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CHILD'S STORY OF THE HUMAN RACE
By Uncle Ray

The Sad Story of John Hus.

To-day I shall tell the sad story of John Hus. You will be interested to know that his name was not "Hus" to begin with. He was at first called John, son of Michael, or John Michael-son.

That was because of a custom in Bohemia. A boy usually got his second name from his father's first name. "Son" was put at the end.

John was born in a little village called Husinec. When a young man, he went to the city of Prague to

study at the new university there. He was then called "John of Husinec." That was later shortened to "John Hus."

John Hus was very poor. While a student he often had to sleep on the bare ground because he could not pay for shelter. He had little to eat.

In later days, he wrote: "When I was a hungry little student, I made a spoon out of bread. Then I used the spoon to eat my peas. At last I ate the spoon itself."

Hus studied to become a priest. After entering the service of the church, he began to say things the bishops did not like.

Hus preached for a good many years. Some of the nobles, and thousands of the common people liked him. The emperor, on the other hand, was against him.

At last Hus was put on trial for his life. A large number of bishops and cardinals were his judges. The emperor was also present. Hus was



At the left is likeness of John Hus. The man at the right was called Jerome of Prague. He went to college with Hus, and followed his teachings. He was burned at the stake a year after Hus.

He told to "take back" what he had said but he would not do so.

Then came the sad ending. The priest was fastened to a stake with rusty chains. Wood was heaped around him, and he was burned to death. While burning, he sang hymns until his voice was choked by smoke and flames.

The books Hus wrote were also burned, by orders of the church.

Aristodemocracy.

(Continued from Page One.)

Some of our new citizens believe that we should emulate the U.S.A. in everything. Their ideal seems to be the Chinese tailor who copies everything right down to the patches. Our idea is to take the best and leave the worst. Therefore, we hope for a national type that shall be distinct.

Our goal is not second-hand Americanism. Our goal is a clean-cut-out-and-out Canadianism, without prefixes and without hyphens.

We hear so much about our heritage as a new nation, it might not be amiss for us to give a little thought to our heritage from an old empire, an empire to which we still belong.

After the revolutionary war of the thirteen colonies, certain of their citizens spent a great deal of time crying out against kings and against rulers. We, in Canada, happily remained within the family circle of the Old Grey Mother, hence we escaped certain antipathies of our neighbor.

Victoria the Good, Edward the Peacemaker, and George the Fifth have softened to Canadian hearts that system of government which the United States has repudiated. As James Anthony Froude said in his inaugural address at Oxford: "Because the captain of a ship has proved unfit for his post, it does not follow that there shall be no captain, or that the crew shall choose their own."

We Canadians are satisfied that we enjoy the freest government on earth, the most quickly responsive to the will of the people. A progressive and independent new world nation, we yet remain under the monarchical system, and we are proud of this latter fact.

The British crown for us is a touchstone of a thousand years of British history, symbol of a spiritual empire, whose old renown inspires us to play up to the best, not down to the worst.

Certain American thinkers, in the beginning, promulgated a false ideal of equality. This purely academic theory they have striven in vain to reconcile to the basic facts of life.

To-day, for many Americans of pure stock, who are thinking deeply, this equality falsehood is clearly apparent; in this age of the melting-pot that will not melt.

In the private collection of Alva Johnson is an autograph letter from Thomas Jefferson on the necessary distinctions, and the recognition of rightful authority.

As a theorist, in Virginia, Jefferson wrote, "All men are created free and equal." This was a doctrine destined to provide ammunition later such as Lenin and Trotsky.

Years after Jefferson had enunciated his academic theory, when he had become president of the United States, he wrote the letter now in the Johnson collection, in which he held forth on the unescapable distinctions. It was the president, the man in authority, who gave expression to this sober second thought.

The theory of levelling-up may form a diversion for the irresponsible mass, but it does not go with ruler at the head of the nation, nor with the chief at the head of the works.

The Jack's-as-good-as-his-master notion is the idea that's got the world topsy turvy to-day. A clap-trap nostrum aiming at the triumph of the unfit is a travesty on the classic content of the word Democracy. Against such false theory, as an actual fact, stands the British monarchy representing those in authority and those under authority.

James Fitzjames Stephen, in his reply to John Stuart Mill, averred that the promulgation of that command, "Honor thy father and thy mother," did infinitely more for the permanency and the stability of human institutions than all this loud sounding chatter on "Liberty, Fraternity, and Equality."

On account of a recent magazine article of mine, I received a complaint from one who objected to my argument for the man higher up, and wrote saying: "Are you not aware that the rule of the majority over the minority is coming?"

To this communication I replied: "No, I am not aware that the rule of the majority over the minority is coming, for that would be no rule at all. I have just come in from a big storm at sea, but out there in the midst of the storm my mind was at peace. Why? Because the captain was on the bridge. You say you want the rick-rack from the fore-castle on the bridge. Well, for myself, on the Ship of State, and on every other ship, I want the captain on the bridge."

We may fool ourselves in times of calm, but always there come the testing times of storm, and always in such stress, instinctively, we cry out for the one true captain. Which brings us to the conclusion that even a Democracy must have at the core its oligarchic principle.

On the northern half of this North American continent it is for Canada to make her own peculiar contribution. Perhaps, this dominion may even yet be able to evolve a new world system where the best of the old and the best of the new are blended in what may be appropriately styled Aristodemocracy.

Trick of Shifting.

When you want to shift into neutral, either to coast or to shift to another speed, always speed up a little. If this is not done the gears will stick a little, even to a point of resisting a change until the car has slowed down almost to a standstill. When the engine is pulling the driving gears too vigorously, or when the car itself is exerting a varying

force the pressures on the gears at their teeth surfaces are not equal. This causes sticking and the difficulty of pulling them out of mesh. Speeding up the engine a little will usually tend to equalize these pressures.

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COTTON TABLE DAMASK

TO-NIGHT 69c. yd.
150 yards of Mercerised Cotton Table Damask—full 54 inches wide and special value at 85c. a yard.

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TO-NIGHT \$1.79 pair
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