It is the woman who bears the man.'

"We hear that her law is not so; nevertheless we have great joy in sending her our congratulations, and we pray the great God Nyamepon, on which men lean and do not fall, whose day of worship is a Saturday, and whom the Ashanti serve just as she serves Him, that he may give the King's child and her husband long life and happiness, and finally, when she sits upon this silver stool, which the women of Ashanti have made for their white Queen Mother, may she call to mind."

The Golden Stool above referred to has made history. In 1898 the Government ordered it to be handed over as a penalty for the Ashanti War of 1896-6, when King Prempeh was removed and a Protectorate established. Non-compliance with the order led to the siege of Coomassie in 1900, and the stool remained hidden for twenty-three years. Last year it was found by native road-makers, and in September, 1921, two chiefs were tried by their brother chiefs at Coomassie for having stolen it. The prisoners were found guilty, and the people demanded their heads and those of their wives and children. The Government, however, intervened, and finally the stool was restored to its rightful owners at Coomassie.

Other Ashanti stools in England belong to an earlier time. Those in the possession of Lady Frederick Cavendish and Mrs. Hollams were given to them by the latter's brothers, Sir Owen Lanyon, who brought them home after the Ashanti campaign of 1873-4.

Still another is in the possession of Colonel W. T. Dooner, at Ditton Place near Maidstone. "I am the only survivor but one," he writes, "of those who went out with Lord Wolseley in the steamship 'Ambrist' in September 1873, and entered Coomassie with him, and I brought the stool back with me as a memento." Of a fourth stool Lady Frederick Cavendish says: "It was presented to my father, Lord Lyttelton, by a Welsh missionary at least seventy years ago, and is still at Hagley Hall. My brother, Lord Cobham, has sent me the enclosed particulars: 'Size of stool, 31 in. high, 20 in. across the seat, 21 in. across the base. The wood is light-colored, light in weight, but very strong. The description of the royal stool is identical with that of mine.'

Doctor—"How do you do to-day?"  
Caller—"Pretty well, for me."  
"How are all the folks?"  
"Pretty well—considerin'."  
"Anything new in your selection?"  
"Well, no—nothing, vary. Suppose you heard ole Aunt Libby was dead?"  
"No I didn't. She must have died suddenly."  
"Well—yes. Kinda sudden—fer her."



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