

THE ENGLISH TEMPERAMENT
DIFFERS FROM THAT OF THE
PEOPLE IN OTHER COUNTRIES

(M. W. Bingay in Detroit News)
London.—In England with its ages of tradition, things are not done, they just happen. Men in high place are never dismissed; they quietly resign and everybody accepts the statement of the resignation knowing full well that it is all camouflage.

Tod Sloan, the American jockey, once spoke rudely to the late King Edward, then Prince of Wales. Nothing happened, but Tod Sloan never rode another horse in England.

Suzanne Lenglen, the tennis player, kept the Queen waiting almost an hour. It was done with temperamental deliberateness. Nothing happened, but the French girl did not play here any more.

A famous English comedian did fine work during the war and was mentioned for a knighthood at the same time Harry Lauder got his. But rumor has it that he offended the Queen at a command performance by using vulgarities. Nothing happened, but he was not knighted.

A famous clergyman gets into trouble. Nothing is said about it and nothing happened. But he quietly resigns and goes abroad for his health. That is all that is heard about the matter. He never returns to his native shores. He has been told not to.

A brilliant army officer is arrested by Scotland Yard men and is turned over to his commanding officer. There is no court-martial.

"You have your choice of two ways," his commander says. "Take your revolver and go out and kill yourself for the honor of your regiment or leave England never to return. Three hours later he was at the Waterloo station on his way to France and he has never been heard from since.

One-half hour after his train left the station there were posted in a dozen clubs of which he was a member, notices that "_____ has retired from the army and is no longer a member of this club."

A Brazen Girl.

A brazen young girl is arrested in Hyde Park with Sir Leo Money and is questioned by the Scotland Yard officers without being told that she did not have to talk, and without a witness present to stand by her. A national sensation and parliamentary debates for days follow. Such things are done every day in every police department of America but not here.

In all the years I did police reporting in Detroit I never heard an officer say to a prisoner or witness that anything he or she said would be used against him. Here an officer can be punished for not explaining to a prisoner his legal rights not to answer questions which might incriminate him.

"Be warned, sir," the officer says, "that anything you may say will be used against you. Any answers you give must be of your own free will and accord."

The girl insisted Scotland Yard did not give her that warning and explanation. The officers insist they did. The tribunal appointed to investigate cost around \$100,000, but the taxpayers did not grumble. The Scotland Yard men were given their vindication. Nothing else was done, but things began to happen.

A Commissioner resigns as head of the police department because he is 60 years of age and wants a rest. A Deputy Commissioner announces his resignation but declines to give any reason. Other resignations follow in bunches, all for various different reasons. A royal commission is investigating the whole inner works of the Metropolitan police force. There is no excitement about it, no stories about it in the newspapers. Each man as he resigns is given lavish praise by the press.

Tradition demands that for the honor of the department, nothing shall be said or done. But things do happen.

In America a man is accepted on his face value. The Pullman car smoker is a Palladian or Rabelaisian gathering place for all mankind. Strangers meet as friends in sweet camaraderie, boast their hour or two or pass on. The smoke of a Pullman car: "A mystic bond of brotherhood makes all men one." Not in England.

You can ride for a thousand miles

on a train in England and the man whose knees are rubbing against yours will not speak to you. If you speak he will answer you with exacting politeness. You are a stranger, he does not know who you are, you have not been properly introduced. It is not that he is boorish or has any ill feeling toward you—it is just that such things are not done. Nothing is taken for granted.

If a well-bred Englishman shows you a courtesy or does you a favor (many have been done for me) he does not speak of it. Nothing is apparently done, things just happen. You may or you may not learn later to whom you owe the kindness. Thanks if it is not done simply and sincerely—and very briefly—he resents.

Letters of introduction amount to nothing in the way they are accepted in the States. The lowly menial is not hired unless all references are checked up and his or her life explored. I belong to a certain fraternal group in the United States. I had all the credentials in the world. I was shown every courtesy and thought I had been accepted on the strength of them, but I wasn't.

A cable was sent to the states to check up on them and it was only then that I received the real welcome that an Englishman can give. I did not know about that cable until a long time after.

The greatest compliment any Englishman can pay you is to invite you to his home and his garden. A week-end with his family is to him the ultimate in expressing friendship. He never says "come out and see us sometime." He sets the date and the hour and will call for you or send his car. Failure to appear is the unpardonable insult direct. If on leaving he says he has enjoyed your company and would like to have you again, he means just that. His home is actually to him his castle and to be invited into it is like being allowed in the sacred precincts of a temple in Thibet.

HOW TO FATTEN
STEERS ON CULL
POTATOES

(Experimental Farms Note.)

The Dominion Experimental Station at Charlottetown, P. E. I., has conducted a number of experiments in feeding cull or refuse potatoes to steers, starting in the autumn of 1924 with three pens fed swede turnips and three pens fed cull potatoes. The results of two of these experiments have been published in the annual reports of the station and the results of the third will be published in the 1928 report.

The swede turnips were valued at \$2.00 per ton and the cull potatoes at \$4.00 per ton for feeding. It was found that cull potatoes could be used to advantage to replace turnips in fattening steers. In fact, up to the present time the increased gain of the steers fed the cull potatoes more than paid for the extra cost of the potatoes, even though the latter were valued at double the price of swede turnips. The increased gains of the steers fed either potatoes or turnips over those not receiving either of these succulent feeds averaged over one half pound gain per steer per day. The average profit over feed on steers fed swede turnips or cull potatoes was \$18.73 above that on steers finished without these succulent feeds.

It was found that not only did roots or potatoes hasten the fattening of the steers but the quality of the finish was greatly improved and the steers receiving these feeds commanded a much higher price on the market.

The feeding of moderate quantities of cull potatoes to stock is recommended during seasons when the price for potatoes is low. The feeder must be the judge of the quantity that the animal can use to advantage, but twenty-five pounds per steer per day were fed to advantage in the experiments mentioned.

He—Let's kiss and make up.

She—If you'll be very careful I won't need to.

WHERE ARE THE DEAD? THE TOPIC
OF A SERMON AT MONTREAL
BY REV. CANON STRATFORD

(Montreal Star.)

That those who have passed on from this mortal life to another sphere are not far away, and may even be nearer to those who remain than are the physical things around us, was one of the conclusions arrived at by Rev. Canon Allan P. Stratford, in his sermon in the Church of St. James the Apostle yesterday morning. It was entitled, "Where Are the Dead?"

Of the fact of immortality, Canon Stratford tolerated no doubt. Scriptures supported it. "God is not a God of the dead, but of the living." And commonsense insisted on it. "No one in his senses can deny the existence of a spiritual world," he said. "We know it even here, but we will know it better when we are clear of the body."

Canon Stratford found in the Scriptures the assurance that those who have departed are in a happier state than here. They were not asleep, but more alive than when they were in the flesh. He had no doubt of the fact that, when the Divine Will found it advisable that it should happen, the souls of those who have gone before would manifest themselves to those still in mortal life, but he doubted whether they look on once more the physical nature which they had abandoned. The dragon fly did not return to the form of the grub, nor the oak tree to that of the acorn.

Spiritual Ties.

Whether earthly relationships could be renewed and continued in the immortal state he thought depended on the nature of those relationships. If they were earthly, material, fleshly, they would undoubtedly stop and it was better so; but if they were spiritual relationships, he did not doubt they would continue, for whatever was spiritual in a man's life was that which continued after he had shaken off the embarrassment of the flesh.

Canon Stratford took his text from the Book of Wisdom, Chap. III, verses 1, 2 and 3: "The souls of the righteous are in the hands of God, and there shall no torment touch them. In the sight of the unwise, they seemed to die, but they are in peace."

He pointed out that this was the answer to the many questions that were raised by All Saints Day, as to where the dead were, what they were doing, whether communion was possible with them, and whether they would return. This text told that they were happy and at peace. Jesus endorsed that on the cross, when he said: "Father, unto Thy hands I commend my spirit." And again when He said: "None shall pluck them out of my Father's hands."

"When the soul leaves the body," Canon Stratford continued, "it enters into a spiritual world. All that belongs to the flesh must remain behind. We are done with earth-body power. The unseen world is not a place, a locality, it is a state. It has no geographical boundaries. No one in his senses could deny the existence of a spiritual world."

In God's Care.

He was convinced that the departed were in God's care. God is spirit and can best manifest Himself to spiritual beings. Only the spiritual can comprehend the spirit. We are sure the departed retain all the faculties that make personality—love, hope, memory, and all the associations that belong to the spiritual. Identity is not destroyed. Individuality is not lost. They are in God's service—that is enough for us to know. Under His tuition and loving care we can have no doubt that it fares well with them "over there."

"The spiritual world is not remote. distant. It is not a 'happy land, far, far away.' It may be nearer to us than the material world, closer than breathing, nearer than hands and feet." The worlds of spirit and matter are not widely sundered, they may even interpenetrate each other. Scripture is clear that the spiritual is more real than the physical. Death cannot rob us of our best possessions. It only touches the flesh—it has no power to disturb the soul. Our loves, hopes, memories survive the stroke of death."

Coming to the question of survival of earth relationships, he said: "All that is spiritual in our earth relations

survives. What was merely physical ceases. If marriage is only of the flesh, it stops with death. If it has been a spiritual association, it continues over there.

Survival Inevitable

"If you want to join your loved ones in the hereafter make your companionships and friendships here spiritual in character. Then there will be no doubt about their continuance. Some relations here are so sordid and fleshly that it were better for them to end. Others are so spiritual and refined that their survival is inevitable. The departed may still love and pray and hope. And we who remain continue to love and pray and hope for them. "Can the dead return? It is a difficult question. They may manifest themselves to those who are spiritually alert, but it is improbable that they return in material shapes. Life is a school. When we advance to a higher grade, we do not usually return to the lower. To deny the possibility of the departed making themselves known to people on earth would be a blunder. Do we really want them back? Have we any capacity of understanding their life over there? Is there any profit in seeking to know what God has kept secret from us? Is not David's word better 'He may not return to me, but I may go to him?'"

"I," began a tired looking young man to his second in command just a few minutes before the watch was to change, "am the manager of a darned good metropolitan hotel. As you may have heard, my wife and I occupy a choice suit away up on the eleventh floor. As you may have observed, we lead a very quiet life, a sort of conventional life. We go to a show occasionally, to a party occasionally, for a week-end outing occasionally— and sometimes even have company and discuss books and things."

"Now," he continued, "I will give you my salary for the next six months if you will guess what I, the manager



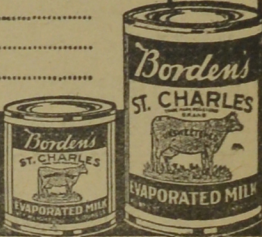
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of this New York city hotel, did in slew them after a three-hour chase." my apartment last night that was "I did hear," yawned the second, most certainly an unusual thing for "that this was one of the years for one of my position to be doing in the seventeen-year locusts."

"I pass," said the second. "what did you do, Chief?"

"Chased grasshoppers! two of to girls smoking? them, big ones, got in there, and He—Because they'll never buy if you will guess what I, the manager gave us a grand play. We finally theri own smokes.

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