

LONG DISTANCE SAILORS

(New York Press)

A recent cablegram told of a captain of a ship who had made 71 voyager from English ports to Australia and back. It set all the old sailors a-talking. Capt. Samuel Samuels, who sailed the Western ocean for a number of years, and raced the yachts Henrietta and the Dauntless across the Atlantic; Capt. Trask, an old Liverpool trader; Capt. Charlie Norton the editor of the Marine Journal and formerly a captain in the New Orleans line, and a lot of old shellbacks didn't see anything remarkable about sailing 2,000,000 miles.

The captain under discussion became a master in 1865 in the Aberdeen line. It is in round figures 14,000 miles from England to Sidney, and 71 round voyages would sum up 1,968,000 miles.

There was Capt. Van Zice, who ran to Havana from New York, commanding about all the ships of the Ward line from 1855 to 1900, 45 years. The distance is 1,366 miles, and the average time a round voyage takes is 10 days or 36 trips a year. In 45 years Van Zice should have, therefore, sailed over 4,500,000 miles, which makes the Australian captain's record look like 30 cents.

There was a captain in the Pacific Mail Service, Capt. Cobb, whose last ship was the City of New York. He was on the Pacific side, and when the Pacific Mail maintained a line to Sydney from San Francisco, he ran that, and made 35 round voyages. The distance (round trip) is approximately 16,000 miles. He was on 25 round trip voyages from San Francisco to Yokohama, 8,000 miles as a captain, which looms up about 1,000,000 miles, besides a number of voyages from Panama to San Francisco. Anyway he counted when he quit, 25,000,000 miles in command that he had sailed without an accident.

Then there is Captain Walker, R.N.R. in the Cunard service. He doesn't go to sea any more but he had the Cephalonia, the Aurania and the Lucania, besides other ships, including the old Gallia. He swung across the Atlantic ocean for nearly forty years. That's about 7,500 a round voyage, 10 each year, anyway, or 75,000 miles a year, and count that up for forty years brings it to 3,000,000 miles.

There are captains running between Norfolk and New York, and New York and Savannah who haven't spent longer than 36 hours at a time in port for years. These are the fellows who sum up the distance. The minute they get into port they break out cargo from one hold and take in freight in another. When they go to the custom house to enter the ship they clear her at the same time. They haven't more than time to do that, and though the voyage is a short one, a trifle more than 900 miles to Savannah and 300 to Norfolk, those fellows are at sea five and a half days out of every seven. It is the most arduous navigation in the world, too. A man running a steamer to Australia runs for days on the same course in an open sea. He can go to bed and stay there until he wants to get up. These coastwise captains lay down in their trousers expecting and ready for a call every few hours, and getting it, too.

Capt. Norton recalled an old steamboat captain on the Mississippi river running between New Orleans and St. Louis in the Anchor line. He had the Baton Rouge, a mail boat. He had been pilot and captain for forty years, and had averaged 850 miles a week in that time, which was a pretty good showing for an inland stream.

Capt. Samuels spoke of a well-known yachtsman, Lloyd Phoenix, who has lived chiefly on his yacht, the Intrepid, for thirty years, and who doubtless has the record for ocean distance in a pleasure boat. He doesn't know how many times he has been across the Atlantic, or how often he has been up the Mediterranean and to the Spanish Main.

Lady Brassy was a great sea traveller. She went round the world twice in the Sunbeam, and made innumerable other voyages and finally died at sea and was buried in the Indian Ocean.

A rigorous fast is common among those who would win the reward of an athlete; for the invalid who would be cured of his ailment; for the fair sex in search of physical beauty, and for the corpulent, who have weary of their weight. Why, then, consider as a hardship the fast which is for the good of the soul?—Church Progress.

May we ever be earnest with our work, and ever be found ready, willing and anxious to do all that God has appointed for us.

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INSURANCE IN OLDEN TIMES

The practice of insurance was known to the ancients, being in vogue at the beginning of the Christian era. The insurance of ships was undoubtedly part of the business of the Hanseatic league, which was formed about 1140 by the port towns of Germany to protect themselves against the pirates of Sweden and Denmark. The custom of drawing out insurance policies originated in Florence in 1523, although a regular chamber of insurance was formed at Bruges early in the 14th century, and the practice was in general use in Italy in 1194 and in England in 1560. Fire and life insurance is of much more recent origin. Some of the ancient guilds provided compensation for any of their members who suffered loss from fire, but the insurance of goods and houses cannot be traced farther back than 1667, the year after the great fire of London. The first regular company, the Hand-in-Hand, was founded in 1696, and five other companies still existing were followed in the quarter of a century which followed. Life insurance was first undertaken by the Amicable in 1706.—Exchange.

QUIT GRUMBLING

How full the world is of grumblers! Many of the same people who scold in summer because it is warm scold the next winter because it is cold. There is no point between zero and the nineties that suits them. Whether the gray clouds yield rain or, snow makes no matter. Neither is wanted. If skies are clear, somebody's cistern needs rain. If the showers descend, somebody's feathers are ruined. It would add much to the happiness and detract much from the fatal tendency to grow old if we would strive after contentment and cease worrying over the inevitable. The truly happy are the happy go lucky, who take everything as it comes and make the best of it. If it rains, all that is left to do is to put up our umbrella if we are so fortunate as to have one, and trudge along. Wet feet and be dragged skirts won't kill any one more than poverty and drudgery will, if there is something within us too sunny for poverty to cloud and too noble for drudgery to debase. The person who spends his life scolding because things don't go to suit him is like the fly on the king's chariot wheel. Things may not be planned exactly for the comfort of the fly, but his protest will never stop the procession. The best tactics for flies and grumblers to pursue is to take what comes along and be glad it is no worse.

A PERSISTENT BACKACHE

Can have but one cause—diseased kidneys, which must be strengthened before backache can be cured. Why not use Dr. Hamilton's Pills? They cure the kidneys quick, make them strong and able to filter disease-breeding poisons from the blood. At once you feel better, stronger, brighter. Kidney health is guaranteed to every user of Dr. Hamilton's Pills. Get a 25c. box from your druggist and refuse substitutes.

LIVE ON EIGHT CENTS A DAY

Four London Men are to Experiment For Three Months

There are four men who have agreed to try the experiment of living for three months on the fruitarian diet advocated by Dr. Joseph Oldfield in London, England. The home in which they will live is well situated and roomy. The men will have the use of a pleasant common room for their clerical work and recreation, a comfortable refectory for their meals, and simply furnished well ventilated bedrooms.

For three months they will lead the simple life. They will get up at seven, and after prayers they will be busy with the necessary domestic work till 9.30, when breakfast will be taken.

During the morning they will be engaged in manual work in the open air, the first days being devoted to improving the garden of the house, and at 1.30 will come to dinner.

The afternoon will be devoted to indoor work, of various description,

Six o'clock is tea time, and then two hours of rest and recreation will bring them to supper at eight and bed at nine.

Cleanliness is naturally a necessary condition of success, and hot and cold baths will be regularly taken. No alcohol and no tobacco allowed under any circumstances to be taken into the house.

It may be repeated that each of the four men has agreed not to leave the house and its grounds for twelve weeks, and the object of the experiment is to endeavor to prove whether four men of varying ages and varying histories can live satisfactorily at a gross cost of eight cents per day per man.

BLACK GOVERNORS

A book little known even to collectors of Americana is a volume entitled "Hartford in the Olden Time; Its First Thirty Years," by Scaeva, which was edited by W. M. B. Hartley, and published at Hartford in 1853. There is a chapter in this book entitled "The Black Governors of Connecticut," the very title of which will excite the surprise of most intelligent people even in Connecticut, who have never heard of any black governors of an opposite political faith, who were, of course, politically black. The title, however, is explained and justified by a little explanation. Before the Revolution and down to a period as late as 1820 it was the custom for the negroes living in the state to hold an election on the Saturday succeeding the regular election day, choosing one of their number as governor. Sometimes, however, no election was held, the retiring governor assigning his office to another. The man chosen in either case was usually "of imposing presence, strength, firmness and volubility, quick to decide, ready to command and quick to flog." He appointed a staff of military and judicial officers who executed his orders in all matters pertaining to colored people, especially questions pertaining to morals, manners and ceremonies.

The fact that he had no legal status in the province or state did not at all trouble him or his subjects, and he appears to have exercised a very real power, nearly always on the side of morality and justice. The justices of the peace appointed by these black governors were, as a rule, extremely severe in punishing people of their own color who transgressed the law. So generally was this recognized by the whites in colonial times that when a slave committed some offence it was the custom to turn him over to the black justice for punishment. Such a culprit always fared much worse than if he had been tried by the regular courts.

Among the more notable colored men who held the office of governor were: Quaw, a negro belonging to Colonel George Wyllys; Peleg Nott, who belonged to Colonel Jeremiah Wadsworth; Boston, belonging to Mr. Nicholas; John Anderson and Cuff, who held the office for ten years. After the abolition of slavery in Connecticut the custom fell into disuse.

MARRYING FOR MONEY

When Mr. Jephson was thinking of marrying a girl "with money" his friend Rogers advised against it for reasons which he was quite ready to give "My boy," he said, "before I was married my wife inherited \$500 from her grandfather. The whole town knew it. When I built a store, they smiled. 'His wife's money,' they said. When I built a house, the same smile went round.

"His wife's money."

"After a while I took stock in the new gas and electric company.

"Aha!" said the treasurer, "I see you are investing some of your wife's money."

"All my life that poor little \$500 has received the credit for everything I have been able to achieve. As a matter of fact, my wife spent the money the day she got it for a diamond ring and a piano. She lost the ring a week later and I guess some of the neighbors have wished heartily that she would lose the piano."

SHAPING THE SOUL

Trials that are builders of Character

There was never a disappointment borne in the right spirit that did not leave the sufferer stronger and better for it; but if one frets and stew and worries and fumes over every little thing that does not turn out just as it should—from this standpoint of the injured party, of course,—wrinkles and woe-begone looks, fretfulness and general disagreeableness with ever-increasing weakness will be the result.

After all, a great deal depends on seeing things as they are—on a lively sense of the relations of cause and effect and full appreciation of the value of discipline to the human soul. To those who have never been taught, either directly or indirectly, to find anything save special ill-will or bad luck in the evils that befall them, to whom no beacon light of greater strength and nobler life shines just beyond the wreck of hopes, sad indeed must disappointments often be; and such are truly to be pitied. Oh! that all could feel the grand principles of growth—feel and know that whatever woes, whatever fallen idols and broken images are piled up around them, they can still climb up and out into the glorious light of a higher life, can still see before them the grander hopes, more beautiful images than those they have lost. They may make their ideal as high as they will, still they can rise beyond it, even in this life, be earnest, untiring endeavor and the Help of Him Who never forsakes.

In our earliest years, circumstances have much to do in making us what we are; later we must conquer circumstances. If a nature has at its core the true moral stamina, even though it sink for a while, it is pretty sure to cast off the dragging weights and rise to its proper level.

And so, at last, we learn to bless the shock that wakens us, to analyse its effect and trace its influence toward the good we covet. This does not refer to the great trials that shake life to its centre and make or overthrow character but also to the little annoyances and lills that come very often are, perhaps, even more trying. Once firmly determined, however, that all obstacles shall be surmounted, that all trials shall be made servants and not allowed to be masters, and the task is easier. Keep this grand purpose ever in view—the shaping of the soul to its noblest form—and then use everything for a chisel.

But the Virtue that conquers passion, And the sorrow that hides in a smile— It is these that are worth the homage of earth,

For we find them but once in a while.

"My experience of life makes me sure of one truth which I do not try to explain; that the sweetest happiness we ever know, the very wine of human life, comes not from love but from sacrifice—from the effort to make others happy. This is as true to me as that my flesh will burn if I touch red hot metal."—John Boyle O'Reilly.

A BAD CASE

OF

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