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JACK DAW'S ADVENTURES

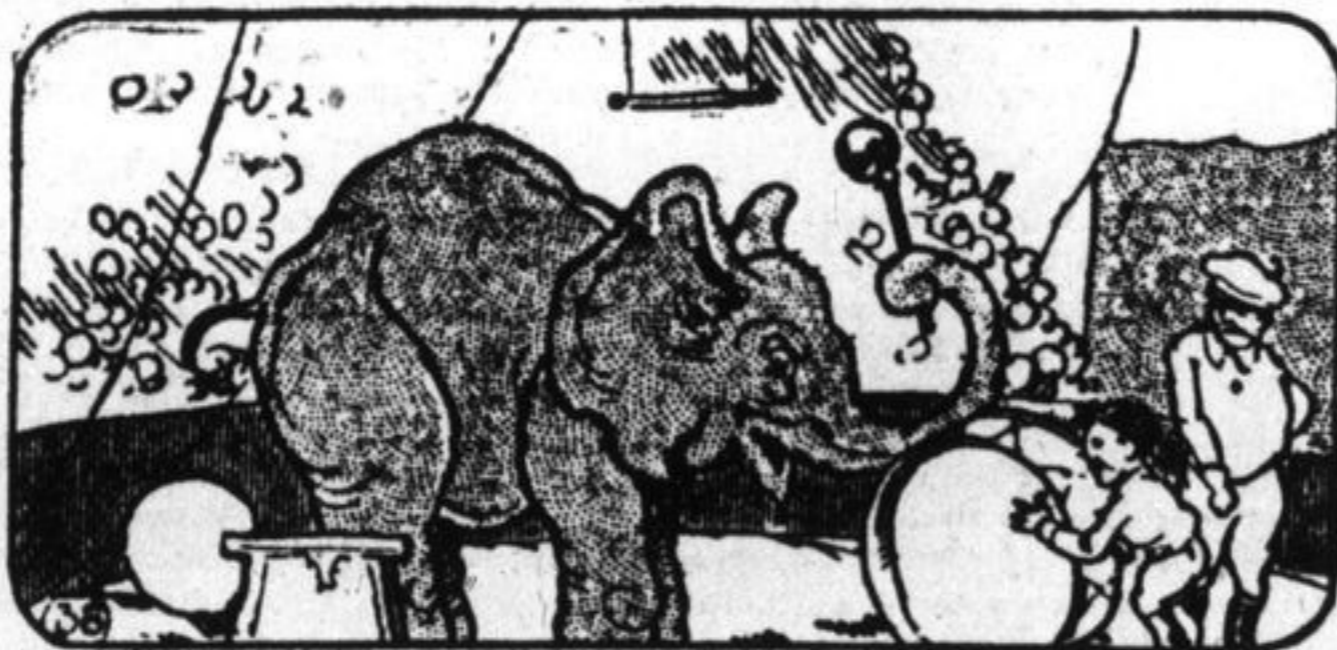
Under the Circus Tent



Then the circus band started playing again and all of the elephants started doing their tricks. Boscoe first stood up on his two front legs and held his hind legs high in the air. Jack was told to climb up on the animal's head. It was hard at first, but he managed to do it after several tries.



Boscoe then stood up on his hind legs. This time Jack stepped into the animal's trunk and was lifted high into the air. Boscoe kept his trunk sticking up so that Jack would have something to hold on to. As soon as Jack got his balance Boscoe pranced around the ring in time with the music.



After this stunt was over, Boscoe's trainer brought a big drum into the ring. It was placed before the elephant and a drumstick was put in his trunk. Then Jack held on to the drum while Boscoe swung his trunk back and forth. At each swing he would bang the drum. (Continued.)

LETTERS To The Editor

Lady's Astor's Campaign in Glasgow.

Westmount, Que., May 22.—(To the Editor): Glasgow, as every one knows, is just now the scene of a political contest of a characteristically violent character. As myself a native of that flourishing city, I have, in spite of my fifty-two years on this side of the Atlantic, still a special interest in its public movements; and when I saw the heading, "Lady Astor in Plucky Fight With Radicals," my curiosity was naturally aroused. It was a very rowdy meeting indeed that the plucky little lady had to face, the leader of the Communists, we are told, was "a tall young man with a pleasant smile," and under his aegis Lady Astor was allowed to carry on a discussion, which "ranged over economics, religion, the character of the Clyde M.P.'s, and her own personal experiences." But what especially interested me was another young man, whom the stewards were about to put out, when Lady Astor intervened. Inviting him to come up to the platform, she found out that he "was really troubled about whether Socialism was not the teaching of Christ," and "took his address so that she might write to him later."

Probably the very best thing for the peace of mind of that young man would be to come out to Canada, and take an Arts course in Queen's, followed by two or three years attendance in the Theological College. That is not at all probable, but as there may perhaps be some other young man, even in a sober country like Canada, who is similarly troubled, I should like to suggest that he might read carefully the First Epistle of Paul to the Thessalonians, which, properly understood, contains in a very few words the apostle's view of this important social question.

To understand the attitude of the apostle, one must realize that the Epistle to the Thessalonians was a letter written to converts of his, who were mainly not Jews but Greeks. Thessalonica, where they lived, is the modern Salonica, which, as any one knows who followed with closeness the "Great War," as we have come to call it, is situated at the northern end of an islet of the Gulf of Salonica. In Paul's day it was the capital of the Roman province of Macedonia. Here there was a Christian church, founded by Paul and Silvanus (Silas) about 50 A.D. We in these days have to bear in mind that Christianity was by no means the recognized form of religion; that in fact it had to fight desperately for its existence. In the Acts of the Apostles we have a graphic account of what took place shortly before the apostle wrote his letter to the members of the Christian community of Thessalonica, (I quote from Dr. Moffatt's scholarly translation). Paul, we are told, visited the church at Thessalonica, and "argued with its members on the scriptures, explaining and quoting passages to prove that the Messiah had to suffer and rise from the dead, and that 'the Jesus I proclaim to you is the Messiah.' Some were persuaded and threw in their

lot with Paul and Silas, including a host of Greeks and a large number of leading women. But the Jews were aroused to jealousy; they got hold of some idle rascals to form a mob and set the town in an uproar;

they attacked Jason's house (where Paul and Silas were staying) in the endeavor to bring them out before the populace, but as they failed to find Paul and Silas they haled Jason and some of the brothers before the politarchs (rulers of the city), yelling "These upstarters of the whole world have come here too: Jason has welcomed them. They all violate the laws of Caesar by declaring someone else called Jesus is king." Both the crowd and the politarchs were disturbed when they heard this; however, they let Jason and others go, after binding them over to keep the peace, (Acts XVII, 1-9.)

Paul was quite accustomed to this violent opposition to his mission, but when he received a report from Timothy that the members of the church at Thessalonica needed strengthening, he wrote to them the letter that we are familiar with as the First Epistle to the Thessalonians. And now I come to the bearing of this rather long prelude on our young

Glasgow friend, who was troubled about the proper Christian view of communism. Paul says to his converts (Thessa. IV, 9-12): "You need no one to write you upon brotherly love, for you are yourselves taught by God to love one another, as indeed is your practice towards all the brothers throughout Macedonia. We beseech you, brothers, to excel in this more and more; also endeavor to live quietly, and work with your hands, so that your life may be correct in the eyes of the outside world and self-supporting."

Thought it has sometimes been mistakenly supposed that the first Christians formed a socialistic community, there can be no doubt about St. Paul's belief that it is really a reversal of the true attitude of an enlightened Christian. I do not suppose that our young Glasgow Christian will ever see this letter of mine, but if I had his address I would send it to him, and in any case it may meet the eyes of some Canadian

youth who is troubled like him, about the true Christian view of socialism. Personally, I regard it as a menace to society which must be sternly resisted in all lawful ways. —JOHN WATSON.

A Progressive View.

Canadians engaged in agriculture and the other basic industries which will benefit by the tariff reductions effected by the present government are concerned solely with domestic problems, among which not the least important is a re-adjustment of taxation which will relieve the primary producers of carrying more than their proper share of the burden. The trouble with the little flag-wavers is that their interest in Canadian industries is limited to a few protected manufacturers. As long as these are enabled to mulct the consuming body the industries upon which the wealth and prosperity of the country are dependent can look after themselves.—Regina Leader.



If I can't get the brand that I want
I pity the man who's at fault.
I'll either not smoke, or just as a joke
I'll stage a wild-western assault.
What do I care if he sells the swell Cuban cheroot
Nothing else but MILLBANKS my palate can suit.
So, if I can't get the MILLBANKS I want,
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