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How We Celebrate.

CANADA celebrated its Thanksgiving on Monday. At least, we recognized it by taking a holiday. It is just a question if we have the temperament and quiet state of mind to approach the day in the same spirit that stirred the Pilgrim Fathers when they originated the idea. They had left a land where conditions were not favorable to them, and after getting their first year's crop in a new land they were perhaps in a fitting frame of mind to return thanks for divine blessings. But we have had no persecutions, no great national troubles, and things have started to run along fairly well since the days of the war. In such an atmosphere it becomes very easy for people to get thoroughly convinced that they have nothing to be particularly thankful for.

Some of our residents went away on holidays; others came here for the week-end. There were many first-class meals served, while a number of devout souls attended the services that took place in some of the churches.

Here and there was a preacher on the previous Sunday who dealt with the matter, and he was assisted by the choir with an anthem or a solo of the same idea.

But is there not a formality about the whole thing that is not healthy or sincere? The day itself has real cause for existence and for observation, and for a place in our national life. In actual practice we are not making much of a showing that is in actual keeping with the original purpose of the day.

Cutting Down Costs.

PREMIER BRACKEN of Manitoba is faced with doing a hard and unpopular thing, viz., cutting down the expenses of running the province.

The Grain Growers' Guide has this to say:

"The BRACKEN government in Manitoba, faced with the problem of reducing expenditures by more than a million dollars a year, is bound to find itself unpopular in many localities. Yet to do this honestly the BRACKEN government must absolutely cut down the cost of governmental machinery so that the province can live within its revenues. Taxation is already higher than the farmers can bear. Undoubtedly many desirable services operated by the government will of necessity have to be curtailed or abandoned, and yet there is no alternative. Similar problems, perhaps in a less degree, face the governments of Saskatchewan and Alberta. The men in charge of our governments are honestly endeavoring to administer the affairs of the province wisely and economically. They will need all the support that the public can give them. Every farmer in this country realizes the need of cutting down expenses to the last possible cent, and he should give his support to governments in following a similar procedure."

All that the Grain Growers' Guide says is true, and it has been said many times before. It has equal application for almost every government in Canada. It is costing too much money to govern the provinces and the Dominion, and the people would welcome relief, but the working out of the details presents the real problem.

If expenses are going to be cut it means one thing—that a lot of people who get money one way or another from the government have got to let go, and that's where the trouble starts. People who are getting government money do not want to let go—they want to stay right where they are. If they are made to let go the practical politician will figure out that a lot of votes have been lost and a goodly number of supporters have been sacrificed.

Ontario will watch to see what the Farmer government is able to accomplish in Manitoba. In Ontario the Farmer government has not been able to bring down the cost of running this province.

If PREMIER BRACKEN is going to reduce expenditure in Manitoba by more than a million a year in order that revenue and expenses may balance, he can go into the business with the certain knowledge that he is going to make some political enemies. We hope he will, and the public temper ought to be in shape to see him through.

The Near East.

NOTHING is ever settled until it is settled right.

That old rule applies to the Near East situation, where a few days ago things were patched up to avoid war—certainly a very good thing to do.

Today we have the Kemalists ordering the Allies to take their troops from the area around Constantinople and the other sections that were under dispute.

The Turkish Nationalist government, in the flush of its overthrow of the Sultan, orders that the warships of all nations, before they pass through the Dardanelles, must secure permission from the KEMAL government.

In other words, the new Turkish government is getting ready to dic-

tate on what terms that corner of the world shall be run.

The situation is not pleasant. The Turks themselves are intoxicated with the overthrow of the old government of the Sultan, and the feeling of authority and power has seized them and may cause them to do strange things before it plays out. The latest news from the Near East is not at all reassuring.

John Burns Again.

JOHN BURNS of Chelsea, the Labor representative who quit the Asquith cabinet, is trying his fortunes again at the polls in the British elections. BURNS was one of the most interesting Labor men yet produced in Britain, with strong convictions and an independence that knew no compromise. Canadian Labor circles know JOHN BURNS, as he was a fraternal delegate to the Dominion Trades Congress when it met in Guelph some ten years ago.

JOHN BURNS was one of the men who has done much to establish the positive democracy of the British nation. His mother was a scrub-woman, but her son fought his way on through to cabinet rank.

Like some other politicians, he has been able to bring down on his shoulders the desirable phrase of "Honest John." Some of his first acts were those of a man passionately alive to the need of serving his constituents even by the use of force, and it was in 1886, when unemployment was so keen in England that JOHN BURNS led a group of unemployed in the stoning of Carlton Club, the stronghold of Conservatism then as it is today. He was arrested and jailed, but he put a new idea before the Labor movement.

He was first recognized as a cabinet minister by SIR HENRY CAMPBELL-BANNEMAN, who made him president of the local government board 17 years ago.

He soon proved that he possessed qualities of administration in no small degree. Yet his elevation to cabinet rank, and his acceptance of the salary attached to it, was used bitterly against him by the ultra-radicals in the Labor world, who claimed that no man was worth more than five pounds a week. This agitation did not injure JOHN BURNS, nor did his cabinet rank interfere with his independence, and although in a Liberal cabinet with Liberal leanings he could always be classed as independent.

It may be urged against him in his present campaign that he was not in sympathy with the last war, for when it broke his resignation was handed to ASQUITH and accepted.

Allowing for all the objections that can be urged against him, JOHN BURNS is a safe and sane man, a good debater, and positively opposed to "red" methods and ideas. He may yet serve his people well, for he has a grasp of Labor conditions and parliamentary life, and to an unusual degree he holds the respect of those in favor of him and of those opposed to him.

Not Punished.

THE ceremony at Doorn that made the ex-kaiser and the Princess Reuss man and wife has been performed.

At the wedding there were plenty of signs of wealth. The chairs used by the bride and groom during the wedding ceremony were decorated with crowns.

The bride has money and so has the war lord of Germany. He has a very comfortable place to live, and lacks for nothing. To all intents and purposes he is better off than had he been retained as the guiding genius of the German people during their post-war revolution.

At one stage of the war the British people were promised that the kaiser was going to be hanged, and after this had been cooled down a few shades he was going to be brought to trial at the bar of the world, and all the powers were to sit in judgment on him.

Neither one of these things happened. He was simply sent, or allowed to go, to Doorn. In Holland, where he has suffered very little since, and now starts over again on his second matrimonial venture.

The ex-kaiser has never had to pay the price for the strip of hell he planted on this earth.

Glasgow Makes Money.

IN 1894 the Glasgow City Council bought out the street car system from a private concern and since then has successfully operated the lines under civic management, with the following result evidenced in a recent report.

All the money borrowed to buy out the original owners has been paid off, together with interest. \$7,500,000 has been paid in taxes, \$3,000,000 in income tax and \$5,735,000 has been given to the "Common Good Fund."

The entire system is valued at \$50,000,000, and is now the absolute property of the people of the city of Glasgow without a nickel of debt attached to it.

Furthermore, fares have been cheapened, and conditions and working hours of the employees of the system have been considerably improved.

The situation in Glasgow is somewhat different to ordinary places. And they also had a number of public-spirited men who devoted a great deal of their own time to the enterprise, thereby cutting down very greatly managerial expenses that would ordinarily attach themselves to such an enterprise.

Advocates of public ownership like to point to Glasgow. It is a very excellent example, but carries with it no guarantee that the same performance can be put on at any other place.

ST. GEORGE AND THE DRAGON



LITTLE TISERS

The money you get makes a lot more difference than the money you earn.

Some men are born small, others shrink, while not a few never find out how small they really are.

Must be hard for a head reader when he runs into a man who's good for nothing. He's got to tell him something.

A Thamesville man had his fortune told by gypsies, and after it was over missed a \$10 bill. Thus did misfortune almost step on the heels of fortune.

A Listowel coal merchant sells anthracite at \$14.50, and claims to make money. In London dealers charge \$18, and every one of them claims to be headed straight for the poorhouse.

Ontario holds its population. A PARKS of Oil City and WM. CRAWFORD of Camlachie competed in a plowing match at Petrolia a few weeks ago and fifty years ago they did the same thing.

EDITOR McDONALD of the Chesley Enterprise is starting to print pictures of former editors of the paper. Quite a number of folks down this way are waiting for the present-day picture, being a bit anxious to have a look at the "People's William," as JOHN HUNTER of Kincardine calls him.

Vanleek Hill Review: "A few days ago while the threshers were at BULL COOPER's a son was born. The very next day another crew was threshing at SHIRI DAVIS' and a ten-pound boy was born to MRS. DAVIS. CHARLES GOULD was to thresh the next day, but he has decided to stack his grain and wait till cool weather."

What a nice, gentle way they have of collecting taxes in Watford, where the collector puts this notice in the paper: "For the convenience of taxpayers I will be at the council chamber on Saturday to receive taxes." It would be somewhat of a pleasure to drop in there and pay the yearly fine.

Some of the moving-picture houses are feeding their publicity men on tacks and ginger. Once on that diet they write like this: "A flaming romance of desert love! Flaming away the trapping of civilization! Colored with barbaric splendor! Racing through scenes that thrill with their beauty and daring!"

Onion growers in South Essex have a good crop, but there the prosperity ends. The price paid them is about 70 cents for a 100 pound bag, the bag alone costing 12c. Then there is the cost of hauling to the railway. A year ago there was a good demand at \$3.50 per bag. Some of the growers are in no shape to stand the set-back.

The Methodist Church in Canada lost one of its grand old men in the passing of REV. WILLIAM BACOS, D.D., in his 87th year. For many years Dr. Bacos conducted the publishing business of the Methodist

Church in Canada. He gave to that denomination the services of an astute business man that would have carried him far in seeking his own fortune in the publishing business.

Essex has an applicant for the position of hangman. It comes out of the fact that a death penalty has been passed at a recent trial in Windsor. How long are we going to go along under this old system of looking here and there for a man to carry out death sentences? There should be action on this matter, and preferably by the Dominion authorities, looking to the selection of a central point where all these details—gruesome but necessary—could be attended to with efficiency and in quietness.

It does not always pay to have the last word. In Chatham police court a short time ago a man was convicted of stealing chickens, and was given two years less one day in the reformatory. The magistrate stated that had the sentence been for two years he would have to go to Kingston penitentiary. The prisoner told his honor that he might as well make the sentence two years at Kingston as he would escape from the reformatory. So the magistrate made it three years at Kingston. It pays to keep your mouth shut; good and tight sometimes.

LEGAL QUERIES

Editor Advertiser: Sir—A and B own adjoining lots in the city. A has planted trees along the dividing line. The roots and tops of these trees have crossed the line between the lots and have spoiled B's ground for several feet along the line. The roots of the trees being strong and going deep into the soil absorb the nourishment and moisture, while the limbs shade the ground, making it unproductive for garden purposes. What remedy has B?

Editor Advertiser: Sir—Kindly answer the following questions in your legal column: 1. If a person sells property does the government claim 5 per cent of the selling price, or what do they take?

Answer—The government claims 20 cents on every \$100 of the selling price.

2. Bachelor dying, willing all his property to one brother, what succession duty does government claim?

Answer—Where the aggregate value (a) exceeds \$10,000 and does not exceed \$50,000, 5 per cent; (b) exceeds \$50,000 and does not exceed \$75,000, 2 per cent; (c) exceeds \$75,000 and does not exceed \$100,000, 10 per cent; (d) exceeds \$100,000, 12 1/2 per cent.

3. If he dies without a will what do they claim?

Answer—Depends entirely on who his heirs are.

4. If a married man dies leaving all his property to wife and family, what does government take?

Answer—Where the aggregate value (a) exceeds \$25,000 and does not exceed \$50,000, 1 per cent; (b) exceeds \$50,000 and does not exceed \$75,000, 2 per cent; (c) exceeds \$75,000 and does not exceed \$100,000, 3 per cent; (d) exceeds \$100,000 and does not exceed \$150,000, 4 1/2 per cent; (e) exceeds \$150,000 and does not exceed \$200,000, 5 1/2 per cent; (f) exceeds \$200,000 and does not exceed \$300,000, 6 1/2 per cent; (g) exceeds \$300,000 and does not exceed \$500,000, 7 1/2 per cent; (h) exceeds \$500,000 and does not exceed \$1,000,000, 8 1/2 per cent; (i) exceeds \$1,000,000, 10 per cent.

5. If he dies without a will do they claim the same?

Answer—Yes.

6. What is the smallest amount for both married and single that the gov-

ernment can collect succession duty on?

Answer—Depends entirely on the size of the estate and who the heirs are; we will have to know this before the question can be answered.

7. Is there any set time before a person's death that it is unlawful to dispose of property?

Answer—Yes.

8. Does it matter when a will is probated if the witnesses to will are dead or alive?

Answer—No.

M. R. C.

Maybe He Did.

The pupils had been writing a history essay, and when the teacher was correcting the papers she was puzzled to find this remark in one of them: "King John died bald."

On being questioned, the boy who had written this said: "Well, teacher, you said he died without heirs!"



H. G. WELLS

FAMOUS

OUTLINE OF HISTORY

The Romance of Mother Earth

Gods, Priests and Kings—(Continued).

TODAY'S INSTALLMENT—50.

WE may note here a very interesting fact about the chief temples of Egypt and, so far as we know—because the ruins are not so distinct—of Babylonia, and that is that they were "oriented"—that is to say, that the same sort of temple was built so that the shrine and entrance always faced in the same direction.

In Babylonian temples this was most often due east, facing the sunrise on March 21, and September 21, the equinoxes, and it is to be noted that the Euphrates and Tigris came down in flood. The Pyramids of Gizeh are also oriented east and west, and the Sphinx faces due east, but very many of the Egyptian temples to the south of the delta of the Nile do not point due east, but to the point where the sun rises at the longest day—and in Egypt the inundation comes close to that date. Others, however, pointed nearly northward, and others again pointed to the rising star Sirius or to the rising-point of other conspicuous stars.

The fact of orientation links up with the fact that there early arose a close association between various gods and the sun and various fixed stars.

The Mystery of the Stars.

Whatever the mass of people outside were thinking, the priests of the temples were beginning to link the movements of those heavenly bodies with the power in the shrine. They were thinking about the gods they served and thinking new meanings into them. They were brooding upon the mystery of the stars. It was very natural for them to suppose that these shining bodies, so irregularly distributed and circling so solemnly and silently, must be charged with portents to mankind.

Among other things the orientation of the temples served to fix and help the great annual festival of the New Year. On one morning in the year, and one morning alone, in a temple oriented to the rising-place of the sun at midsummer day, the sun's first rays would smite

down through the gloom of the temple and the long alley of the temple pillars, and light up the god above the altar and irradiate him with glory. The narrow, darkened structure of the ancient temples seems to be deliberately planned for such an effect. No doubt the people were gathered in the darkness before the dawn, in the darkness there was chanting and perhaps the offering of sacrifices; the god alone stood mute and invisible. Prayers and invocations would be made. Then upon the eyes of the worshippers, sensitized by the darkness, as the sun rose behind them, the god would suddenly shine.

So, at least, one explanation of orientation is found by such students of orientation as Sir Norman Lockyer. Not only is orientation apparent in most of the temples of Egypt, Assyria, Babylonia and the east, it is found in the Greek temples. Stonehenge is oriented to the midsummer sunrise, and so are most of the megalithic circles of Europe, the altar of heaven in Peking is oriented to midwinter. In the days of the Chinese empire, up to a few years ago, one of the most important of all the duties of the emperor of China was to sacrifice and pray in this temple upon midwinter's day for a propitious year.

Brains of Ancient World.

This clear evidence of astronomical inquiry and of a development of astronomical ideas is the most obvious, but only the most obvious evidence of the very considerable intellectual activities that went on within the temple precincts in ancient times.

There is a curious disposition among many modern writers to depreciate priesthoods and to speak of priests as though they had always been impostors and tricksters, preying upon the simplicity of mankind. But, indeed, they were for long the only writing class, the only reading public, the only learned and the only thinkers; they were all the professional classes of the time.

You could have no intellectual life at all, you could not get access to literature or any knowledge except through the priesthood. The temples were not only observatories and libraries and clinics, they were museums and treasure-houses. The original Periplus of Hanno hung in one temple in Carthage, skins of his "gorillas" were hung and treasured in another. Whatever there was of abiding worth in the life of the community sheltered there.

Herodotus, the early Greek historian (485-425 B. C.), collected most of his material from the priests of the countries in which he traveled, and it is evident they met him generously and put their very considerable resources completely at his disposal. Outside the temples the world was still a world of blankly illiterate and unspeculative human beings, living from day to day entirely for themselves.

Moreover, there is little evidence that the commonly felt cheated by the priests, or had anything but trust and affection for the early priest-hoods. Even the great conquerors of later times were anxious to keep themselves upon the right side of the priests of the nations and cities whose obedience they desired, because of the immense popular influence of these priests.

No doubt there were great differences between temple and temple and cult and cult, in the spirit and quality of the priesthood. Some probably were cruel, some vicious and greedy, many dull and doctrinaire, stupid with tradition, but it has to be kept in mind that there were distinct limits to the degeneracy or inefficiency of a priesthood. It had to keep its grip upon the general mind. It could not go beyond what people would stand—either toward the darkness or toward the light. Its authority rested, in the end, on the persuasion that its activities were propitious.

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Your milk supply couldn't be any sweeter, purer, or more rich and healthful than St. Charles Milk "with the cream left in".

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Borden's

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OYSTER FRITTERS.—Drain twenty-five oysters and chop fine. Beat two eggs; when light add one-fourth cup St. Charles Milk and three-fourths cup water; then stir in a scant pint of sifted flour; beat smooth. Salt and pepper to taste. Stir in oysters lightly, adding one-half teaspoonful baking powder. Combine well, and fry by dropping tablespoonfuls into smoking lard.

