

GILGAD

There was no church service at this appointment on Sunday. Quite a number attended the demonstration on the third of June and report a good time.

Mr. and Mrs. Wes. Bradshaw, Bethany, took tea on Sunday evening at Mr. J. F. Yorke's. A splendid concert was given in the M. E. church on Friday evening.

Mr. and Mrs. J. F. Yorke left Belleville for a sojourn with relatives at Calgary, Edmonton, etc. We hope they may return very much benefited by their trip.

Mrs. James Huffman attended the W.M.S. convention at Peterboro this week, she being sent as a delegate from this branch.

Mr. and Mrs. Wm. Hall and family Latta, visited at Mr. Albert Lawrence's on Sunday.

Mr. Harvey Wallace has disposed of his farm.

Mr. and Mrs. Wm. Hodgen, Carmel and Mrs. M. Hodgen, Latta, visited at Mr. J. F. Yorke's on Sunday.

We are sorry to state that Mr. Frank Casey is at present in the hospital.

Quite a number of teams were engaged on Saturday drawing cement for Mr. Wilmot Clark.

GOLDEN WEDDING.

On June 1st, 1920, there was a joyous gathering at the home of Mr. and Mrs. William J. Jackman, Stirling, Ont., on the occasion of the celebration of their golden wedding.

Mr. Jackman was united in marriage to Miss Alaina Hubble at the Burnbrae Presbyterian manse June 1st, 1869, the late Rev. Dr. Nell being the officiating minister, hence this occasion was their fifty-first anniversary.

Two children, (Mr. Elgin Jackman and Mrs. Chas. Draup, of Harold) four grand children, and three great grandchildren were present, (one granddaughter being absent) together with other friends and neighbors were present. Everything was informal.

The young-old couple were, as usual, most genial hosts. An address was presented, graciously referring to a long and happy marriage and to the appreciation of the gathering there to do honor to the "fifty-one years ago" bride and groom.

Miss Kathleen Jackman, on behalf of those present, presented them with a purse of gold, while Master Burton presented Mrs. Jackman with a bouquet of carnations on behalf of the grand children.

Mr. Jackman responded in a few choice words, being reminiscent and interesting and was not ashamed to express his thanks. After singing "For They are Jolly Good Followers," others spoke congratulatory words, hoping that their lives might be spared to enjoy many more years of wedded life, so ended an evening most pleasantly spent. May heaven continue to smile upon them.

SPIRITUALISM

Mr. Robinson Answers Mr. Bice's Letter of May 17.

Editor Ontario:— In answering Mr. Bice's first paragraph in your issue of May 17, must say that his letter is four inches longer than mine of May 17, with which he finds fault on account of it being so lengthy. Consistency, thou art a Jewell. He says it was "a long, unprofitable tirade on what Mr. Bice did not say." It is quite true that Mr. Bice said very little to the point, but a good deal not pertinent to the subject under debate.

Mr. Bice accuses me of quoting from obscure commentators. This cannot be true for the reason that I have not consulted the works of even one commentator in connection with this whole discussion. Neither have I gathered information from books, pamphlets or tracts, other than the Scriptures and Young's concordance. Nevertheless it is quite true that I have quoted a few (perhaps half a dozen) short footnotes that I have found in some of the quite modern critical translations and versions of the Bible. The writer of this is seeking after truth, and is willing to receive it, no matter as to the locality or personality of the source, even though that source should happen to be Charles M. Bice, lawyer, of Denver, Colorado.

Robinson has a strong desire to maintain the credibility of the Bible as being the inspired Word of God, with the exception of interpolations and mis-translations.

I see from Mr. Bice's quotations from "Higher Criticisms" it is claimed that "the story of the Crucifixion" is not pure truth, but is mixed with doubtful legend, including "the incident of Barabbas and the two thieves and are all picturesque assertions of more than doubtful authenticity." Now I shall quote a footnote which I find in the Emphatic Diaglott, New Testament, which appears to accord with the above from the higher critics:

"This verse (Luke 23:43) was wanting in the copies of Marcion and other reputed heretics; and in some of the older copies in the time of Origen; nor is it cited by Justin, Irenaeus, or Tertullian; though the two former have quoted almost every text in Luke which relates to the crucifixion; and Tertullian wrote concerning the intermediate state. See Evanson's Diss. P. 28. Imp. Ver. note."

The word "paradise" is not Greek but is of Asiatic origin. In Arabic and Persian it signifies a garden, a vineyard. The Septuagint renders Gen. 2:8 thus: "God planted a paradise in Eden." The word only occurs in two other places in the New Testament—II. Cor. 12:4, and Rev. 2:7. It is claimed that the tomb in which Jesus was buried was in a garden or paradise. If this is correct it might be claimed that Jesus was in a paradise while in the tomb.

But Mr. Bice returns once more to the thief on the cross, and claims that "for anyone to assert that the comma was misplaced by these eminent forty-seven Divines (translators of King James Version) in the declaration of Jesus to the converted thief on the cross, is the height of assurance, and audacity." This is quite a heavy blow from my highly esteemed opponent. But we shall survive, I trust.

The case as I put it in my letter (in The Ontario of May 3), with the endorsement of Rotherham's rendering and punctuation included, as found in his Emphatic New Testament, third edition, cannot successfully be refuted. Rotherham reads: "Verily I say unto thee this day: With me shalt thou be in Paradise." For similar construction see Dent. 30:13 and Acts 20:26, Revised Version.

Any intelligent, unprejudiced person who will examine the passage closely with the context, must conclude that the above rendering and punctuation gives the proper sense. But Mr. Bice says, "give me the good old St. James Version of the Bible presented by forty-seven Divines, the most eminent and learned men to be found, experts in all the old languages, and who, to say the least, knew where to place the comma."

Relative to the above I quote the following facts of which my opponent is not apparently cognizant: "Although the King James Version was perhaps the best that could be made at the time, it has been convicted of containing over twenty thousand errors, consisting of numerous interpolations, obsolete words, uncounted phrases, bad grammar and punctuation," etc.—Diaglott.

The King James translators labored at a great disadvantage as compared with more modern translators, for they had only eight manuscripts, none of which were earlier than the tenth century, whereas in the nineteenth century there were known to be about seven hundred, some of which were written as early as the fourth and fifth centuries; and it will be admitted by all intelligent people that the nearer to the time of Christ the manuscripts were written, the more authentic they are likely to be.

Now the question arises, why go to the trouble of producing the Revised Version if the authorized version is so perfect as my opponent, for a special purpose, would have us believe? Is it not reasonable to suppose that, the more recent the translation the greater chance it has of being pure, especially as to interpolations; and discoveries throwing light on the Bible are being made frequently as time passes, one of which I mentioned in my last letter. Prof. Moffatt's translation of the New Testament, in relation to Christ preaching to the spirits in prison. In that translation the name "Enoch" appears as the one who preached to the spirits in prison instead of "Christ."

The account of this mission is evidently an interpolation, transferred from the book of Enoch, an apocryphal book and therefore of no value in this connection. The whole story is inserted in parenthesis, indicating that it does not belong to the text of I. Peter 3, and a footnote confirms this by saying that "the story of this mission is told in the book of Enoch." In my opponent's last production I see that he now advances the idea

that Jesus "descended into hell" (which he indicates means the grave here) and during the three days preached to those in the same place (the grave). "So says the text," says Mr. Bice.

Now, Mr. Bice, I should like to see this text, so I wish you would be kind enough to quote it. I cannot understand how Jesus could preach to the dead in their graves, seeing that God's Word says "The dead know not anything." In going into the grave they "go down into silence." They cannot even think there. (Ecc. 9:5-6, Ps. 115:17, 144:4.) So it appears to me that would be useless to preach to people in their graves.

But Mr. Bice cannot see any point against Spiritualism in God taking Enoch up bodily. Neither can he see any point to the necessity of Moses having to ascend a mountain in order to get a view of the promised land before he died. The "point" against "Spiritualism here" is that if Moses had been possessed of a spirit entity that would survive the death of the body in an active state, and which was the real Moses according to Spiritualism, he could have seen the land of promise after death as well as before, and in that case the necessity of the view before death would be inconsistent and unnecessary.

The fact that in order to get a view of the land, Moses had to see it before he died, proves to my mind that he could not see it after death, and therefore no survival of a soul entity in the case of Moses at least. As to the translation of Enoch, the fact of his being taken bodily leaves the inference that he could not be taken any other way; and we have no account of individuals ever being taken any other way. Even the Lord Jesus ascended bodily, and His dead body was spoken of as "the Lord."

To my mind, the fact that individuals ascended bodily precludes the idea that they could be taken in any other way. It can be abundantly proven from the Bible that the body is the person; therefore in order to take the person he must go bodily. Of course I can only present the Bible proofs and point out briefly the bearings they have on the subject of this discussion, but I am sorry that I am unable to give my opponent the ability to see a point when it is made.

Notwithstanding the fact that a lot of respectable matter has been applied to the Bible in this debate, I shall adhere to it as being the proper source of evidence on the subject of Spiritualism. Accordingly, we shall now inquire briefly as to what this great Book of books has to say as to the nature of the soul: "The first man, Adam, was made a living (not immortal) soul." Here Paul quotes "living soul" as the equivalent of "natural body"—I. Cor. 15; Gen. 2:7. The soul of man can die, therefore not immortal. See Gen. 12:11-13; 19:20; Num. 23:10; (see marginal reading); Lev. 23:30; Job 7:15; Ezek. 18:4, 20, 27. James says that "he which converteth the sinner from the error of his way shall save a soul from death." These souls are evidently not the "never-dying" kind that we used to sing about. But we are reminded that the "dust returns to the earth as it was and the spirit shall return unto God who gave it." This "spirit" cannot mean an intelligent entity, for no person's spirit remembers of being with God before coming into this life. But if the spirit in this case belongs to the class that Spiritualists tell us about, it should remember this, for it returns, therefore it has been with God before He "gave it."

It will be observed that there is no reservation in this case to the spirits of the ungodly, for the language is general in its application—the dust returns to the earth as it was and the spirit shall return unto God who gave it. This is illustrated in the account of the creation of Adam, by some account. God breathed into his nostrils the breath of life and the man became a living soul or being. "Thou (God) takest away their breath, they die, and return to their dust"—Psa. 104. The word translated "spirit" in the passage under consideration is rendered "breath" in twenty-eight places, so that it seems reasonable to conclude that the word "spirit" in Eccl. 12:7 means breath. In Eccl. 3:21 we also read of the beast having a spirit, the original word (ruach) being the same as in Eccl. 12:7.

But "what becomes of the responsible being called 'man'?" "Man," we read, "shall turn again into dust."—Job 34. In like manner what was known as Stephen was carried to his burial, and the spirit of (pneuma, translated "life" in Rev. 13:16) returned to God—Acts 7:8. The word "pneuma" is translated "breath" in a marginal note on James 2:26, so that it seems to be proper to translate the word pneuma either life or breath. But notwithstanding the fact that "none can keep alive his own soul" (Psa. 22:29) there is a future eternal life

ahead for those who seek for it by a patient continuance in well-doing—Rom. 2:7.

If Spiritualism is true, this language is nonsense. Why seek for something that we already possess by way of a soul that survives the death of the body and lives on forever as an active entity?

A. Robinson.

Talk of the Town And of the Country

Mr. Charles Holdsworth while ploughing on the farm of his brother, Mr. R. L. Holdsworth, Hamilton township, met with a very painful accident. Mr. Holdsworth had the reins fastened around his waist when the horses took fright and Mr. Holdsworth was pulled across the plough and dragged a considerable distance. His right leg was broken in two places above the ankle and he received a severe shaking up.

A bicycle was found yesterday hidden in weeds and grass at the rear of the "Betty Brown" candy shop. The wheel's owner is not known. The front has been brazed, there having evidently been a break in the joint above the forks. The police are holding the bicycle.

During the week end a river driver was picked up in Lindsay in an intoxicated condition by Constable Parkes, of that town and lodged in the lockup. Monday morning before Magistrate Bradford he was fined \$10 and costs or \$16.90. The man told a straight story when interrogated by the police.

Later—the same party who was fined Monday morning for drunkenness, was recaptured by the Chief at noon and fined \$206.70 for having a bottle of liquor in his possession.

The Kingston City Council held its last regular meeting of the session Monday evening. There may be a few special meetings called by the Mayor, but the council will not meet in what is called a regular session until the middle of October next.

Henry Reid MacCallum, B.A., of Queen's University, has been selected as the Ontario Rhodes scholar for 1920, and is the second Queen's man to receive that honor this year.

Mr. MacCallum, who is a son of the Rev. F. W. MacCallum, a missionary in Turkey, who is at present in charge of the Globe Armenian relief work, lives with his mother and sister, 531 Brock street, Kingston, and is at present teaching in the Soldier's Vocational School. Mr. Reid MacCallum was born at Marash, in Turkey, and when thirteen years old came to Canada and entered Kings College, at Collegiate in 1910. After spending a year in Pickering College, he entered Queen's in 1913 with senior matriculation. In 1915 he enlisted in the Queen's hospital reinforcements to go to Cairo, but by the time he reached England the hospital was in France. In May, 1918, he transferred to the Queen's Ambulance Corps and entered Mons on Armistice Day. He returned to Kingston with Queen's Hospital (No. 7) in July, 1919, and resumed his studies in honor philosophy and English at the university there.

The honor which has been conferred on him entitled him to three years' study at Oxford University. This honor is awarded for proficiency in studies, good sportsmanship and popularity with one's fellow-students.

Human nature is a curious thing. A French general has found it necessary to protest against the holding of dances on a battlefield where over two thousand French and over three thousand German soldiers, died and lie buried. "This ground, so drenched with noble blood," the French general says, "is a place where tears should fall and heads be uncovered in a place for thoughtless people." The French general is right, of course, but the astonishing thing is that there should have been any occasion for such a protest. It was thoughtless of course; but how could anybody be so thoughtless as to use a battleground, on which the blood has scarcely had time to dry as a place for dancing!

The region lying from fifteen to forty miles north of Kingston supplies a large portion of the feldspar used in porcelain and glass in the United States and Canada. Owing to its nearness to New York and other Eastern States, American manufacturers find it much cheaper to mine feldspar in the Kingston region than to ship it from the Southern States, Quebec Province, or Norway and Sweden. Last year about 80,000 tons of feldspar was shipped from mines in Frontenac and Addington Counties, Osgoosburg and Charlotte,

N.Y., being the chief ports of entry to the United States. There are ten or more feldspar mines north of Kingston, several of them having been opened within the past year or so. Nearly all of them are developed by American capital. The whole output of the O'Brien and Fowler mine at Perth road goes to Wheeling, West Virginia. The Dominion Feldspar Company at Tichborne ships to Toledo, Ohio; the Verona Mining Company at Bird's Creek to Pennsylvania; and the Eureka Company at Verona, to Trenton, New Jersey. There is only one grinding plant in Canada, that one being at Tichborne, and this turns out five to ten tons a day. "This is a grinding mill at Rochester, N.Y., for Canadian feldspar, supplying material for United States porcelain manufacturers. Feldspar rock enters the United States free of duty, and for that reason little grinding is done on this side of the border. The U.S. duty on ground feldspar is twenty per cent."

It has been proven, according to American Consul P. S. Johnson, of Kingston, that the feldspar in the Kingston region is the best in the world. It is purer than any other. Two kinds are found in Frontenac county, the grey, which contains soda that makes Bon Ami and other cleansers, and the pink which contains potash and is commonly used in porcelain.

The present outlook is for very largely increased shipments of feldspar from Kingston to the United States by water during the season of navigation.

The Lilac Tea at Christ Church parish hall Tuesday evening was a very successful affair. The function was under the auspices of the Parish Guild. The decorations were mainly lilacs and the effect was very pretty. An abundance of home cooking was disposed of and about \$75 was realized from the sale.

DOMINION PERMANENT LOAN AFFAIRS NOT SETTLED

TORONTO, June 9.—Dominion Permanent Loan affairs are far from settled. Clarkson's report to the Attorney-General says the main asset of the company is a railroad, in the state of Washington. Action has been taken against the shareholders.

REPUBLICAN CONVENTION HAS SPLIT

CHICAGO, June 9.—The Republican convention has split, with prospects of trouble over the platform in the League.

FOREST FIRE RAGING AT BOSTON CREEK

COBALT, June 9.—Inhabitants of Boston Creek battled for sixty hours without rest or sleep, but saved village. A new silver camp at Gowanda is threatened.

NEW APPEAL WILL BE NECESSARY

BERLIN, June 9.—There is a small majority for the Government. Party leaders and press agree that a new appeal will be necessary.

ELMDALE FARM'S BREEDING STOCK FOR SALE

Shorthorn and Draft Horses. Write Will P. Baker, Elmdale Farm, 40 years Hampton, Ont. m27-1m

FOR SALE

AN ATTRACTIVE FARM PROPERTY, with half Lot No. 26, 8 1/2 acres, well cultivated, good state of crops, good buildings, road state of roads, good water, etc. First class farm in every respect. Crop, stock and improvements may be purchased with fair terms. Apply Miss Ida McDavid, Latta, Ont. m27-1m

CHICKENS FOR SALE

YOUNG CHICKENS FOR SALE at 192 James St., four and five weeks old. m27-2td.1w

FARM OF 50 ACRES, 3RD CON.

convenient to general stores, church, school, etc. Write R. McKinnon, R.R. Shannonville, Ont. m27-1w

A FRAME SILO, SIZE 12 BY 32 1/2

in good condition. Apply M. Reynolds, Foxboro, P.O. 29-1td.2w

FARM—100 ACRES EAST HALF

Plank trees, barn, two-story barn, yellow type house, buildings new, drive house, hen-house, two good wells; creek in pasture. Apply Beatty, or premises. Geo. Nelson m27-4td.1w

FOR SALE FOUR REGISTERED

Holstein Bulls, one year old, good looking, good milkers. Write S. N. Fluke, Foxboro, m27-1td&wt

LEAP YEAR AND SUZANNE

By JESSIE DOUGLAS

"I've an idea," cried Suzanne Melrose, banging the table with the handle of her knife to attract attention. "I say, people, let's take the ski jump at midnight. There's no moon, so it will be fairly dark. How about it?"

"Here—here things—came a chorus of voices. "The thing's jolly good sport!" "All settled, then," said Suzanne, and returned placidly to her consumption of Maryland chicken.

Of all the merry, care-free crowd gathered for the winter sports at Agawam Lodge on Lake Adirondack, Suzanne was the most daredevil and the most persistent in her pursuit of pleasure. Lithe, glowing with health, she was the life of the party—quite too much to suit Cameron Stuart, whose one pursuit was Suzanne herself. He would have preferred a little less gregariousness on Sue's part and more of an inclination to spend some time alone with him.

But his pleadings had effected nothing more than a peremptory stamp of the girl's expensively shod foot. "Some day I'll settle down," she had declared, "and do nothing but boss the servants and say 'How do things' at old ladies' musicales, but now, right now, I am going to have my fling and play the game for all there is in it." Cameron, watching the play of expression across the girl's piquant features, loved her more than ever. The nine years' difference in their ages made him more tolerant of her youthful egotism than a younger man might have been.

Sue's parents, feeling the urge of the sunny Florida regions more potent than the call of the north, had dispatched the girl and her fifteen-year-old brother to the Lodge, under the wings of various dignitaries already forgotten there. Dwight was really not strong enough to engage in the energetic sports of the season. A constitutional tendency to feel fatigue quickly and a slight heart weakness quickly barred him from strenuous activities, much to his disgust. His one great friend was Cameron Stuart, and after dinner Cameron sought out the boy and begged him not to make one of the party taking the jump. "Are you going?" asked Dwight. "Of course," said Cameron. "You know I play watchdog for your sister."

"She needs one," returned the boy frankly. "But he did not say he would not go. Just at the age when a boy most feels himself a man, he resented, even from Cameron Stuart, any implication that he was not perfectly well able to handle his own part of the rest."

Eleven o'clock saw a laughing, mischievous crowd with waving scarves and woolly tams set out across the snow-blanketed grounds of the Lodge. Past the lead chute for the toboggans, across the blackness of the lake, into the shadowy forest they tramped, skirts slung across their shoulders.

At the jump itself the crowd was carefully strapped on and tested. Suzanne herself led off, sailing gracefully into the air and landing triumphantly on the snowy stretch a hundred and thirty feet below. One by one they took the leap, and by the time Suzanne had regained the earth, only Cameron and Dwight remained.

Dwight had never attempted it before, being satisfied with the lesser jumps near the lodge. And Sue could not recall having seen Cameron take it either. As she approached Cameron stood on the brink as if irresolute, gazing down into the darkness below. Suddenly he turned, stepped down to unstrap the skis, and remarked quietly, "I guess I'll not take it after all."

Suzanne stared at him in disbelief. Cameron Stuart a coward! She hardly dared think of it. She was talking of his skis. She was merely thankful that the rest of the crowd, plodding slowly up the slope, had not witnessed Cameron's act. "Cameron Stuart," she said with cutting emphasis, "never never ask me to marry you again."

Her head high, she moved away. And Cameron little knew the pain in her heart—only the great emptiness in his. Some nights later Cameron sat gazing soberly into the smoldering depths of the huge fireplace in the heavy-beamed living room at the Lodge. The crowd had gone sleighing, but he had chosen to stay here alone. What use, he mused bitterly, to tantalize himself watching Sue flit with first one and then another of the men in the party, to catch glimpses of her profile as she talked to some man beside her, and hear what messages he knew not with her starry eyes. No, he did not care to go. What was more, he would leave the Lodge tomorrow. Sue thought he was a coward. Since the day when he had not taken the jump she had avoided any chance encounter with him.

Some one opened the door. Cameron looked quickly up. There stood the girl who had been in his thoughts, a glorious picture in soft brown mink, with a furry toque perched jauntily askew on her tawny hair. "Oh," she said slowly, ruminatingly. "Home—where it is safe!"

Cameron sprang to his feet. "Suzanne!" he thundered, "don't dare use those words to me, or that tone. You come with me." The girl, stunned, stood still. In all her life none had ever spoken to her like that. Cameron, snatching up mackinaw and cap from a settle, grasped her arm and led her scurrying to the door. Taking down her skis from the rack in the outer hall, still without a word, Cameron

strode rapidly over the snow, Suzanne following meekly, like one hypnotized.

Arrived at the spot where Cameron had shown the white feather, according to Sue, the man buckled on the skis, took the start, and leaped off. Presently he was back. Again he jumped. Suzanne, ready to take back all she had ever said, was silenced by the look on his face when he returned. Again he leaped. This time he did not come back so quickly—in fact, he did not come back at all. Sue waited—waited—chew, frowning, she knew not what, ran quickly down the slope, in and out through the trees. What was that dark object on the snow—prostrate? Not Cameron!

But it was Cameron—Cameron with one foot badly twisted. "It's nothing," he managed, "chew, frowning, she knew not what, ran quickly down the slope, in and out through the trees. What was that dark object on the snow—prostrate? Not Cameron!"

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Advertisement for hats and clothing, featuring a woman's portrait and text: "Hats a Summer wear a We the right hat dis... net Stron finised Bon To... \$2... Pa... Qui... Myles' tracors of D been drawing sections from Perry's field to tracks. The material v to Belleville to be uson tion of a pavilion too Killen. The police had a ca street, where some s hanging about yesterd they were not disorde only ordered to move... The following were securing their degree at Queen's University, announced Saturday m... H. F. Preston, M. B. C. T. Walbridge, M. E. F. O. Ward, M. B. H. W. Whytock, M. B. R. Glenn Davidson. received the degree of completed combined co... On Friday, Allan Kingston Government agent, placed five men at Belleville. The men at the construction wo Westbrook, but evide like the work. Roy Shaw, a well k living near Hickman, P pounds of wool to be other day, which he sold a pound, or for \$60. 7 chased a suit of clothes and found that the r ceived for the wool was to pay for the suit. H are about four pounds of wool of clothes, and on the which he sold will make which, if sold at \$60 a bring the seller \$3,000, one-half for labor and o sale going into the suit, se get a profit of \$1,500 vestment, he figures. Bread has gone up 2 loaf the price now beth in Campbellford. With les of food like bread at tatoes at 7 cents a lb. cents, the dollar bill dis snow before a July sun. At a preliminary meet Campbellford Lawn Bo Tennis Club, Dr. Longm ing, it was decided to tak cessary for the successf of which the club leased for arment a few years ago, co-operation of our citize appreciated in this work of which the town has been. Rev. Clarence E. Sils, Sils, from England, were last week. They were ac by Mrs. Ephraim Sils. Mr Will Sils have just return

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The following were securing their degree at Queen's University, announced Saturday m... H. F. Preston, M. B. C. T. Walbridge, M. E. F. O. Ward, M. B. H. W. Whytock, M. B. R. Glenn Davidson. received the degree of completed combined co...

On Friday, Allan Kingston Government agent, placed five men at Belleville. The men at the construction wo Westbrook, but evide like the work.

Roy Shaw, a well k living near Hickman, P pounds of wool to be other day, which he sold a pound, or for \$60. 7 chased a suit of clothes and found that the r ceived for the wool was to pay for the suit. H are about four pounds of wool of clothes, and on the which he sold will make which, if sold at \$60 a bring the seller \$3,000, one-half for labor and o sale going into the suit, se get a profit of \$1,500 vestment, he figures.

Bread has gone up 2 loaf the price now beth in Campbellford. With les of food like bread at tatoes at 7 cents a lb. cents, the dollar bill dis snow before a July sun.

At a preliminary meet Campbellford Lawn Bo Tennis Club, Dr. Longm ing, it was decided to tak cessary for the successf of which the club leased for arment a few years ago, co-operation of our citize appreciated in this work of which the town has been.

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