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E. N. HUNT, 180 Dundas Street

The Strange

Metamorphosis.

"And who the deuce are you?" said Mr. Bultitude, nettled at this assumption of authority. "How are you going to prevent me, may I ask?"

"I shall have the doctor," whispered Chawner, hurriedly. "I'll tell you after tea. What am I doing out of my place, sir? Oh, I was only asking Bultitude what was the collect for today, sir. Fourth Sunday after the Epiphany? thank you, Bultitude."

And he glided back to his seat, leaving Paul in a state of vague uneasiness. Why did this fellow, with this infernal sly face and glib tongue, want to prevent him from righting himself with the world, and how could he possibly prevent him? It was absurd; he would take no notice of the young scoundrel—he would defy him.

But he could not banish the uneasy feeling; the cup hand slipped so many times before at the critical moment that he could not be sure whose hand would be the next to jog his elbow. And so he went down to tea with renewed misgivings.

CHAPTER XII.

Very possibly Chawner's interference in Mr. Bultitude's private affairs has surprised others besides the victim of it; but the fact is that there was a most unfortunate misunderstanding between them from the very first, which prevented the one from seeing, the other from explaining, the real state of the case.

Chawner, of course, no more guessed Paul's true name and nature than any one else who had come in contact with him in his impenetrable disguise, and his motive for attempting to prevent an interview with the doctor can only, I fear, be explained by another slight digression.

The doctor, from a deep sense of his responsibility for the souls of those under his care, and perhaps a little over-anxious to clear his moral garden of every noxious weed, and too constant in his vigilant efforts to detect the growing shoot of evil from the moment it showed above the surface.

As he could not do everything, however, it is evident that many offences, trivial or otherwise, must have remained unnoticed and ununpunished, but for a theory which he had originated and took great pains to propagate among his pupils.

The theory was that every right-minded boy ought to feel himself in such a fiduciary position towards his master that it became a positive duty to acquaint him with any delinquencies he might happen to observe among his fellows; and if, at the same time he was oppressed by a secret burden on his own conscience, it was understood that he might hope that the joint revelation would so far to mitigate his own punishment.

It is doubtful whether this system, though I believe it is found successful in Jesuit colleges, can be usefully applied to English boys; whether it can produce a habit of mutual distrust and suspicion, and a tone the reverse of healthy.

For myself I am inclined to think that a schoolmaster will find it better in the long run, for both the character and morals of his school, if he is not too anxious to play the detective, and refrains from encouraging the more weak-minded or cowardly boys to save themselves by turning "schoolmaster's evidence."

Dr. Grimstone thought otherwise; but it must be allowed that the system as in vogue at Crichton House, did not work well.

There were boys, of course, who took a sturdier view of their own rights and duties, and despised the tail-bearers as they deserved; there were others also, too timid and too dependent on the good opinion of others to risk the loss of it by becoming informers; but there were always one or two whose consciences were unequal to the burden of their neighbor's sin, and could only be relieved by frank and full confession.

Unhappily they had, as a general rule, contributed largely to the sum of guilt themselves, and did not resort to disclosure until detection seemed reasonably imminent.

Chawner was the leader of this conscientious band; he revealed in the system. It gave him the means at once of gratifying the almost universal love of power and of indulging an evil-like passion of playing with the feelings of others, which, it is to be hoped, is more uncommon.

He knew he was not popular, but he could procure most of the incidents of popularity; he could have his little court of cringing toadies; he could levy his tribute of conciliatory presents, and win many private spite and hatreds into the bargain—and he generally did.

Having himself a tendency to acts of sly disobedience, he found it a congenial pastime to observe the fashion from time to time in some of the peculiarities to which boyhood is prone, and to which the doctor's somewhat restrictive code added a large number, and, as soon as he saw a sufficient number of his companions satisfactorily implicated, his opportunity came.

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He would take the chief culprits aside and profess, in strict confidence, certain qualms of conscience which he feared could only be appeased by unbending his guilt-laden soul.

To this point would have any right to object—had it not necessarily, or at least from Chawner's point of view, involved a full, true, and particular account of the misdoings of each and every one; and, consequently, for some time after these professions of misgivings, Chawner would be surrounded by a little coterie of anxious, obsequious friends, all trying hard to overcome his scruples or persuade him, at least, to omit their names from his revelations.

Sometimes he would affect to be convinced by their arguments and send them away reassured; at others his scruples would return in an aggravated form; and so he would keep them on tenterhooks of suspense for days and weeks, until he was tired of the amusement—for this practising on the fears of weaker natures is a horribly keen delight to some—until some desperate little dog, unable to bear his torture any longer, would threaten to give himself up and make an end of it.

Then Chawner, to do him justice, then relented him from so disagreeable a necessity, and would go softly into the doctor's study, and in a subdued and repentant tone, pour out his general confession for the public good.

Probably the doctor did not altogether respect the instruments he saw fit to use in this way, some would have declined to hear the informer at all, and some would have taken it as a personal insult; but Dr. Grimstone—though he was hardly likely to be impressed by these exhibitions of noble candor, and did not fail to see that the prospect of a better term for the penitent himself had something to do with them—yet he encouraged the system as a matter of policy, went thoroughly into the whole affair, and made it the cause of an explosion which he considered would clear the moral atmosphere for some time to come.

I hope that, after this explanation, Chawner's opposition to Mr. Bultitude's plan will be better understood. After tea he made Paul a little sign to follow him, and the two went out together into the little glass-house beyond the school-room; it was dark, but there was light enough from the room inside for them to see each other's faces.

"Now, sir," began Paul, with dignity, when he had closed the glass door behind him, "perhaps you'll be good enough to tell me how you mean to prevent me from seeing Dr. Grimstone, and telling him what I have to tell him?"

"I'll tell you, Dickie," said Chawner, with an evil smirk. "You shall know soon enough."

"Don't stand grinning at me like that, sir," said the angry Mr. Bultitude; "say it out at once; it will make no difference to me, I give you warning."

"Oh, yes it will, though. I think it will. Wait, I heard all you said to Grimstone in the study today about that girl—Connie Davenant, you know."

"I don't care; I am innocent. I have nothing to reproach myself with."

"What a liar you are!" said Chawner, more in admiration than rebuke. "You told him you never gave her any encouragement, didn't you? And he said if he ever found you had, nothing would save you from a licking, didn't he?"

"He did," said Paul. "He was quite right from his point of view—what then?"

"Why this?" said Chawner: "Do you remember giving Jolland, the last Sunday of last term, a note for that very girl?"

"I never did!" said poor Mr. Bultitude. "I never saw the wretched girl before."

"Ah!" said Chawner, "I've got the note in my pocket! Jolland was seedy and asked me to take it for you, and I read it, and it was so nicely written that I thought I should like to keep it myself, and so I did—and here it is!"

And he drew out with great caution a piece of crumpled paper and showed it to the horrified old gentleman. "Don't stretch 'em, yours ever, Dick Bultitude." No, you don't come any nearer 'em, there, now it's safe. Now, what do you mean to do?"

(To be Continued.)

NORTH BRUCE NOW.

Soon There Won't Be a Leg Left for Diabetes to Stand On.

All Over the Country Diabetes Is Being Vanquished by Dodd's Kidney Pills—Thomas Brooks, of North Bruce, This Time—His Case Required Two Dozen Boxes.

North Bruce, Oct. 27.—However it is in other parts of Ontario this big toe of the province knows the value of Dodd's Kidney Pills for Diabetes. It was not so long ago since Diabetes was considered incurable throughout Bruce county. Anyone who contracted Diabetes, or its twin malady, Bright's Disease, was given up as hopeless by physicians and friends. And some of the most prosperous, popular and influential men in Bruce have been carried off by Diabetes.

Seldom, indeed, nowadays, is a death from Diabetes in this district. Dodd's Kidney Pills are too well-known for that. Diabetes is cured before it advances to a dangerous degree generally, though there have been cases where prejudiced people, trying everything under the sun, before resorting to Dodd's Kidney Pills, have been snatched from the edge of the grave by their use.

The case of Mr. Thomas Brooks, of North Bruce, belongs somewhat to this latter class. Mr. Brooks says: "I was troubled with Diabetes. I consulted a doctor, but he could not help me. I have also used other medicines, but got no relief. I have used two dozen boxes of Dodd's Kidney Pills and am completely cured. I can highly recommend this medicine above all others. Two years ago I could not look up to the top of a building, my back was bad. Now I can stoop and bend with ease. The doctors wanted to perform an operation, but I would not allow this. Dodd's Kidney Pills are better than doctors."

Old Bracke, a Swede from Iowa, has become insane over love for Helen Gould, and is confined in a New York asylum.

LIFE SAVED.—Mr. James Dryson Cameron writes: "I was confined to my bed with inflammation of the lungs and was given up by physicians. A neighbor advised me to try Dr. Thomas' Electric Oil, stating that his wife had used it for a throat trouble with the best results. Acting on this advice I procured the medicine, and less than half a bottle cured me; I certainly believe it saved my life. It was with reluctance that I consented to a trial, as I was reduced to such a state that I doubted the power of any remedy to do me good."

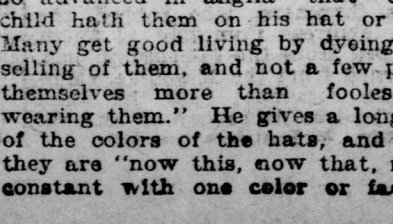
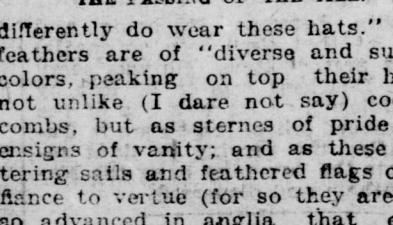
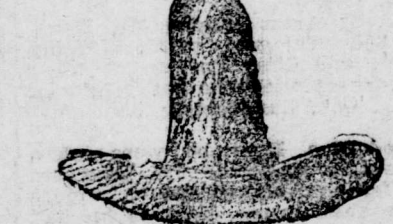
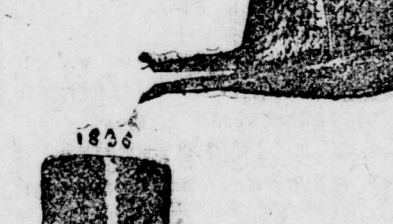
THE PASSING OF THE TILE

Information About the Origin of The Modern Silk Hat.

The Interesting History of the Head-gear of Countries From Which It Was Evolved—The Interesting Process of Making the Silk Hat of Today Entertainingly Described.

From a long line of noble pedigree, almost lost in past centuries, rises the modern silk hat; and now shall its past services in shielding man from sun and rain be forgotten, and it is to be seen no more except in the collection of the antiquarian? Chawner describes the merchant on his Canterbury pilgrimage as wearing "on his head a dauntless beaver hat." In the middle of the next century there is a list of articles belonging to Sir John Fastolfe, among which is "a hatte of beaver lyned with damaske."

In Queen Elizabeth's reign Stubbs was much distressed by the vanities of the world, especially those in England. Through his indignation he has given most fascinating pictures of the foibles of his day in the "Anatomy of Abuses." He says, describing the hats: "Sometimes they used them sharp on the crowns, perking up like the shaft of a steeple, standing a quarter of a yard above their heads, some more, some less, to please the fancies of their wavering minds. Some are of silk, some are of velvet, some are of taffeta, some of sarcenet, some of wool, and which is more curious, some of a certain kind of fine hair; these they call beaver hats, of 20, 30, 40 shillings a piece fetched from beyond the sea, whence a great sort of other varieties do come. And so common a thing it is that every serving man, country man and other, even all in-



two months to an end." It seems that the men of his time were more wavering in their tastes than those of to-day.

It was not until the seventeenth century that the hat supplanted the cap which was the earliest form of headgear. In the Roman days it was worn slung at the back and only used in stormy weather. During the reign of Charles I. the "sugar loaf" was the prevailing fashion, wound with a rich hat band and trimmed with a feather on one side, they were "so inconvenient for us," says one of the wearers, "that every puff of wind deprived us of them."

The Puritan wore the same shape, but considered the feather too much a mark of vanity, and they also wore more modest trim. The cavaliers even had iron hats made to wear in their wars; one which belonged to Charles I. may now be seen in Warwick Castle. At the time of the Restoration the tall hat passed out of fashion, for Charles II. brought the French periwig home with him, and the broad brim, low-crowned hat was more in keeping with it. Finally the brim of these picturesque hats grew so extravagant that it became necessary to turn it up, which at first was done at the back and then anywhere, according to one's fancy. Out of this grew the cocked hat of William's reign. The lawyers and churchmen of the King of Italy still wear this style on dress occasions, and it is used by other of the royalty and nobility of Europe.

During Anne's reign the cocked hat marked the wearer as a gentleman or man of profession, and it was the style to carry it under the arm. The "Tattler" suggested that if men would wear their hats on their heads instead of under their arms they would probably last longer. A writer of this period says: "We can distinguish by the taste of the hat the mood of the wearer's mind—while the beaux of St. James wear their hats under their arms the beaux of Moorfields' Mall wear theirs diagonally over the left of the right eye."

Sly, the authority on haberdashery in Queen Anne's reign, judged men by the hats they wore (times have not changed much after all). "His hats for men of the faculties of law and physic do but just turn up to give a little life to their sagacity; his military hats glare full in the face; and he has prepared a familiar easy code for all good companions between the above mentioned extremes."

Again, after the first quarter of last century the tall hat reappeared and became "the favorite mode of quality" and "the polite distinction of fashionable address. It was later adopted in Paris and known as the chapeau à l'Anglais. With many other victims at the time of the French Revolution, the cocked hat lost its head, and was succeeded by a crescent shape which inherited the old name. Under the empire the old shape was revived, but the stove-pipe, with its remarkable hold on life, again crowned men's heads, and has remained with us ever since in varying degrees of height and breadth.

The process of making the silk hat of to-day is very interesting. Technically speaking the hat consists of three parts, the top, the body and the brim. There is a wooden block, exactly the shape of the "body," made in five pieces, so that the block may be taken apart for the removal of the hat when it has been shaped, for as the upper part flares it would otherwise be impossible. A strip of muslin, the exact size of the block, glued together on the edges, is slipped over the block, shellacked and then ironed into the muslin and left to dry, two or three more layers of muslin are wound around the block, each being shellacked. After the first layer has been ironed on the brim is added. A strip of muslin for the brim is stretched on a frame, shellacked and left to dry, and so on, with from two to four layers for an ordinary hat, though for livery hats this is sometimes repeated six times. This stiffened muslin, which has grown brown from the color of the shellack, looks like brown paper, is then cut into squares and a hole cut in the center to slip it on to the block. This hole is smaller than the block, so that it leaves a rim around it, which is ironed down and serves to make it strong; then the other layers are put around the "body." The crown is added by being ironed on, as the heat melts the varnish and makes it adhesive. When all the parts are put together a final coat of varnish is given and it is impossible to feel a seam anywhere. Next comes the covering. First, a strip of plush is cut for the covering of the brim and ironed on. Then a piece on the bias, for the body of the hat is slipped on to the form, having had the crown carefully sewn in on the wrong side, after which it is ironed. The joining of the bias seam requires expert workers, who turn it out with no more evidence of a seam than is to be seen in the skin of a plum. The next step is the shaping or "putting in the curl," as it is called, for up to this time the brim is perfectly flat. First it is pressed by a fattion to make it pliable, and then ironed on a form the shape of the curling brim. The hat is then put on a "brow" shaped like a man's head and the finishing touches are added. Finally it is ready for the lining, which is done by women.

An English nobleman who has made war upon the soft hat has said that nothing short of a revolution could bring about its downfall. It is possible that this will be accomplished in a truly modern fashion without the shedding of a drop of blood.

Great Value to Shipping. The French navy is installing wireless telegraphs between the light-houses along the French coast. Judging from the results of the preliminary experiments, the installation will prove of great value to shipping.

Justin McCarthy's Eyes. Justin McCarthy, the historian and novelist, has just undergone the last of a series of operations for the relief of his eyes, and it is expected that his sight will be completely restored.

The Queen's income from her own wealth is less than \$1,000,000 a year. Mr. Bultitude's is \$12,000,000 a year.

MOSQUE IN LONDON

A Mahometan Mission to Convert Christians.

According to Their London Missionary, the Mahometans are the Most Devout People in the World—They Now Number 400,000,000, but Only 200 Live in London the Great.

While societies of almost every religious sect in England are spending time and money in getting up tracts and sending missionaries out to convert people in other lands who don't believe as they do, some of those foreigners are not entirely without concern as to the moral state of the great nation bent on converting them.

So far as known, the inhabitants of Turkey, Asia and some parts of Africa have not yet begun to flood England with tracts, but they have sent a missionary to London, who not only will look after the religious welfare of Mahometans there, but also will do everything possible towards persuading Englishmen to enter what they believe to be the true fold.

In the course of the next two months an important step in this direction will be taken, when ground will be broken for a real Oriental mosque, which is to be built in the heart of London, probably in Russell Square, and in the establishment of which \$50,000 will be spent.

This sum is now being raised by subscription in Mahometan countries, and it is thought that the full amount will have been acquired before the end of the year.

Meanwhile, the missionary, Al Hadjie Mohammed Doulie, has provided a temporary mosque where the faithful may attend prayers and listen to the reading of the Koran, and where the Mahometan ritual is adhered to even in its smallest details.

Doulie lives in a little brick cottage, built back from the Euston Road, and the yard in front is filled with tall cornstalks, oats and sunflower plants.

The Hadjie and his secretary, both in fezzes, were having coffee and cigars in the drawing-room, in a true Oriental style, when Mr. Curtis Brown, the well-known London correspondent, called upon him the other day.

"There are over 400,000,000 Mahometans in the world," said the Hadjie, "and about 200 in London. They have come here from Turkey,



HADJIE MOHAMMED DOULIE, THE EMAN.

Arabia, Morocco, Algeria, Egypt and India, and are chiefly young men who are studying professions, people who are engaged in business, and others simply travelling for pleasure.

"The reason we are so few is that Mahometans of the better class are shy about coming here because there are such scanty arrangements for them to worship as they wish."

"We are the most devout people in the world. To provide a suitable place of worship is one of the purposes for which the mosque is intended. In three years after it is completed the 200 Mahometans now in London will have become 2,000. My people are eager to come here, when suitable mosques have been built."

"It will cost us over \$50,000 to buy a site for our mosque and to build it, and we are getting the money from the countries where Mahometanism is strong."

"We should be glad to make converts, and if we can organize and send out missionaries in England, we shall make more converts by 50 per cent. than Christianity can make."

"We began 1,316 years ago, and there are now, as I have said, 400,000,000 of us. We are many, but we are poorer than any other religious sect. We are the greatest power in the world in favor of temperance."

When they point out to me what the Salvation Army is doing for temperance I laugh. They are simply trying to undo the evil that people of their faith have done, but we Mahometans always have been temperate, because the Koran commands it.

"The new mosque will not be a great building. It will only be about 50 feet square, but in building it we will make it higher than the mosques in our countries, so that it will not look insignificant beside the buildings around it."

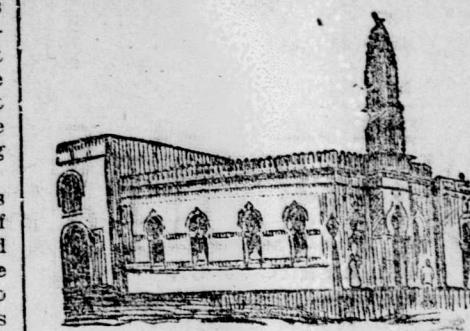
"There we shall hold services just as we do in our country. There will be prayers five times a day, and on Friday, which corresponds to your Sunday, six times a day, with two sermons."

"We worship now in a temporary mosque which I have provided with my own means, and there is a small one in Liverpool, the two being the only ones in England. I am the Hadjie, and 'hadjie' means a pilgrim—one who has been to Mecca. When we gather for service many sermons

are represented. There are Arabs, Turks, Nubians, Greeks, Soudanese, Egyptians, natives of India, Morocco, Cape Colony and Sierra Leone, and a short time ago we had an American woman who has been converted."

"We have there Mohammed Redja Efendi, the chaplain of the Turkish embassy, who was selected specially by the Turkish Government to attend these services; Dr. Jeneid Shaw, the Persian oculist, who has been consulted by the Emperor of Morocco as the Amour of Afghanistan, and Seyid Hassan Ali, a professor from the college of Al Azhar at Cairo."

Hadjie Doulie would not say in so many words that Mahometanism is preparing to attempt the conversion



THE NEW MOSQUE FOR LONDON.

of pagan England, but he said that he regretted the present lack of organization among his sect, and hinted that when that organization was attained remarkable things would happen.

"Is the world mistaken in regarding the Mahometan religion as a passing craze?" he was asked.

"We hope," he replied, "that it is making a great mistake. But I cannot talk about that—it would be too great an error at this time. I cannot say if we expect that any one of our States will soon dominate the others, and become the greatest seat of government, and I cannot say what States we believe are friendly to us and are standing ready to aid the Mahometan race, because the time is not ripe, and if we told the world what we are planning now, those States might be alienated from us."

"No, I cannot speak of our commercial ambitions, either, but we hope that they will spread as our religion is spreading."

"Where is that spreading most noticeably?"

"In the Cape Colony, in China, in India, in all three places Christianity outdates us and we outnumber it. At the Cape Colony we began 50 years ago. Then we were in tens; now we are there in hundreds of thousands. We gain as fast again as Christianity does."

"In India, Christianity had the start of us, but what has the result been? We have now 60,000,000 of the faithful there; the Christian religion has about 7,000,000. In China we have no missionaries, but we are far in advance of Christianity. The Christians are working hard for converts, but we are outstripping them. We convert ten from Buddhism to their one."

"Our religion is so clear," he added, "so logical, you may say, as to be acceptable to all. We know no confession, no priests. We are constantly in touch with the Supreme One. You blame us for allowing a man to have more than one wife, but if you will go to our country you will see how far ahead of you we are in that respect."

"In our country we know of no such thing as a fallen woman. If you go into the shops you will find no women assistants, for we don't allow our women to go out in the business world and mingle with the men. Their place is in the home, and we keep them there."

"We do not marry men to women as you do here, in such a fashion that if a man would rid himself of his wife, he must accuse her or kill her. We regard marriage as a civil transaction, and if a time comes when that man and woman feel it is best to part, if he can no longer support her, they will separate in a friendly way."

"I asked the Hadjie if he believed that a man could care for more than one woman as his wife."

"If he cannot, he will marry only one," he replied. "The Koran says: 'If any man can provide for more than one wife, he may take to himself more than one up to four, but not unless he is able to provide for them all justly.' By that is not meant if he can keep them from being hungry, but if he can make them happy, if he can love each of them. And we follow out that command. Three-fourths of all the faithful in the world have only one wife."

On being asked if a man was entitled to several wives, why women could not have several husbands, the Hadjie explained that all their great men in history had several wives, but there was nothing to show that women ever had been allowed a great scope, and that they believed in sticking to tradition."

Answering a question as to what would become of a woman from whom her husband judged it expedient for him to separate, and of her children, he remarked hopefully that Allah would provide for the arrangement was one of his own making."

I asked his opinion of the chances of success for the Zionist movement, and he said: "I do not think it will be successful. The Jews hope to get Palestine, but unless they take it by force of arms it will never be theirs. I do not think that the Sultan will grant it to them for money, as they wish, for the feeling of Mahometans is against it."

"Palestine is sacred ground to us as well as to them, for it was the place selected by Mahomet himself to which the prayers of the faithful should be directed, and this honor was conferred afterwards upon Mecca by a revelation in the Koran."

Sure Relief for Insomnia.

A Swiss physician, Dr. Otto Neugebauer, declares that the best way to overcome insomnia is to rattle the breathing of a man who is asleep, and to make the head undergo the various movements to one side and the other, which one occasionally makes while falling asleep in a sitting posture.

The churches of the United States have taken 1,600 Chinese into membership.

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