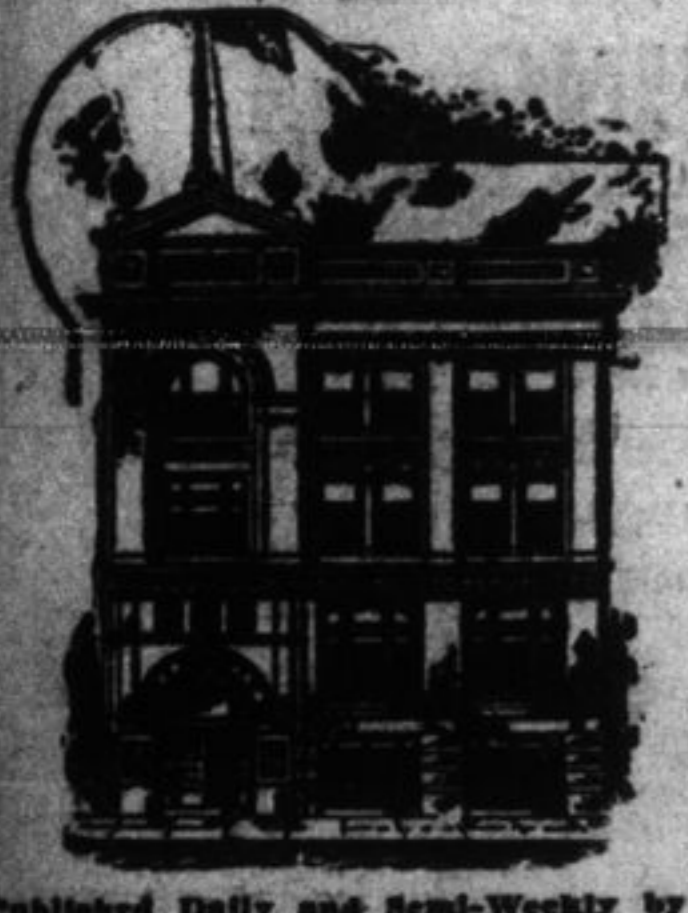


THE BRITISH WHIG SEVEN YEARS



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An executive is a man who thinks the daily dozen refers to grouches

With the present value of the mark, the atom may become proud of itself

Ambition: "I wish I had more." Discontent: "I wish I had as much as he has."

It isn't the rattling sword that menaces the world now, but rattling brains

Another time when the punishment fits the crime is when a thief steals a need car

Moscow is reported as being whitewashed, and the soviet may try to apply a coat also

In a world of waste one may at least be grateful for the general economy of truth

What has become of the old-fashioned parliament in which somebody had a working majority?

Man never seems so mortal as when he tries to be dignified with a drop of egg on his chin

The office grouch remarks that the sun always comes to the top when the political pot boils

Those who find it hard to get up these dark mornings may find a cure by not going to bed at all

That banana song is said to have increased the sales of that fruit a third. The power of publicity

In the present Mexican reaction we suppose that the generals are as numerous as the privates, as usual

Of course the rest of us, if given the professor's chance, wouldn't dream of changing all we could get

A constitutional monarchy is one that takes away the powers of the king and gives them to the dictator

More sound conveys little meaning. When you order an oyster stew it never occurs to the kitchen that you want oysters, too

We are left to wonder what a New York woman who killed her husband "because she loved him," would have done had she hated him

The domestic situation will be considerably simplified when the girls begin to get more grease on their hands and less on the face

A Boston physician says that forty is the ideal age for making love, but he doesn't put this out as encouragement for the chaps who have been married twenty years

Well, anyway, poke fun at him if you will, but the man who always keeps his nose to the grindstone isn't constantly poking it into other people's business

The German government notifies 400,000 employees that they will be dismissed in order that the state may survive. How the employees will survive seems to be made their own problem

CHRISTMAS. For many centuries the 25th of December has been observed as Christmas. It is supposed to commemorate the day of the birth of Jesus Christ. At first the day was observed only by Christian people, in touch with the early church. It later grew into favor with other churches, and has now come to be recognized as a universal Christmas festival. To-day it is celebrated throughout the world, in pagan lands as well as in Christian lands. It comes nearer to being a universal holiday than any other day observed by mankind. There is a spirit and an atmosphere about the day that is contagious. While vast multitudes of people may observe the day without any serious thought as to what lies back of it, there are still great multitudes to whom it has significance because it marks the day of the birth of Jesus of Nazareth, the Gift of God to a lost world.

We may not think much of what lies back of the gifts which pass among us, but every one of them is related to the "Unspeakable Gift," which sprang from the love of God. If God had not so loved the world as to give His only begotten Son, there would be no Christmas and no Christmas gifts. Every token of love that passes from one person to another is but a reflection of that great love that expressed itself in the gift of God. The angels which came over Bethlehem's field and the shepherds who gathered in the humble manger in Bethlehem have had their songs re-echoed and the gifts duplicated in all ages since. God's gift was an interpretation of the universal heart of mankind, and throughout the centuries that heart has responded in its innumerable gifts at Yuletide.

It will be well for us as individuals if we recognize the source from which our Christmas cheer has sprung. While we thank the loved ones from whom we have received Christmas gifts, let us not forget to thank the Heavenly Father from whom has come the Gift that has been the inspiration of all gifts. It was a wise man of old who spoke of God as one "in whom we live and move and have our being." There is cause for daily gratitude to the author of our being, who showers upon us daily blessings and who ministers unto us in countless ways for our comfort and our joy. But it is when we contemplate what God has done for our salvation, what He has wrought for our redemption, what He has given for our enrichment in spiritual well-being, that there is awakened in us a deep and true thankfulness. When people think of their Christmas obligations as duties they find them hard of fulfillment, but when they think of them as a return of gratitude to God for His "Unspeakable Gift," they become a pleasure. It will be well for us in the midst of our Christmas festivities to take time to reflect upon the supreme Gift, for it is out of the realization of what it means that there will come not only gratitude to God, but that inspiration to obedience in which we shall find life everlasting. Thanks be to God for His unspeakable gift.

IMPERIAL PREFERENCES. During the period which has elapsed since the general election in Britain found the Baldwin ministry defeated and discredited, the chief subject of comment, outside of the problem of how the government of the country was to be carried on, has been the status of the agreements made at the Imperial Conference, between the representatives of the British government and the Dominion premiers. Many of the British newspapers have openly declared that these agreements cannot be carried out now that the government which made them has been defeated, and these same newspapers base this statement on the assertion that the preferences were prominent issues in the election campaign, and that the electors had expressed their disapproval of them.

The whole question of whether or not the agreements made by the British government with the Dominion premiers should be recognized is not one which can be discussed from the narrow view of partisan politics. The question involves the broader principles of national honour, the principles of carrying out the pledged word of the government of the day. The British press have been very severe in condemnation of the soviet regime in Russia because the Bolsheviks refused to recognize the debts of the former government to Britain. The United States congress has been strongly condemned from British circles because it refused to honour the signature of President Wilson to the Treaty of Versailles, and decided not to carry out its provisions. Surely the people who have condemned Russia and the United States for their failure to carry out agreements made by previous governments, will not stand silent and permit the British government to commit the same breach of confidence, particularly when the British Dominions beyond the seas are the interested contracting parties.

The fact that the government which made these agreements has been defeated should not be made an excuse for refusing to honour them. The government which was in power in 1914 was not the government which brought the Entente Cordiale into existence, nor was it the government which signed the agreement guaranteeing the neutrality of Belgium, nor there was no hesitation in carrying out these agreements. It would have been to the everlasting disgrace of Great Britain had she failed to honour them. The same principle is at stake in the question of the Imperial preferences, and the people of the Dominions will have their faith in the mother country and its governments rudely shaken should they be thrown overboard simply because the government which made them is no longer in power. The principle of continuity of government is at stake, and the Liberal and Labour parties of Britain should step warily before breaking it.

WHERE ARE SCOFFERS NOW? With little ceremony and little more comment, the world a few days ago remembered the twentieth anniversary of the invention of the aeroplane as heavier-than-air flying machine. Only twenty short years ago two dreamers (?), the Wright brothers, built a machine which would fly. Theirs was the stupendous achievement and a success and service which cannot be over-shadowed by any improvement or perfection since or hereafter attained. The Wright brothers were the originals, and their successors are only imitators. It is easy to improve upon another's fundamental invention or discovery.

Before the Wrights demonstrated that it "could be done," and survived the demonstration, the world was full of scoffers. The twentieth anniversary of that demonstration finds the practicality of the aeroplane in almost universal acceptance and the aeroplane itself in wide and varied use. The inventor is traditionally twenty years ahead of his time, and the inventors of the aeroplane were no exception to the tradition. But who can tell but what that scoffing twenty years ago was mutual? It has ever been that the scoffers have been held in profound contempt by the scoffed-at, and the case of the aeroplane was probably no exception. It is dangerous to one's self-respect to ridicule the inventor or inventions in the making. Too often it has been demonstrated by men that whatever he can create in mind or imagination he can create in reality.

Civilization is indebted to the Wright brothers and is repaying that debt by accepting the aeroplane as a blessing to mankind.

CHURCH

By Clarence Ludlow Brownell, M.A., Fellow Royal Geographical Society, London, England. The other day a judge sentenced a man to attend church every Sunday for a year. His honor did not specify that the man should attend the services of any particular church. He did not sentence him to be an individual unit of the congregation in St. Mary's, the Virgin, or the Main Street Presbyterian, or the First Unitarian, or the Church of Christ, Scientist, or a Quaker Meeting House, or an Adventist, or a True Seed in the Spirit, or any other of the 392 officially recognized kinds of churches in North America.

For fifty-two consecutive Sundays the man must attend church or suffer the consequences, which will be incarceration in the county jail. If the man goes to the house of worship of a different sect each Sunday, he will visit but a sixth of all the kinds on the official lists. There will still be 350 kinds of church that have had no chance to welcome him. To afford each church opportunity to guide his footsteps along life's pathway, it would be necessary for him to attend six services each Lord's Day, excepting the fifty-first and the fifty-second. In fifty weeks he could make Sunday visits to three hundred different kinds of houses of worship, and on the remaining Sundays he could complete the list by one attendance each.

With His Wife. The man will not follow such an arrangement, however. He will go with his wife to the church to which she belongs, excepting when the pastor has his two months' summer vacation, when he will seek a place of worship that has no Sunday holidays. It may not be easy to find one,

but he must live out the year according to instructions. It will not do for him to try to substitute attendance at a lodge meeting. The Benevolent Order of Inside Tube Repairers is an aggregation of good citizens, but is not religious. The men assemble for other purposes than worship. They have not even a chaplain. No, lodges will not do, nor will sacred concerts, however edifying they may be. The men must go to church. What is a church? Is it the building? Would the man be acting according to the orders of the court if he went into the church early in the morning before anyone else arrived, and sat there alone for an hour? No, the judge said "attend." Merely sitting in an empty church, a church where service is not going on, does not meet the implications of the word "attend," which means be there in time for the opening and remain until the close. Merely going into a church building and occupying a seat is not attending. Moreover, is the building itself the church? Some will reply that the people are the church, not the building. They say that the people could come together for worship in the open fields if they chose, and that so associated together for a religious purpose they are a church, though there may be nothing over them but the sky, nor anything round about them but the atmosphere. Probably his honor would be satisfied if the man attached himself to such a group.

Yet some will say that a group of individual men and women, be they never so pious, cannot by itself be a church, because as they see it, it cannot exist without authority. Without authority there is no such entity as a church. Authority comes from long ago. It is thousands of years old. It is a matter of history and dates from the foundation. There must be a continuous line leading back to this foundation. There must not be a single break. The genealogy must be complete and the evidence must be conclusive. A good many, perhaps two hundred, church congregations, all different, declare for authority of this sort, and each of them claims to have it. Probably all of them have it, though none of them admits that any of the others has it. Each declares that one hundred and ninety-nine are wrong. But the accusation does not hinder any of these in the work of a regular authoritatively established church. Each carries on its work.

The 102 other organizations claim not so much historical authority as the authority of inspiration. They do not worry about their genealogies. They are concerned with their special messages. They bear these messages to mankind for the healing of the nations. All the nations need do is listen and then heed. Now the judge who sentenced the man to attend church displayed no interest in the controversies as to what constitutes authority, or even as to whether authority is essential. He wished to persuade the man to change his habits, to treat his wife and the children decently, and decided that a course of church going would help. It would at least insure the man of meeting respectable people once a week, and at a time when they are at their best behavior.

This weekly contact should be beneficial. It should have a tonic effect. His honor's viewpoint is different to that of those who criticize the church as an outworn institution, and say that regular attendance bores a thinking man. These critics would have those who listen to them believe that thought as it finds expression in pulpits is chained to days that have passed forever, that there pulpit thoughts attached to an ancient era, as they are, are not vital to-day, and have no bearing on the problems of life as men now see them.

Men are keen to know how to grapple with the perplexities of to-day; how to solve to-day's problems that are immediately at hand. They wish to make this world better now. This for them means hard and continuous work, and the full use of all the intelligence they can command. All their thoughts are concentrating on the work right at hand. "One world at a time" is their motto. "We'll see about another, when we are in another, but we are not in another yet."

To Meet Critics. This criticism has reached the ears of some who may be the actual leaders in congregations, and they have sought to meet it. Each that has listened has met it in its own way. Some have said "Thank you!" to their critics, and some have expressed themselves differently. Some have decided that churches should go to the people, and others have declared and insisted that the people must come to them. "The churches must be loyal to the past, the people must not stray." "But they do stray like sheep," say some, "and to recover them it is necessary to go after them." So there

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