

London Advertiser

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THURSDAY, AUGUST 23, 1923.

Valera and Violence.

Rumors have been persistently circulated for several months past that the authorities of the Irish Free State could arrest their arch enemy, Eamonn de Valera, at any moment, but that they refrained from doing so in the fear that he would prove a white elephant on their hands.

It now appears that these rumors were entirely baseless and had their origin in the vivid imagination of certain newspaper correspondents, for the Irish government had issued a statement that the military and police had positive instructions to seize the republican leader whenever and wherever found. His apparent immunity he owed to the infinite precautions which he took for his personal safety, and he was captured at the first opportunity that presented itself, namely, when he appeared in public at Ennis a week ago Wednesday.

It was thought at first the arrest, so spectacularly made, would lead to a recrudescence of violence on the part of the followers of the noted prisoner, but, as far as can be ascertained, they do not intend to revive the policy of force for the present at least. Instead, they are devoting themselves to peaceful forms of protest and to the adoption of constitutional methods by nominating about 50 more candidates for the new Dail Eireann than they had originally intended to put forward. They are taking this step in the belief, or at least in the hope, that a strong reaction to the insurgent cause will follow the arrest of its leader. For this view they have a certain amount of historical justification, because, almost from time immemorial, political prisoners have always made a powerful appeal to national sentiment in Ireland. Whether the event in this case will justify the calculation remains to be seen.

As for De Valera himself, his election to the Dail for County Clare seems to be taken as a foregone conclusion. From the reign of Brian Boru, who defeated the Danes at Clontarf in 1014, the Dalcassians, or Claremen, have always been prominent in Irish affairs and have always taken an advanced national stand. It was the election of Daniel O'Connell to the British parliament for Clare in 1828 and his refusal to take the oath at the bar of the House of Commons that brought about the Catholic emancipation act in 1829. Clare will therefore run true to form if it elects De Valera. What will happen to him afterwards no one can foretell.

We Need More Magistrates.

Squire Hunt of St. Thomas had a ride with a motorist who, when he came to turn on his lights at dusk found they would not work.

The squire advised him to proceed to the nearest garage, intimating that if they were "pinched" on the way he would try and get him off.

The St. Thomas "squire" has about as much common sense as any magistrate, but we are to understand that if a motorist appears before him in future for not having his lamps lit, that he will get off if he pleads they were not working.

Many a motorist has paid a fine for not having his lights working, or some other part out of order, when he was quite ignorant of the defect.

As Squire Hunt says it would be a good idea to always carry a magistrate along in the car.

The only trouble is there are not enough magistrates to go around. So what will the St. Thomas "squire" do about that?

Canada's Open Door.

The announcement that the immigration department at Ottawa has completed plans for taking care of 200,000 immigrants from northern Europe in 1924 is full of interest, especially to farmers, for it is to be presumed that it is mainly with the object of following agricultural pursuits that this multitude of people are being brought to the country. But in view of the thousands of good men who have come to the country this year, and the thousands who have come to the country in years not so very far distant, it would be interesting to know what has become of them all. Have they realized the vision which rises up before almost every potential emigrant of one day being the owner of a farm and the possessor of a good bank account, or are they still working on from daylight till dusk for some other man in the hope that some day their dream of being the possessor of well-stocked barns and acres of golden grain will come true, or have they relinquished the plow and the hoe with disgust and drifted into some city in the hope of making headway as workers in some factory or warehouse? It would be exceedingly interesting if there were some means of ascertaining exactly what has become of the

immigrants who have come to this province, say for the past three years, whether they are still on the farms on which they were placed or if they have "snuck their jobs" and gone elsewhere. The scarcity of farm labor in Ontario appears to have become chronic in spite of the hundreds of good men from England and Scotland and elsewhere who are distributed over the various farms each year, and the supply of agricultural labor from these sources seems to have worked out pretty much the same as pouring water into a sieve. What is the reason of this? Is there anything wrong with the system of contracts as between employer and employee? Have conditions been plainly stated to the new arrival? Is he given any reasonable hope of in due time raising himself from the position of a laborer to that of a proprietor? All these things require elucidation, for this is vital to the success of any scheme for placing men on the land, no matter whether it emanates from the provincial or dominion authorities.

Prehistoric Canadian Art.

An illustrated book dealing with prehistoric Canadian art has recently been compiled by prominent Canadian archaeologists. The purpose of the book is to introduce to Canadian designers and manufacturers the quaint arts and drawings of the original inhabitants of this country.

Japanese art, together with Egyptian, Chinese and Dutch has been, in the last 20 years, commercialized to such an extent that everywhere their motifs have been incorporated in modern fashion creations. Few people realize that the original North American Indian was of the artistic temperament, but design is response to needs, conditions and aspirations, and the Indians so well understood this that they appear to have consciously restrained themselves to the development of domestic arts like pottery.

The primitive efforts of the North American Indian are to be seen on the many pieces of pottery and tobacco pipes which have been recently unearthed. Although the designs which adorn these age-old domestic utensils are in some cases elaborate, the true Indian art is simple. From close contact with nature, the trend is toward animal carvings, which, on pipes, have been worked out into grotesque-looking figures.

The shadow effects of the simple and crude strokes of the Indian upon his clay pots is a striking one, and already, with the publication of this book, Canadian manufacturers have taken up the idea of popularizing our prehistoric Canadian art.

The Rubber Fish.

Report from Miami has it that a sea monster has drifted ashore near that point. Well, this is the season for them. The notable absence of sea serpents from this year's crop of thrillers has left the field open to other varieties of monsters. In Western Ontario we have not actually experienced the presence of strange creatures but we have heard enough about prehistoric mammoths and other bygone peculiarities to last the season out. Such information as we have obtained, however, has been based on scientific fact.

On the other hand while the list of weird denizens of the deep that have so far been washed into public prints is not long, it is choice. The one reported from Miami is not so large, but makes up for lack of monstrous size with strangeness of detail. Especially is the tail—or is it tale?—matter for comment. That steering fin, it is stated, is hinged to the body like a ship's rudder—which raises the question whether that amazing fish got its idea of steering apparatus from vessels sailing above or whether designers of the ship's rudder got their cue from the fish.

Summer is usually the season for reincarnations of Mandevilles and Munchausens to make their presence known through the medium of the press. Stories of rejuvenated prehistoric creatures found in South Sea jungles and giant butterflies with golden wings attacking whole villages apparently find larger credence during the dog days. Certain it is that imaginative correspondents for newspapers, which ought to know better than employ them, find the summer a prolific season. Anyway, tales of fabulous activities in remote sections of the earth can't do the general public much harm, but they are liable to impair a newspaper's reputation for veracity.

Note and Comment.

Japan is going to start to scrap battleships. That is much better than having the battleships start to scrap.

A California mountain has broken out in eruption, and Toronto's ghetto is alarmed by explosions of home-brew. Was the Irishman's picnic a mere coincidence?

A gentleman down south says he has a frog which warbles like a fish-crow. There is also, of course, the man who has pink elephants walking on the ceiling every night.

London has lost an illustrious son in the death of Sir William Meredith, chief justice of Ontario. He was respected by friends and opponents alike, not merely for outstanding ability in his profession, but for high qualities of character. His life is an inspiration and his death a bereavement to every Canadian.

DIBS AND DABS

—BY HARRY MOYER



Rarebits by Rex

APARTMENT HUNTING.
You start on a tour with an agent who's sure
You won't get what you want for the money.
Five rooms and a bath and a half—
'tis to laugh.
For a measly three thousand?
That's funny.
The floor is the fourth, the exposure is north.
There's a room which has barely a niche in.
The wall with a sink and a stove in a chink.
So your murmur, "So this is the kitchen!"
A cubicle small at the end of the hall.
The agent insists it's a bedroom.
The dining-room's thin and the parlor its twin.
But the ceiling is high and there's headroom.
Though seldom does one get a glimpse of the sun,
Yet you sign up the lease with elation.
Though four flights all squeak and all creak,
Well—it is such a stylish location.

Here's irony for you. A Home Bank advertisement in the Irish picnic program has the following: "Invest your money in this bank and see what it looks like a year from now."

If the French and British got as much money for their exchange of notes as pugilists get for exchange of blows there wouldn't be any indebtedness.

New version: Shall we drink out this dance?

No, it isn't that girls with beautiful bathing suits are anxious to swim. They never know when they might meet a newspaper photographer.

Some women are so hopelessly naïve that they have to ask for what they want.

One could be more content with ups and downs in life in London if so many of them weren't just holes in the pavement.

The office gourmand says that every time he gets mad at the French he thinks of their fried potatoes and his anger passes.

Any motorist will tell you that when Justice mounted a motorcycle she threw away the scales.

There is not nearly so much satisfaction in sleeping through a radio sermon.

The Guide Post—By Henry van Dyke

THE SECRET OF HAPPINESS.
That they may have my joy made full in themselves.—St. John 17:13.
Earthly happiness, the pleasure that comes from without through the senses, may be pure; but it is never perfect, and it does not last.
Happiness on earth, spiritual joy and peace, satisfies us now, and has the promise of immortality.
The secret of it is fourfold.
It does not depend on what we have, but on what we are.
It is not found by direct seeking, but by setting our faces toward the things from which it flows.
We must climb the mount if we would see the vision, we must tune the instrument if we would hear the music.
It is not solitary, but social.
We can never have it without sharing it with others.
It is the result of God's will for us, and not of our will for ourselves; and so we can only find it by giving our lives to his control.
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TO THE EDITOR.

THE PRESBYTERIAN WITNESS AND CHURCH UNION.
Editor of The Advertiser:
Sir—The Presbyterian Witness is broadcasting its church union editorials, invasions of all over Canada. Will you, therefore, kindly permit a few words, first on the Witness, then on its statements.
During the past three years or so the Witness has cost the Presbyterian Church some forty-five thousand dollars, and has thus helped to cause the deficit in her mission funds. Another factor in that deficit is the attempted coercion, mislabeled "union." There are many who will not give to the church so long as there is attempt to blot out or end the church as a separate organization.
On the other hand the proposed new church would be itself a corporation. Its church courts are the church, and have corporate powers. This is a long, long step from democracy to autocracy, from government by the people to irresponsible clerical despotism.
A second point in the policy of the new church is the calling and settlement of ministers. A Presbyterian congregation can call a minister; the right of appointment rests with the local presbytery. If the minister accepts the call—well, if not they can at once proceed to call another. They can call both and choose their minister.
In the proposed new church they can give a call at a certain time of the year, when the settlement committee meets, but the appointment rests with that settlement committee, at a distance, which meets once a year, and can appoint whom it may choose. If the one who is called does not accept the call, the settlement committee appoints someone for at least a year. Next year the congregation may call again, and may be served in a similar way. The rule of the new church is as follows: "Any pastoral charge, in view of a vacancy, may extend a call or invitation to any properly qualified minister or ministers, but the right of appointment shall rest with the settlement committee, which shall report to the conference, for information only."
Presbyterians can both call and choose their ministers. In the new church they may call, but they have to take what the settlement committee sends them. And yet the Witness tells people that the new church is Presbyterian, and that there would be no change.
Other points might be noted, but these suffice to show the spirit and type of the proposed new church. Presbyterians who would barter for their own church would barter for the church of others. The new church is democratic, Scriptural and free would be selling their glorious birthright for a soken of ecclesiastical bondage. E. SCOTT.

Montreal, Aug. 20, 1923.

ON CHURCH UNION.

Editor of The Advertiser:
It would be a boon indeed to find some common platform where the whole Christian world could get together as one body to worth-while ends. There is not, however, very much hope that the fusion of two or more churches into one organization could accomplish much in that direction. It favors far too much of the setting up of or rearrangement of organizations to attain desired results, with very little idea apparently as to the supply of necessary motive power.
It is, of course, very much easier to study and strive after the erection of new machinery, or the reshaping of old arrangements, than it is to labor at the serious work for which all churches primarily exist. There is also, unhappily, a very strong temptation to the energetic and able to fall for this disease, because of the acclamation and public notice which is bestowed upon skilled ecclesiastical machinists. It would be well if one could always remember that no amount of man-made devices can take the place of living growth and natural increase. The energy employed in society formation, or the fusing together of different churches, must leave less strength for that tending and careful cultivation of individual growth, which means so much to the healthy life and true understanding of the members in every denomination.
There is again a great danger

which none but the foolish would dream of forgetting. It is that which always waits upon any great religious organization; an institution for instance like that which might come into being by the union into one body of all the non-Catholic churches. That danger is the temptation offered, the opportunity presented, of becoming a great political force, engineered and directed by ecclesiastically-trained leaders. What that may mean, the injury it can do to church and Christianity alike, the harm it can inflict on men and nation, is clearly shown in the story of the great Catholic mediaeval church.

Another point to be meditated upon by those who labor for the union of our various churches is set out for them in their Bibles: "There are diversities of gifts." All men cannot see alike in matters that concern the spiritual life, any more than they can in anything else, outside the region of tangible material fact. Different churches, with variant forms of government, formulae and doctrine minister, as they can, to those who find in one or the other that help and teaching which they deem acceptable. All churches are practically at one in the primal facts of faith and duty, but on that common foundation each builds and works, as the thought and ability of leaders and members will permit: "I am the vine; ye are the branches." In no vine are all the branches patterned alike. That would destroy beauty; replacing harmonized difference, and the richness of variety, with a poor mechanical uniformity. But each one is different in grace of tendril, beauty of leafage, the measure and value of fruit produced. Why, then, so long as all are component parts of the vine and each yielding some fruit, should there be this desire to graft the many into one great bough, on the strength of a mere theory as to possibilities of improvement? Better, one would think, to abide by the old counsel: "Whereunto ye have attained, therein walk." Where each and every church is doing its utmost in the common service, building upon all, there is small danger of losing that vital bond which must hold those in union who serve in the power of the same spirit. R. S. Sarnia, Aug. 20, 1923.

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Your Health: Why Some Folks Suffer From Attacks of Vertigo.

By ROYAL S. COPELAND, M.D.

One of the most disagreeable of symptoms is dizziness—"vertigo," as the doctors call it. If you have ever experienced an earthquake you may recall the terrible sensation of having the earth, normally so dependable and stable, suddenly become tremulous, and unstable. The very foundations of life seem to have been torn from beneath your feet.

The first time a spell of dizziness attacks you, you will have a similar sensation. Indeed, the two experiences are remarkably alike.

There are a lot of different things which may be followed by vertigo. Hot weather, especially a protracted spell of hot weather, may bring on an attack of dizziness.

Abuse of the stomach by irregular eating, or the taking of cold food and drink, may produce it. Some persons have the bad habit of gulping down quantities of ice water when they come in from the hot outdoors. This is a bad practice and among the symptoms it may produce is vertigo.

Digestion is impaired by the intemperate drinking of ice water. Almost all the stomach and intestinal disturbances which produce dyspepsia or indigestion may cause dizziness.

It is remarkable how the circulation of the brain is influenced by toxins or poisons generated by indigestion, constipation and fermentation. Blind spots, dizziness of the eyes, flashes of light, floating spots and dizziness are common symptoms

due to digestive disturbance. Of course, vertigo produced by such a cause is not particularly serious, but it may indicate some disturbance in the brain or nervous system. There are several diseases of these structures which have dizziness in their chain of symptoms. We hear much these days—too much, I fancy—about high blood-pressure and its dire effects. These are uncomfortable feelings due to high pressure and vertigo is one of them.

It may seem strange to trace dizziness to the eyes or ears, but it can be done in some cases. In the inner ear, deep in the skull, are certain little semi-circular canals which constitute the spirit-level of the human body. By their position and the movement of the fluid within them, we determine our position, and they help us to maintain our balance or equilibrium. If they become damaged or diseased, serious vertigo follows at once.

If the muscles which move the eyes become unbalanced, there is produced a disturbance of the spirit-level. This has the same effect upon us as that an earthquake would have. While there is not actually a trembling of the earth, it looks as if there were, so we have the sensation of dizziness as long as our eyes are open.

The treatment of vertigo depends on the cause. It disappears speedily as soon as the exciting factor is removed. (Copyright, 1923, Newspaper-Features Service, Inc.)

Mother's Hand

By ANNE CAMPBELL.
When the sidewalk is uneven.
When the path is thick with sand.
Then my chubby little youngster
Says he wants his "mother's hand."
When the stair looks steep and endless.
And he's doubtful where he'll land.
Then my fair-haired, rosy baby
Says he wants his "mother's hand."
Oh, I hope in years that beckon—
Such a hopeful, happy band!
You will never lack the comfort
Of your loving mother's hand!
(Copyright, North American Newspaper Alliance, 1923.)



Montreal—Quebec—Liverpool.
Canada Aug. 25, Sept. 22, Oct. 20
Regina (New) Sept. 1, Sept. 29, Oct. 27
"Old" Sept. 8, Sept. 26, Oct. 24
Doric (New) Sept. 15, Oct. 13, Nov. 10
Callar Glasgow, Belfast West.
From Halifax.
NEW YORK—Quebec—Liverpool.
Cedre Aug. 25, Sept. 22, Oct. 20
Adriatic Sept. 1, Sept. 29, Oct. 27
Belgia Sept. 8, Sept. 26, Oct. 24
Baltic Sept. 15, Oct. 13, Nov. 10
New York—Cherbourg—Southampton
Homeric (New) Aug. 25, Sept. 22, Oct. 20
Maestrie (New) Sept. 1, Sept. 29, Oct. 27
Olympic Sept. 8, Sept. 26, Oct. 24
RED STAR LINE.
N. Y.—Plymouth—Cherbourg—Antwerp
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