

COMPLEXIONS.

THE DIFFERENT COLORS OF HUMAN BEINGS.

Difficulty in Finding Terms to Convey the Shades of Color in Skin, Hair and Eyes—Fischer's Tufts of Celluloid.

(New York Evening Post.)

Not the people alone who paint their own faces in discontent with what Nature has done for them, and not alone the painters of other people's faces, either, would like to have some certainty regarding the color when they are asked to make likenesses of deceased persons. The nearest and dearest of the dead are often embarrassed to recall the exact shades of color so as to help the artist out, and when they do fix on a term, ten to one the idea understood by that term is not the same in the minds of the speaker and listener.

Any painter who attempts to produce a likeness on a higher plane than a colored photograph is baffled in many ways, when painting directly from the life. Great is the problem how to hit the right tones for hair and eyes; for these are subject to curious changes, which are little considered by the artist. Everybody recognizes such temporary changes as blushing, the tan of prolonged exposure to sunlight, the rosy cheeks that come with sharp winter air, or sometimes merely from a nap. But, in the case of the complexion, the changes are permanent. What is rarely thought of is the effect of emotions on the color of hair and eyes. Perhaps that is why lovers are not infrequently caught in awkward mistakes, as when they address their darlings in words which the darlings are convinced from extended inspection of their own charms in the glass, that they have eyes of brown.

The colors of eyes and hair are affected, not merely by emotions and moods, but by surrounding conditions, and the direction of the light that happens to fall on them, by the shadow of a hat. While it is a commonplace that sometimes hair will turn grey or white during terrible mental strain, people look the fact that minor emotions are faintly registered, yet not so faintly that the changes can be overlooked by painters. And when we are handicapped by the want of a generally accepted series of words to fix each shade in the language.

Some efforts have been made by Töpinard, Frederik, Schwabe, Waldeyer, and others to establish such distinctions in French and German for scientific purposes connected with studies of savage races and the relative degrees of civilization. Schwabe has studied the question for Germany and then extended his researches to all human beings, with special consideration of complexions. In English we have a very narrow and imperfect series of words for the colors of the eyes, as black, blue, gray, brown, yellow, and a larger one for hair, as black, brown, auburn, red, curly, yellow, tow, flaxen, gray, white—some of which are used to signify shades of shade. And as we go back into the sources of language we find an increasing scarcity of words to describe human coloring, though the reverse is the case with regard to domestic animals. Thus our forefathers had in common use a far greater variety of words to express dogs, horses and fowls of different colors and tones than we have. That is because they thought more and talked more of their property than of themselves and fellows. If we turned the habit of disingenuousness and the words would surely coin themselves. Indeed, the artists do coin words which sometimes become current outside the studios. The popular artist word "chic," which has spread from France into other tongues, is really a studio word. It is used as a faint directed against the classicists who painted even, summer trees all brown, and were shocked at an innovator like Constable, who actually painted them green. "Chic" is a studio term for a cheery, tobacco-colored, "chic" began to be used as a sneer at the "tobacco juice" painters, and later on rose to refined society as a term to disparage the work of a painter who did not paint from nature, but colored his designs in his studio after an arbitrary fashion. "If a du chic" came later to mean that the man's work had a certain school cleverness in drawing, but lacked healthy realism.

Some years ago there were statements made in Germany that the brown-skinned and brown-eyed citizens whom one finds particularly plentiful in Bavaria and Bohemia were gradually getting the upper hand and supplanting the blond, blue and grey-eyed Germans. The blue-eyed represent the Germanic strain, and the grey-eyed the Slavie, Weinberg, who studied the Estonians, a little people on the Baltic who are Finnish by tongue and descent, but probably largely mixed with Slav blood, endeavors to distinguish the grey-eyed blonds among them as flaxen, ashen, straw-colored, yellowish, and reddish. But after all these learned discussions, one comes down to the fact that it is hard, if not impossible, to have an agreed-on terms that represent given shades, and when pursuing their investigations have not with them a hard and fast table of colors which they can use as tests on the persons examined.

Here Fischer is a student of anthropology who has been making some experiments in this line and giving a trial to inventions of other men who are "up against" this difficulty. He has tried hanks of different colored silks and cottons and tufts of natural hair. He has tried Schwabe's invention of glass crayons thicker at one end in order to get different shades of the same color in the stock. He has tried porcelain plates. Finally, with the help of some industrial friends, he has discovered an ideal test in tufts of celluloid threads no longer than hair which are colored to meet the terms chosen. They are fastened in a little box by one end and hang down, so that the scientist has only to pick the shade and lay the tuft against the head of the person inspected in order to obtain a reasonably correct and exact term for the color. As the celluloid is so like natural hair as to be distinguished from it only through the touch, this method has obvious advantages over smooth test-

tufts of porcelain and glass and over the imperfect flat color-prints on paper. Art workers, embroiderers, makers of tapestries, and silk experts may in time find the Fischerian tufts very useful in their several callings, though at present their use is confined to scientists, who have to procure the material in Eiberfeld from the Vereinigte Glanzstoff-Fabrik A.G. Apparently, it is something in the nature of an indestructible substitute for silk, and as such will not be subject to the attacks of moisture and insects.

Herr Fischer has found it necessary to divide his colors into two series—one of the gray-black, the other of the yellow-brown. Green is a color we do not expect to find in human hair, except in the last stages of decay. Yet human hair from Russia, quite undecolored, has been discovered having a green tinge. Blue in hair is not so uncommon. A certain rude expression of the emotions, the painting of faces and bodies among savages, has been observed in tribes of the South Pacific, who color their hair in different ways for feast or function, reminding us of the Orientals who stain their hair and eyelids with henna, and the Venetian women of the Titian period, who sought the gold-red tone by staining their tresses with some vegetable extract, and sitting in the sun with their locks distributed over broad straw hats from which the crown had been removed.

Color in complexion, hair and eyes has played a mighty part in the world, and continues to exert a vast influence. One has only to think of India, where "caste" was and still is based on color, and our own country, where the unfortunate with the slightest modicum of black blood in his veins encounters almost everywhere a deadly and blighting prejudice. It was a severe blow to the pride of Britons, so toploftical toward all the world, and especially toward East Indians, when Huxley announced that the aborigines of the British Isles, about long ago in the whiter waves of invaders, were of the same stock as the skinned savages. Scandinavians hate to be reminded of the Finnish substratum, and Germans greatly dislike the suggestion that Slavic and Finnish strains exist in their ancestry.

For time science tries to escape the consequences of arguments drawn from such revelations; but sooner or later it compels the nations to swallow the bitter draught and cease vaporing about the grandeur of their race. Ostracism, brutal enmities, tyranny, slavery, wars and endless trouble have risen from conceits of the mind based on color. Apparently this particular human folly cannot be eradicated in our time. It is devastating Africa, and already looms large and raises its threatening front against Asia—C. de Kay.

STEADYING SHIPS AT SEA.

Successful Trial of the Gyroscopic on German Ships.

Our Newcastle-on-Tyne correspondent had the opportunity of being on board the ex-German torpedo boat destroyer, Seebär, when a demonstration was made of the capacity of Dr. Schuler's gyroscopic for preventing the rolling of vessels at sea. The Seebär, which is fitted with the apparatus, has been acquired by Messrs. Swan, Hunter, Wigham, Richardson & Co., of Wallsend, the builders of the Mauretania, and is now being used by the British Isles, France and America. The apparatus, the principle of which has already been described, is placed in a compartment forward, and is steam-driven, but in the case of larger vessels the propelling force would be electricity.

The Seebär is admirably adapted for showing how energetically a ship can roll in a lively sea. Outside of the Tyne, running at ten knots an hour, she encountered a stiff wind, and in order to make the demonstration a success, she was deliberately steered so as to secure the maximum roll while the gyroscopic was out of action. She inclined first one way and then the other, at angles of eight or nine degrees. Satisfaction in the demonstration, and generally she provided an abundance of discomfort.

Suddenly the captain put the gyroscopic into play, and at once the Seebär steadied up. This was done again and again, with complete success and to the satisfaction and interest of Professor Welch, who occupies the chair of naval architecture at Armstrong College, Newcastle. Going below while the gyroscopic was at work, another indication of its steadying force was afforded. The plates and glasses of the table equipments kept their appointed places. Early this spring it is anticipated that the gyroscopic will be introduced on board the Silvana, a Hamburg-American pleasure steamer in Germany. The Mauretania, the gyroscopic has been commenced at Walker-on-Tyne, and it is believed that one of 8 ft. by 8 ft. by 8 ft. would suffice to give steadiness to a ship of 2,000 tons displacement in almost any sea.—London Standard.

Things Worth Knowing.

Hang oranges and lemons in wire baskets and they will keep fresh much longer.

The secret of cooking game is constant basting. It should be underdone and full of gravy.

Pare potatoes and cover with cold water for an hour before cooking, and they will be less liable to turn dark after they are boiled.

A tablespoonful of vinegar added to a quart of lamp oil will destroy the unpleasant odor which is not caused by a burner in need of a thorough cleaning.

When boiling old potatoes, which are apt to go to a very dark color, put a tablespoonful of milk into the water in which they are boiled and you will find they will be beautifully white when cooked.

New walking shoes are sometimes inclined to "slip" at the heels and a nasty blister is the result. A simple preventive is to rub the inside of the shoes with a little nap at the heel before putting them on.

A quick method of making bread crumbs is to put the crumbs from a stale loaf into a muslin bag, tie at the top and rub it gently with both hands for five minutes. The bread will then be fine enough for any purpose.

If you have a fern that does not grow fast enough try putting the pot in hot water—not boiling, but too hot to bear the feet. This is especially good for the beautiful large fern that resembles the wild fern that grows on some shady hillside.

Have You Correctly Fitted Spectacles?

Do not get spectacles from peddlers, stores, etc., or even use some other person's. Many eyes are ruined by so doing. Nearly all require reading glasses before 45 years of age, and the lenses after that age need changing every two or three years. Have your eyes examined by J. W. Gerrie, consulting optician and druggist, 32 James street north. Examination free.



Count Leo Tolstoy and Countess N. Tolstoy.

Love One Another

An Address by Tolstoy.

The article, representing as it virtually does an appeal to all, originated in Tolstoy's desire to address a few parting words at the close of a series of meetings of local peasants held at the house of a friend of his in the neighborhood of Yasnaya Polyana during the summer of 1907. Hence the intimate and direct character of this personal appeal.—N. Y.

I should like at my leave-taking (at my age every meeting with one's fellows is a leave-taking) briefly to tell you, in my perception, should I have the opportunity, what I think you should do, as to the majority of men it now appears, but may be what God wishes and what we all wish, namely, the blessed and glad thing it ought to be.

Everything depends on how man understands his life. If one takes life to be the life given to me—John, Peter, or Mary—in my body, and believes that the whole aim of life consists in obtaining as much joy, pleasure and happiness of all kinds as possible for every one of my life, then I will always be unhappy and embittered. Life will be unhappy and embittered because all the things that one man desires to obtain for himself are also desired by every other man. And as each wishes to get for himself as much as possible of what is desirable, and the desirable things are the same for all such people, it follows that there will never be enough to satisfy them all. And, therefore, if each lives for himself, another, fighting and being angry with one another, and so their life will be unhappy. Even if men sometimes get what they want, it never satisfies them, but they try to obtain more and more, and they are deprived of what they have obtained, and envy those who have what they want.

So that the life of men who consider that the life of each one of them is in his own body, can only be unhappy. And so it is now for all such people, but life should not be unhappy. Life is given us as a blessing, and such we all understand life to be. But for life to be a blessing, men must understand that their real life is by no means in our body, but in that spirit which lives in our body and which we call the spirit. In pleasing the body and doing what it wants, but in doing what the spirit wishes, which is one and the same in us and in all men—desires. And what that spirit desires is welfare for itself: the spirit. And so that spirit is the same in all men, it follows that it desires the welfare of all men. To do what it desires of all is to love men. And to love men is a thing no one and nothing can hinder; and the more a man loves, the more his life gains in freedom and in joy.

This spirit, which is one and the same in all men, may try, man is never able to satisfy his body, because what that body wants cannot always be obtained; or if it is obtainable, it entails strife with others. It is, however, always possible to satisfy man's soul, for the soul only needs love, and to love one need not strive with anyone. Not only need not strive with anyone, but the more one loves the more one is united with other people. So that nothing can hinder Love; and the more any man loves, the more happy and joyful he becomes. So that, dear brothers, is what I wish to say to you at leave-taking. It is what all the saints and sages, including Jesus, said; namely, that our life is miserable because we make it so, and that the Power which sent us into life, and which we call God, did not send us here that we might be tormented, but that we might have the very blessedness we desire; and that we fail to get that predestined blessedness only when we misunderstand life and fail to do what we ought.

We complain of life and say it is badly arranged, and do not consider that it is not our life that is badly arranged, but it is we that act amiss. This is as though a drunkard were to complain that he got drunk because there were so many beer-houses and gin-palaces; whereas the truth is, that there are so many beer-houses and gin-palaces because he is drunk. Life is given to men as a blessing if they would but use it as they should. If only people lived not by hatred of one another, but by Love—life would be an unending blessing for all.

Now on all hands it is unfortunately said that our life is evil and unfortunate because it is ill-arranged; and that if we but changed the bad arrangement for a good one, our life would be good. Dear brothers, do not believe it! Do not believe that your life can be made good or bad by this or that arrangement. I will not dwell on the fact that all those who are busy planning a better life disagree among themselves, and quarrel among themselves; some proposing one arrangement, considering it to be

the best; others saying that that arrangement is the very worst, and that the only good one is the one they offer; while a third group reject this proposal also, and offer their own as the best, and so on. But even if there be a best kind of organization, and even if we agree and decide to live according to that organization, and how is it to be maintained, when people are accustomed to live badly, and prefer to do so? For now we are accustomed and prefer to live badly, and whatever we undertake to do, but we say we shall begin to live well when things have been well ordered. But how can the order be good, when the people are bad?

So that even if there be some very best organization of life, yet to obtain it people must first have to become better. What you promise a good life when, in addition to your present evil life, you have striven against people and coerced them, and even killed them in order to introduce that good order. That is saying, I promise you a good life when you yourselves have become worse than you now are.

Do not believe this; do not believe it, dear brothers! There is but one way in which life can become good, namely, by themselves becoming better. And when men are better, life will arrange itself in the way proper for good people. There has long existed among men an illusion to the effect that by good regulations a good life may be arranged for bad people (which is like making good bread out of bad wheat); and this illusion has done much harm, and still does harm. Formerly this illusion was only propagated by the governing classes. They tried (or at least said they tried) and tried by means of various kinds of coercion—taking property, imprisonment and executing—to make a peaceful and good society out of evil people. But now the Revolutionaries try to do the same, and call upon you to share in their attempt.

Dear brothers, do not succumb to this illusion. Let the rulers, the kings, the Ministers, the policemen and officials do their evil deeds; but you, who have kept clean from it hitherto, try to remain clean. And in just the same way, try to be clean from participation in those deeds of violence to which the Revolutionaries invite you. Your salvation, and that of all men, lies not at all in the sinful, coercive ordering of life, but in the ordering of your soul. Only by that—by ordering his soul—can each man obtain both for himself and for others the greatest blessing and the best organization of life that men can desire. True blessedness, such as each human heart seeks, will be granted us not in some future organization of life, maintained by violence, but now to all of us, everywhere, at every moment of life, and even of death; and it is obtained by Love.

That blessedness has been given to us from the beginning; but men neither understood nor accepted it. Now, however, a time has come when we can no longer refuse it; because, in the first place, the disorder and suffering of our life are becoming unendurable; and, secondly, the teaching of Jesus, the coming more and more revealed to us, has now become so clear that for our salvation's sake it is no longer possible for us to avoid acknowledging it and accepting it. Our salvation now lies in this one thing: in acknowledging that our true life is not in our bodies, but in that spirit of God which dwells in us; and that therefore all those efforts which formerly we devoted to the improvement of our bodily life, individual and social, we can and should devote to the one thing really necessary and important for man, namely, to the education and confirmation in himself by each man of Love—Love not only of those who love us, but as Christ said, of all men, and especially of those who are alien to us and hate us.

Our present life is so far from this, that at the first moment such a transference of all our efforts from cares for worldly affairs to the single, invisible, and unaccommodated affair of Love for all men, seems impossible.

But it only seems so. Love of all men, even of those who hate us, is much more natural to the soul of man than strife with our neighbors and hatred of them. Not only is a change in or understanding of the meaning of life in our day impossible, on the contrary, what is impossible is to continue the embittered life we now lead, all struggling against all. Not only is this change impossible, but it alone can save men from the miseries they suffer; and there-

fore this change must inevitably come about sooner or later.

Dear brothers, why, and for what end, do you torment yourselves? Only reflect that the greatest blessedness is offered you, and accept it. It all rests with you yourselves. It is so easy, so simple, and so joyful.

But perhaps people who suffer and are poor and oppressed will say: "Yes, it may all be very well for the rich and powerful. It is easy for the rich and powerful to love their enemies, when they have those enemies in their power; but it is hard for us, who suffer and are oppressed." But this is not true. Dear brothers, it is equally necessary for the ruling rich and the oppressed poor to change their understanding of life; and it is equally necessary for both the rich and the poor to alter their position, the poor and oppressed need only abstain from deeds contrary to Love, and that is, such as the violence of the police, the guards, and the army—and all this organization opposed to Love would collapse of itself. It is much more difficult for the rulers to accept and fulfill the teaching of Love. To fulfill that teaching, they would have to respect the sacredness of every human being, the sacredness of power and riches; and this is harder. The poor and oppressed have only to refrain from engaging in new forms of violence, and especially from taking part in the old forms.

As man develops so does humanity develop. The consciousness of Love has grown and still grows in it, and has so grown in our day that we cannot help seeing that it must save us and become the basis of our life. For what is now going on are but the last dying struggles of a life that was violent, evil and loveless.

Even now it cannot but be plain that all these struggles, all this hatred, all these coercive arrangements, this maintaining of the Powers and Government of various people is a meaningless, empty, leading only to ever-increasing calamities. And it cannot but be clear that the sole, the simplest, and the easiest salvation from all this, lies in admitting the basic source of the Life of all men to be Love; that source which inevitably exerts its effort, to replace the greatest evil by the greatest blessedness.

There is a tradition that Apostle John, having reached extreme old age, was completely absorbed in one feeling which he always expressed in the same words, saying: "Children, love one another." This was the expression of one man's old age, that is to say it was the expression of life that had reached a certain stage, and just so, on reaching a certain stage, should the life of humanity express itself.

It is so simple, so clear. You live; that is, you are born, grow, mature, grow old, and then you die. Is it possible that the aim of your life is in yourself? Certainly not. How then? man asks himself. What then? And I answer him only: answer is: I am something that loves; at first it seems, something loving only itself; but one need only live a little and think a little to see that to love the self which passes through life and dies, is impossible, and purposeless. I feel that I ought to love, and I love myself. But, loving myself, I cannot but feel that the object of my love is unworthy of it; yet not to love is impossible for me. In Love is Life: What is to happen? To love others: one's neighbors, friends, and those who love us? At first it seems that this will satisfy the demands of Love; but all these people are in the first place imperfect, and, secondly, they change, and, above all, they die. What is one to love? The only answer is: Love all who live, and all who have loved, and all who will love. Love Love, love God, Love, not for the sake of the loved one, nor for oneself, but for Love's sake. It is only necessary to understand this, and at once all the evil of human life disappears, and its meaning becomes clear and joyful.

Yes," people say, "what would be better? What could be better? It would be well to love and live for Love, if all would live so. But how can I live for Love, and give my all to other, while others live for themselves, for their bodies? What will become of me, and not of those I love and cannot help loving? Love has long been talked about, but no one follows this advice, and it is impossible to follow it. To yield one's life to Love would only then be possible, if all men suddenly became miracles, changed their worldly, bodily life for a spiritual, divine life. But the miracle does not occur, and therefore it is all unpractical talk." So say those who soothe themselves in their false, accustomed ways of life. They say this, but in the depths of their souls they know they are wrong. They know these reflections to be untrue. They are untrue because only for the advantage of our worldly, bodily life it is necessary that people should all suddenly change their life, but not for the spiritual life; the Love of God and man.

Love gives blessedness to man not by its consequences; the Love itself gives blessedness quite independently of how other people act, and in general, of all that takes place in the outside world. Love gives blessedness in that man, when loving, unites with God, and not only desires nothing for himself, but wishes to give all he has, and his life itself, for others; and a surrender of himself to God, he finds his welfare. And therefore all that is good, and all that goes on in the world, can have no influence on his conduct. To love, means to yield oneself to God, and to do what God wishes; and God is Love: that is to say, He wishes the welfare of all, and therefore each man who wishes to perish, fulfilling his law.

The loving man alone does not perish among the non-loving. Or if he perishes among men, as Christ perished on the cross, then his death is joyful to himself, and important for others; not the death of pairing and insignificant, as is the death of worldly people.

So the excuse that I do not yield myself to Love because not everyone does the same, and I should be left alone, is but an excuse to work to feed himself and his children, were not to begin because others were not working.

Yes, dear brothers! Let us devote our lives to strengthening Love in ourselves and in all who allow the world to go as it will; that is, as is ordered from above. Let us act so, and believe we shall then receive the greatest blessedness for ourselves, and do all the good to others it is possible for us to accomplish.

It is so simple, so easy, and so joyful! Only love everyone, love not only those who are affectionate, but love all, especially those who hate, as Jesus Christ taught—and life becomes an increasing joy, and all the questions which erring men so vainly seek to solve by violence, will not only solve themselves, but will cease to exist.

"We know that we have passed out of death into life, because we love the brethren. He that loveth not abideth in death. Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him." One word more, dear brothers. One

ALMOST GIVEN UP

"FRUIT-A-TIVES" SAVED HIS LIFE

Mr. Dringwall was Superintendent of St. Andrews Sunday School in Williams town for nine years and License Commissioner for Glangary and Tax Collector for Charlottetown—for fourteen years continuously. Read how strongly Mr. Dringwall comes out in favor of "Fruit-a-tives."



Williamstown, Ont., April 5th, 1907.

I have much pleasure in testifying to the almost incredible benefit I have derived from taking "Fruit-a-tives." I was a life long sufferer from Chronic Constipation and the only medicine I ever secured to do me any real good was "Fruit-a-tives." This medicine cured me when everything else failed. Also, last spring, I had a severe attack of bladder trouble with kidney trouble, and "Fruit-a-tives" cured these complaints for me, when the physician attending me had practically given me up. I am now over eighty years of age and I can strongly recommend "Fruit-a-tives" for Chronic Constipation and bladder and kidney trouble. This medicine is mild like fruit, is easy to take, but most effective in action.

(Sgd) JAMES DRINGWALL.

"Fruit-a-tives" — or "Fruit Liver Tablets" are sold by dealers at six boxes for \$2.50—or will be sent on receipt of price. Fruit-a-tives Limited, Ottawa.

cannot know whether anything is good or bad, unless one tastes it in life. If a farmer is told that it is good to sow rye in rows, or a beekeeper that it is good to use frame-hives, a reasonable farmer or beekeeper will experiment to find out whether what he has been told is true; and he will follow or not follow the advice, according to the degree to which his experiment succeeds.

So it is with the whole of human life. To know surely in how far the doctrine of love is applicable—try it!

Test it. Resolve for a certain period to follow the doctrine of love in all things; to live so in all things to remember that with every man, thief, drunkard, rough officer, or dependent—not to swerve from love; that is to say, in the business you have with him, to remember his need rather than your own. And having so lived for the appointed term, ask yourself: Was it hard for you, did you see how, instead of bettered your life? And in accord with the result of your test, decide whether it is true that the practice of love gives welfare in life, or whether that is so only in words. Test this: Try, instead of returning the offender evil for evil, instead of condemning behind his back a man who lives badly, and so on—instead of all this, try to respond to evil with good, and say no evil of any man. Treat not even a cow or a dog harshly, but treat them kindly and affectionately, and live in this way for a day, or two, or more, as an experiment, and compare the state of your soul with what it was before. Make the experiment, and you will see how, instead of a surly, angry, and depressed condition, you will be bright, merry, and joyous. Live thus for a second and a third week, and you will see how your spiritual gladness will ever grow and grow, and not only will your work not fall into disorder, it will be prospered more and more.

Only try this, dear brothers, and you will see that the doctrine of love is not a matter of mere words, but is a reality—the nearest, most intelligent and necessary reality. In Tolstoy's "Translation" by Aylmer Maude, and published by arrangement with V. Tcherikoff, editor Free Age Press, Christ Church, Hants. No rights reserved.

ATTERCLIFFE

Mr. Aaron Merritt refused a cash offer of \$225 last week for one of his bay horses.

Miss Agnes Gilmore, of Utica, N.Y., is making a pleasant week's visit with her parents here.

Mr. Hiram Sensabaugh, who is now employed in the G. T. R. yards, Fort Erie, has returned after a few days' visit with old friends here.

A lively bunch of young folks, numbering seventeen, from this neighborhood, spent a pleasant evening at the home of Mr. Willis Ricker, Canboro, last week.

Mr. William Webb, the new carriage maker, will employ five or six men this winter.

Mr. Peter Parker, who has been very poorly for some time, is no better at the writing.

The church people are preparing for a good old-fashioned tea-meeting and entertainment in the church here about February 10.

All are sorry to hear of the severe illness of Mrs. Jas. Thompson, nee Olive Clark, of Moulton.

THE BABY.

ReMarkable Decrease in the Death Rate of Babies.

"A century ago the anxious parent of the newborn babe had good reason to be uneasy," says Dr. Woods Hutchinson, in writing on "The Irrepressible Tendency of Babies to Grow Up," in the February Woman's Home Companion. "That was still the age of dirt and a huge infant mortality."

"Less than half the children born lived to be five years old—in London, in 1750, 74.5 per cent. died—and more than one third perished in the first year. Now such a condition is rapidly disappearing, and remains only in our slums and most ignorant peasant communities."

"To-day the average mortality in the first five years of child life in the entire United States is less than twenty per cent. The mortality for the first year, about ten per cent, and eliminating the slums and our foreign population, the rate is nearly three per cent lower yet. So that your baby, gentle reader, has ten chances to one of reaching his first birthday, five to one of reaching his fifth, and three to one of attaining adult life. Surely this is not an outlook to justify serious worry or constant anxiety for fear that some dreadful thing will happen."

Department of Railways and Canals, Canada

TRENT CANAL

ONTARIO-RICE LAKE DIVISION

SECTION NO. 3

NOTICE TO CONTRACTORS

SEALED TENDERS addressed to the undersigned and endorsed "Tender for Trent Canal," will be received until 10 o'clock on Thursday, 12th March, 1908, for the works connected with the construction of Section No. 3, Ontario-Rice Lake Division of the Canal.

Plans and specifications of the work can be seen on and after the 1st of February, 1908, at the office of the Chief Engineer, at the Department of the Railways and Canals, Ottawa, at the office of the Superintendent Engineer, Trent Canal, Peterborough, Ont., and at the office of Mr. J. B. Brophy, Division Engineer, Trenton, Ont., at which offices forms of the tender may be obtained. The lowest or any tender not necessarily accepted.

By order, L. K. JONES, Secretary.

Department of Railways and Canals, Ottawa, January 17th, 1908.

Newspapers inserting this advertisement without authority from the Department, will not be paid for it.

WELLAND CANAL

Tenders for Supplies for the year

SEALED TENDERS for Supplies addressed to the Superintendent Engineer, Welland Canal, St. Catharines, will be received until 10 o'clock on Monday, the 10th February, 1908, for the supply and delivery of various articles of Timber, Hardware, Casing, Fuel, etc., etc., for use on the Welland Canal and its branches for the year 1908.

Information may be obtained at the Superintendent Engineer's Office, St. Catharines, on and after Tuesday, 1st January, 1908. The lowest or any tender not necessarily accepted.

By order, L. K. JONES, Secretary.

Department of Railways and Canals, Ottawa, January 17th, 1908.

Newspapers inserting this advertisement without authority from the Department, will not be paid for it.

Shoe Bargains

When we have but a few pairs of a kind of such stylish shoes as above, we are selling them at a BIG REDUCTION IN PRICE; and also several broken lots for men. All sizes in FIRST QUALITY Rubbers now in stock.

J. D. CLIMIE 30 and 32 King W.

Rouse

CONSULTING OPTICIAN

Proprietor

Globe Optical Co.

111 KING EAST Opp. Waldorf

Eye glasses and spectacles adjusted and fitted with such intimate care and precision as to absolutely insure comfort and satisfaction. Broken lenses replaced while you wait.

The Watch House

Wedding Gifts

and Cut Glass

Go hand in hand. With our complete stock of Cut Glass we can show you almost anything in both ornaments as well as table ware.

Klein & Binkley