

Newspapers Considered Luxury By The People Only Century Ago

WELL WRITTEN AND PRINTED

Glasgow Journal of 100 Years Ago Sold For Seven Pence.

Sydney, C.B.—Today the newspaper is a recognized necessity and sells everywhere for a trifle. But at this date, 100 years ago, any sort of newspaper was a distinct luxury, heavily taxed by the Government. A reminder of this fact is conveyed by the front page of the Glasgow Journal of July 18, 1833, now in possession of James Menzies, well known local resident, which bears in its upper right hand ear, an imprint of a tax stamp which stamps the tax at fourpence less 20 per cent discount. The price per copy was sevenpence for a four-page journal.

The whole front page and page two is taken up with clear and interesting short hand reports of debates of the House of Lords in which appear frequently the name of the Duke of Wellington and some of his noted contemporaries. There are no headlines as we know them today, each story being headed with a sort of "label" description in type, a little larger than the body type of the article. These labels, however, are cleverly worded and arouse the curiosity of the reader as effectively as the huge black streamers of today.

The big news of this particular issue was the total defeat and capture of Don Miguel's fleet by an English squadron off Cape St. Vincent, Portugal, which, however, was placed well down in page two, beneath the tag end of the parliamentary stuff, with a modest head reading: "Capture of Don Miguel's Fleet. Copy of Despatch from Admiral Napier to the Chevalier Lima at London." The story is well written. An interesting sidelight on industrial conditions in 1833 is afforded by publication of part of a report of a Royal Commission, which had just concluded its work and recommended as a great innovation that factory children under the age of 14 be required to work but half the hours of the adult, variously stated at from 11½ to 14 hours daily. The commissioners feel rather impelled to apologize for putting the age as high as 14 years, saying they well understand that many children of that age are able to do the work of an adult; but that their action is in the interest of others who cannot work adult hours.

The old sheet is printed on rag paper, the imprint is surprisingly clear, and the whole paper is a mine of information as to conditions and customs a century ago. Anticipating what many modern newspaper men have believed to have been a Hearst innovation, the editorials are printed in larger type on the back page. Comments is also mingled with news and is remarkably outspoken. The Irish Dis-Establishment issue was then evidently to the fore, and the Duke of Wellington had taken occasion publicly to commend a certain sermon in support of the continuance of the Episcopal Church in Ireland. On this subject the hero of Waterloo is mercilessly spoofed by the journal on his appreciation of sermons, the intimation being given that His Grace was more noted for military genius than piety.

BUILDING CHARACTER

Tain't what we have,
But what we give;
Tain't where we are,
But how we live;
Tain't what we do,
But how we do it—
That makes this life
Worth going through it.

AN INTERNATIONAL WEDDING



CAPT. NEVILLE LAWRENCE, of the British Coldstream Guards, and his bride, the former SARAH SCHUYLER BUTLER, are pictured as they left St. Paul's Chapel, Columbia University, New York, after their wedding. The bride is a daughter of Dr. Nicholas Murray Butler, President of Columbia University. The groom is the younger son of Sir Walter R. Lawrence, of London, England. He served with distinction in the World War, and was wounded several times in action.

INTERNATIONAL SUNDAY SCHOOL LESSON FOR SUNDAY, MAY 14th JESUS ASSERTS HIS KINGSHIP

GOLDEN TEXT—"Behold, thy King cometh unto thee; he is just, and having salvation." (Zechariah 9: 9.)
LESSON PASSAGE—Mark 11: 1-10, 15-18.

"The roses of joy are red,
The roses of pain are white;
But I think, when the day is sped
And I stand by the gate at night,
I shall know just this, when the day is dead,
That a rose is sweet be it white or red."
Percy C. Ainsworth.

Preparation in Advance, 1-2

The triumphal entrance into Jerusalem was deliberately planned. Hitherto Jesus had sought to escape publicity, but now He deliberately courted it. The time had come for Him to make a dramatic appeal to Jerusalem. He sent two of His disciples to borrow a colt. Probably this arrangement had been made beforehand, as Jesus left nothing to chance. It is no sign of faith to trust to the moment. Great achievements are made possible only by thorough planning. This is especially true in modern church work. To run a successful Sunday School or to stage an effective convention requires attention to the last detail. There are Christians who have no gift of eloquence but who have excellent organizing capacity. Men of high executive ability we usually found to be those who make arrangements far ahead. When Jesus rode into Jerusalem that Palm Sunday it was a deliberate assertion of His Messiahship and a deliberate challenge to the authorities in Jerusalem.

Riding a Colt, 3-6

The beast upon which Jesus rode into the Holy City was an ass's colt, or as we should say, a donkey. This fact had symbolic significance. Kings rode upon a charger going forth to war, but upon a donkey when setting forth

upon which man had never sat, because it was the custom of the Jews in their sacred ceremonies to employ only beasts which had never been used. A poet has put words into the mouth of this donkey describing his pitiable appearance, his long ears, his unmusical voice, his lowly place in the animal scale, but proud of the fact that in this unique procession palms and coats had been thrown around his feet. The story is told of a cowboy who heard for the first time the account of the triumphal entrance. "He listened very carefully and then said, 'What wonderful hands He must have had!' Those who were present said, 'Why do you say that?' 'Well,' he said, 'a man who can sit on a colt on which no one has ever sat before, and master it, and guide it, and soothe it when people are shrieking Hosanna in its ears, and waving palms before it, and throwing clothes in front of it; that man must have wonderful hands.'"

A Triumphal Hour, 7-10

It was a genuine demonstration of loyalty that His Galilean followers gave to Jesus as He entered Jerusalem. They cast their garments on the ground, they cut down branches to scatter on His path, and they shouted "Hosanna, Blessed is He that cometh in the name of the Lord, Hosanna in the highest." It is frequently said that those who shouted "Hosanna" to Jesus one day, shouted "Crucify Him" the next. This is an error. Those calling out "Hosanna" were His loyal followers from Galilee, "the people" referred to in the sentence, "The scribes and priests sought to lay hands on Him, but they feared the people." Those who shouted "Crucify Him" were dwellers in Jerusalem angered because of His action in driving the traders and money changers out of the Temple.

All In One Sentence, 11

Four relationships of Jesus are indicated in this one sentence. He entered Jerusalem, the city over which He had shed tears, and to which He had made His last appeal in vain. He entered the Temple and looked around at everything, probably recalling His visit at the age of twelve, and grieving in spirit at the formality and coldness of the worship. When eventide was come He went out to Bethany, the home where dwelt some of His dearest friends.

With Him were the twelve disciples who had been His companions during His public ministry. The life of Jesus was rich in affection, loyalty and friendship. His feelings were deep, and His emotions were strong.

The Courage of Jesus, 15-18

Many artists have pictured the scene of Jesus driving the traders from the Temple. This action has appealed to imagination. In his inaugural address President Roosevelt used phrases from this narrative in announcing his intention to inaugurate banking reform. The oftener we read this story, the more we marvel at the sheer courage of Christ. Outnumbered as He was, He was more than a match for the traders because of His moral force. His eyes blazed forth in righteous indignation. His words burned as He quoted, "My house shall be called of all nations the house of prayer, but ye have made it a den of thieves." Let no one say that religion has nothing to do with economics. Jesus would never allow religion and morality to be divorced. Perhaps the truest test of Christianity is not correct worship but everyday business ethics in our land. True religion will not long allow greed and graft to be sheltered under the very shadow of the Temple. Yet when Jesus cleansed the Temple He awakened antagonism which made the Cross inevitable.

QUESTIONS FOR DISCUSSION

1. Jesus entered Jerusalem as the Prince of Peace, and the next day drove the money changers from the Temple. How do you explain this?
2. How may we consecrate our possessions to the service of Christ today?
3. Is the banking system of Canada any concern of the Christian Church?
4. "Hosanna!" "Crucify Him!" Why did Jesus awaken such different responses from different people?
5. Christ's kingship may be based upon His triumphal entrance or upon His Cross. Which makes the stronger appeal to you?

Let us have faith that right makes might, and in that faith let us to the end dare to do our duty as we understand it.—Abraham Lincoln.



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