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A nice glove for Spring and
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Spiritualism.

(From the Canadian Churchman.)

Spiritualism has as one of its arch-druids, Mr. Conan Doyle. In one of his books, *The Vital Message*, his treatment of the Holy Scripture seems rather peculiar. Do you know how he explains our Lord's "groaning in the spirit," before He went to the grave of Lazarus? (John, 11:33.) He says that anyone who has ever heard the distressed groanings of a medium when coming under the "control" of a spirit, will recognize the significance of Jesus' groaning. If that isn't blasphemy, it is foolishness. But unfortunately, it is said by a

who has a certain part of the public by the ear. Mr. Doyle says that spiritualism was practiced in New Testament days, because St. John says: "Beloved, believe not every spirit (1 John, 4:1). If he will read one, he will possibly catch the words "false prophets." We have not the evidence to judge the accuracy of his statements regarding the spiritualistic phenomena he mentions, but after reading his treatment of Scripture, for which he has no more evidence than any one else, our confidence in his powers of logic is sadly shaken, and we have to conclude that his statements can warp his judgment. We have enjoyed many of his works of fiction

we almost enjoyed this book, after we realized it was in the same class.

A warning and a diagnosis of this spiritualistic wave is given by Dr. A. Maxwell Williamson, Medical Officer of health for the city of Edinburgh. In his opinion, the modern spiritualist movement is a direct threat to the nervous and mental stability of the nation. "We shall be little better than a race of neurotics, if this thing grows." This morbid growth has suddenly appeared as a direct result of five years' war strain, with its disastrous effect on the nervous system of the bereaved and those associated with them.

"The overwhelming majority of those who dabble in spiritualism are neurotic. I had a man here in my room recently who had visions. I had to tell him quite frankly, as a medical man, that if he encouraged these he would find himself very seriously ill and in danger of mental disturbance. Those who suffer from these practices are really on the same plane as victims of shell shock. Unless spiritualism is checked it will mean social suicide. We must put our heel on this contamination. Clean minds and healthy thinking will breed unscientific; and from a national point of view its spread means a mental and physical deterioration. Watch its adherents; they are in the main, day-dreamers, abnormal, or nervous."

The Yardstick.

(From The Kennebec Journal)

"More pay, less work, whole loaf, loaf all the time." All in favor stop and think it over. This is the tendency of "labor" as understood by a good many people who inhabit these good comfortable United States. How long will they remain good and comfortable if the brawn and muscle that ought to be rebuilding the losses occasioned by the war with redoubled vigor and industry, sink and strike and slack? All the clap-trap stuff about the industrial class becoming possessors of industry we now know to be nothing but another way of saying that a business would run as well if the president and the junior changed places. It is nonsense to suppose that the men who have put their lives and brains into trying to make a success of their business can be replaced with unskilled hands without detriment to that particular business, and if the practice become general, to all business. Whether the theorists and alleged philosophers like it or not, there is a certain quality called common-sense that has a disturbing habit of popping up and measuring things by its yardstick—and its measure finally has to be the standard.

Westminster Gazette: The figures given in the Statist show that the cost of living is still increasing, and that in the cases of forty-five representative commodities the present price is three times that in 1913. In the main the rise is due to more fundamental causes, and the cure is beyond the powers of legislators. The world during the four years has devoted a great deal of its energies to the destruction of life and property. It has ceased to devote its surplus produce to new productive developments; it has used up that surplus and pledged its credit, and has nothing to show for its efforts except an escape from a political peril. Until production recovers and credit is restored, the relation between the value of money and of goods cannot begin to move back towards the normal.

Concerning John Bull.

Egyptian Mail: We back British common-sense to beat Bolshevism any day, either inside the British Empire or outside it. Furthermore, we back British common-sense to maintain the British Empire as a going concern—no matter whether the hand at the helm be labelled Coalition or Liberal or Labor. Those who think otherwise are more than welcome to their opinions, but we condole with them in good time on having backed the wrong horse. The Britisher—we don't like the word, but if we talk about Englishmen, letters from Australians, Canadians, Scotsmen and Prince Edward Islanders shower on us worse than rain on a February day in Cairo—the Britisher, we repeat, may be recognized anywhere within hearing distance by two outstanding characteristics: he always grumbles, just to show his independence, while, thanks to his common-sense he realises perfectly just how much he really has to grumble about.

It's most delicious. What? Pure Gold Chocolate Pudding. apr30,1m

The Real Offender.

Because he supplied liquor to a young man who begged for it to give his dying father, a citizen of Lindsay, Ontario, is reported to have been sent to jail. The accused was not able to pay a fine of \$500 imposed. A system which deals with the liquor question by encouraging, or even countenancing such incidents as this one is far from perfect. The sentence imposed no doubt was arrived at in due process of law, but the opinion of the vast majority will be that the real offender escaped untouched.

Sympathy for others is all too rare and noble a sentiment to be discouraged, particularly by acts of deceit. An individual mean enough to act as the one who approached this Lindsey citizen acted is not fit to serve the public welfare, and the activity of such weakens the moral prestige of the "dry" crusade.—Montreal Daily Star.

Cause of High Prices.

Westminster Gazette: The figures given in the Statist show that the cost of living is still increasing, and that in the cases of forty-five representative commodities the present price is three times that in 1913. In the main the rise is due to more fundamental causes, and the cure is beyond the powers of legislators. The world during the four years has devoted a great deal of its energies to the destruction of life and property. It has ceased to devote its surplus produce to new productive developments; it has used up that surplus and pledged its credit, and has nothing to show for its efforts except an escape from a political peril. Until production recovers and credit is restored, the relation between the value of money and of goods cannot begin to move back towards the normal.

Chinese Tea Legend.

Chinese legend has woven an interesting myth about tea. According to this authority tea was discovered by a son of an Indian king, Dharma, who in 519 A.D., paid a semi-religious visit to China. He vowed never to sleep that he might devote all his time to prayer, but one day, after many years, he was overcome with drowsiness, and against his will, slept. To show his remorse he cut off his eyelids. The next morning he found the eyelids metamorphosed into two shrubs, which, ever since have been called

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SMITH'S Dry Goods Store

RAWLINS' CROSS.

he Denim-Cratic Party.

(From The Cincinnati Times-Star.)

The "overall" movement that is sweeping across the country is more significant than it seems. There is more in it than the spirit of a sartorial prank. It means that at last there is a popular appreciation of the inexorable truth that to cut down the high cost of living we shall have to cut out some of the high living. There was a time, not so long ago, when the boys of a neighborhood wore trousers that were things of patches, if not of shreds. And they weren't ashamed of them. But the general tide of prosperity swept patched trousers into the discard. The boy whose trousers are of more than one material is now a social pariah. He belongs to the juvenile proletariat, whose parents are not able to buy him a new suit when time has abraded the seat of his trousers. But don't blame the boys. This feeling, this class distinction, is a heritage from fathers who formerly walked or rode in street cars, but who now "tour" to and from work, and from mothers who are not satisfied as long as Mrs. Jones next door has a car of more expensive make. The American people have not been living as they used to. But they are going to live more and more as they used to. The "overall" movement is a picturesque harbinger of the days that are on their way.

The Spirit of the Times.

(From the Wall Street Journal.)

A former member of the New York Stock Exchange, discussing the present wave of extravagance that is overrunning not only this country, but the world at large, relates the following experience: "I was at a dinner a few nights ago," he says, "with a number of other men, and, in the course of conversation, someone passed a remark about 'pikers.' "What is a 'piker'?" I inquired. "One of those present, after a moment's reflection, supplied the modern definition: 'A piker is a man who lives within his income,' he replied."

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"Chaa," the Chinese for eyelids. The moral of the legend points out that Dharma chewed some of the shrubbery and learned its arousing properties. In 1939, the Chinese presented the "chaa" or "tea" leaves to the czar, and later they were introduced into London.

Quite a Difference.

"Your greatest enemy is whiskey," said the parson to an incorrigible member of his flock. "But," said the wayward one, "you have always told us to love our enemies."

"Yes," answered the good man, "but not to swallow them."

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