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TIMES WANT ADS. WANTED TO BUY LUMBER WAGON. Maitland bob sleigh, heavy harness, such as farmers use, for sale. Send particulars and price to Box 74, Beauséjour, Ont.

HELP WANTED--FEMALE. WANTED--NURSE FOR DAY TIME ON. For child two years old. Apply with references, 13 Augusta street.

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MISCELLANEOUS WANTS. WANTED--BUILDING LOT, IN GOOD locality, fairly central, about 30 feet frontage, good depth. Address, stating terms, Box 25, Times.

WANTED--VETERAN LAND SCRIPT. Pay five hundred dollars if produced at once. C. L. Mages, 37 James street.

WANTED--TEAMS TO DRAW WOOD. James Marshall, Lime Works, Hamilton, Ont.

WANTED--ATTENTION--DOMINION and Ontario land grants bought, highest cash price paid. George Gwatkin, 122 King street, Toronto.

WANTED TO PURCHASE HOUSEHOLD furniture. Address Box 23, Times.

SITUATIONS VACANT. AGENTS WANTED--GOOD PROSPECTS. Even boys and girls earn \$6.00 to \$12.00 per week. Ontario Seed Co., 51 King Street, Waterloo, Ont.

LOST AND FOUND. LOST--SUNDAY, YOUNG FOX TERRIER dog, black and tan ears, small black spots on body. Anyone detaining this dog will be prosecuted. Reward at 33 Wentworth street south.

JEWELRY. GOLD FILLED WALTER WATCHES. Guaranteed. Perth, 213 King street.

BOARDING. LADY BOARDERS WANTED AT 270 Hughson north.

DENTAL. DR. M. H. BINKLEY, DENTIST. PRICES reduced. That appeal to the working classes. Attention, MATERIAL AND WORKMANSHIP no better to be had at any price. Office, 17 1/2 King street east, Hamilton.

DANCING. BEGINNERS' HACKETT'S. 29 Barton street east. Telephone 1848.

PHOTO SUPPLIES. CALL AND SEE OUR DARK ROOMS. enlarging room best in the city. Absolute free. Seymour, 7 John street north. Phone 262.

LEGAL. BELL & PRINGLE, BARRISTERS, solicitors, etc. Office, Federal Life Building. Money to lend in large and small amounts at lowest rates. Wm. Bell, R. A. Pringle.

MONEY TO LOAN. HENRY CARPENTER, BARRISTER, 50 Federal, etc. Money to loan on real estate at lowest current rates. Office, Room 45, Federal Life Building.

MEDICAL. REMOVAL OF BRIGGS, DENTIST. R. has removed his office from 35 King street west to Cor. King and West avenue.

PIANO TUNING. RAYMOND, PIANO TUNER, AND repairer, removed to 125 Hensler street north. Phone 1078.

TOBACCO STORE. J. L. ANDERSON, TOBACCO, CIGARS, pipes, billiard parlor. 21 York street.

PATENTS. PATENTS, TRADE MARKS, DESIGNS. John H. Hendry, corner James and Rebecca streets. Established 1880.

FARMS FOR SALE. FRUIT AND ORNAMENTAL TREES. Shrubs, roses, grape vines, currants, gooseberries, etc. 1c per cent off for cash. Send for our new price list. Fruitland Nurseries, Fruitland, Ont.

REAL ESTATE FOR SALE. FINE ROOMED FRAME COTTAGE, SIX hundred. Apply 53 Wood east.

ROOMS TO LET. PAIR SMALL ROOMS, CHAS. LEMON, 22 1/2 Hughson street south.

TO LET. T. O. LET--CENTRAL PLAT. SIX ROOMS. R. A. Milne, Bank Hamilton Chambers.

PERSONAL. I WILL POSITIVELY PAY HIGHEST price for your S. A. hand. Warranted, come and see me before you sell at Terminal Hotel, King St. C. G. Manoes.

FOR SALE. FUR SALE--TWO SHEEPS, ONE 30 x 72, the other 16 x 72. Apply Horace Cline, Elfrida.

MISCELLANEOUS. BAINES' PIANO BARGAINS. NEW UPRIGHT, factory prices; actions by Westinghouse. Also uprights, grand pianos, etc. in monthly order. 214, T. J. Baine, pianos, 100 King street east, Hamilton.

MONEY TO LOAN. MONEYS ADVANCED ON BUILDING contracts and other mortgages, real estate. Martin & Martin, Federal Life Building.

MONEY TO LOAN. MONEYS TO LOAN--AT LOWEST RATES of interest on real estate security. Apply Laxier & Laxier, Spectator Building.

MONUMENTS AND MANTELS. WOOD MANTELS, GRATES, FURNISHES. Middleton Marble & Granite Co. Limited. Parsons & Eastman, managers, 222 King east.

UMBRELLAS. UMBRELLAS MADE TO ORDER. RE-covered and repaired at Slater's, 9 King William.

FUEL FOR SALE. FUEL FOR SALE. KINGLING WOOD. Best in city. Ontario Box Co., 195 Main east.

AFTER THE STORM. Durango, Colo., Feb. 16.--The first Denver & Rio Grande train from Denver to enter this city in eight days arrived at 2 o'clock this morning. The long snow blockade on Cumbers Hill being broken yesterday. It is not probable that the blockade in Animas Canyon will be broken for several days.

SOFT, VELVETY SKIN. It is produced by using Jersey Balm. Thousands of bottles have been sold in Hamilton, and no toilet preparation has given such universal satisfaction. It softens and whitens the skin, prevents tan, freckles and pimples, and is a perfect cure for chapped hands, roughness of the skin, etc. Sold at Gerrie's, drug store, 32 James street north. Price 25 cents.

THE LIVERPOOL & LONDON & GLOBE INSURANCE COMPANY. CRERAR & BURKHOLDER. GENERAL BUILDING. Phone 614, House 27.

Show Cases--Counters--Desks. Buy of the Manufacturers. NEWBIGGING CABINET CO., Ltd. 164 King West. Phone 261.

Times Ads Bring Results. Call for letters in boxes 1, 3, 6, 7, 13, 34, 35, 36, 38, 47, 49.

LIFE AND IMMORTALITY. To the Editor of the Times: Sir--Writing upon "The Problem of Human Life" in the Times of Feb. 9th, Mr. A. H. Bennet indulges in an apparently well intentioned, though (to my mind) misapplied criticism of my views re man's immortality as presented in a letter upon "The Permission of Evil" which contains this statement, "Eternal life could never be given to any but a constitutionally immortal subject." Mr. Bennet says, "I hold that the contrary is the fact, that is, eternal life is the base or cause of the subjects immortality, and not vice versa."

This statement is correct only in the sense that God is the creator and also the sustainer of all beings and things. But evidently Mr. Bennet's further remarks preclude such an interpretation of his statement. I may here premise that I used the terms immortal and immortality in their scriptural and relative sense, free from literalism. "Eternal life" could never be given to any but a constitutionally immortal subject. Mr. Bennet says, "I hold that the contrary is the fact, that is, eternal life is the base or cause of the subjects immortality, and not vice versa." This statement is correct only in the sense that God is the creator and also the sustainer of all beings and things. But evidently Mr. Bennet's further remarks preclude such an interpretation of his statement. I may here premise that I used the terms immortal and immortality in their scriptural and relative sense, free from literalism. "Eternal life" could never be given to any but a constitutionally immortal subject. Mr. Bennet says, "I hold that the contrary is the fact, that is, eternal life is the base or cause of the subjects immortality, and not vice versa." This statement is correct only in the sense that God is the creator and also the sustainer of all beings and things. But evidently Mr. Bennet's further remarks preclude such an interpretation of his statement. I may here premise that I used the terms immortal and immortality in their scriptural and relative sense, free from literalism. "Eternal life" could never be given to any but a constitutionally immortal subject.

A TRIBUTE TO LINCOLN. (By W. F. Stuart, T. H. & B.) The nation clung to him, the rough-hewn form, That towered alone above the coming storm. Like a giant of many sides, so his mind's mould Arose from chaos to a height untold. He stood alone, like some wind-beaten tree That spread in wide pathetic majesty, A vein of sadness ran through all his mirth. Which drove his roots more deep into the earth. From youth obscure he rose to meet the hour, When all the nation saw their waning power. The sun returned to shine upon his fame, And loyal hearts now join to bless his name.

ONE HUNDRED YEARS ARE NUMBERED WITH the past. But with the march of time his deeds shall last. He was a king, but claimed no regal throne. He stood unique and in his place alone. His life was given for the country's cause. His tragic death transformed a nation's laws. List to the song that swells o'er land and sea. Old Glory floats in triumph o'er the free. Sleep now, illustrious one, while nations raise A thousand monuments of love and praise. Beneath the Stars and Stripes now take thy rest. Beloved of the most by those who knew thee best. Hamilton, Feb. 12th, 1909.

TOOK THE SHILLING. New York, Feb. 16.--One thousand and twenty-five recruits for the territorial army were enlisted in London last night, according to a special cable dispatch to the New York Times. This is double the rate of enlistment per day last week.

MR. POPP--"By gosh! For once in my life I know where my cuff links are." Mrs. P.--"Where are they now?" Mr. P.--"The baby's swallowed 'em."--Cleveland Leader.

dwelling in the light which no man can approach unto." I am well aware of the literal, unscriptural meaning which Mr. Bennet seeks to attach to this grand declaration of Paul's. Nevertheless, the fact remains unchanged, that by using the term immortality, Paul declares the glorious fact that God only hath undivided, imperishable, indestructible being in its absolute essence. Elsewhere Paul says, "In Him we live, and move, and have our being." This precise statement defines the source and cause of our derived immortality. As the terms immortal and immortality are distinctly peculiar to Paul's Epistles, we have another statement in Rom. ii. 7, "To them, who by patient continuance in well doing seek for glory and honor, and immortality, eternal life." The parable of the Dives and Lazarus reveals to us the fact why Paul, in the above statement adds the term eternal life. Paul also says, "The gift of God is eternal life (not immortality), through Jesus Christ our Lord." This gift is something offered by God for our willing acceptance, or rejection, whereas alluding to the unconditional nature of immortality, he says, "This mortal must put on immortality." By virtue of the fact that it is from God that we have our being, there is no escape from it. We must put on this image of our Maker. We determine the specific quality of our immortality, whether it shall be angelic or satanic, by the desires, thoughts and motives that actuate us in our daily lives. We may mar and debase the image of God in us by choosing the Dives type for our immortality, but let us never forget the solemn fact, we cannot utterly destroy it. But there is another feature of being absolutely immortal, that of being immortal, which, alas, we have willfully forfeited, that is God-likeness, which pertains the gift of eternal life. To regain this, "we must be born again." Born from above, by the washing of regeneration and renewing of the Holy Ghost. In the light of the foregoing, I repeat my former statement, "Eternal life could never be given to any but a constitutionally immortal subject." Help.

SIMCOE ST. METHODISTS. Delightful Anniversary Services Brought to a Close.

The inclement weather interfered somewhat with the attendance at the anniversary entertainment in Simcoe Street Methodist Church last night, but the audience which gathered had one of the most enjoyable evenings ever held in the church. The Rev. W. H. Hincks, LL. D., of Toronto, gave his famous lecture, "A Trip to England in 1908," and kept the audience in good humor by the sparkling descriptions of people and places visited. Starting at Quebec, his character sketches of people met both on land and on the voyage proved the lecturer to be a man possessed of more than the average ability to see things and to give his listeners a view as seen through his eyes. The weak points in the English character were made plain, but the Englishman's superiority to his Canadian cousin was also shown in a way that was an education to all who heard. The improved methods of transportation in the large cities of England and Europe compared with our Canadian cities, where the poor "strap hangers" are forced to suffer for comfort, demonstrated a very clear, and while Toronto boasted of a reduction in the number of licensed houses for the sale of liquor, the city of Birmingham was shown to be more advanced in this good work. The city of Birmingham possesses aldermen who made one of the first questions of importance the improvement of the young men and women of their city, and the result has been the number of skilled mechanics sent forth to all parts of the world. The choir of the church contributed a number of choruses from the cantata "Daniel" which were rendered in fine style and gave great pleasure. Mr. Walter Vollick, Mr. Chas. Cole and Miss Ada Booth sang solos very acceptably. The treasurer of the church, Mr. Jas. Main, presented the financial statement for the year. A hearty vote of thanks to Mr. Hincks was moved by Mr. Will W. Main, who took occasion to express the pleasure the congregation had experienced at the very delightful lecture. Rev. Mr. Hincks had rendered, and the satisfaction the congregation had felt in welcoming one of its old boys who had made for himself an honored name in the church. Mr. Ed. Porter, in a very eloquent manner, seconded the motion, which was put by the chairman, Rev. H. B. Christie, and carried in right hearty manner. The financial report was: Receipts-- Collections . . . . . \$457 51 Pew rent . . . . . 184 40 Mite boxes . . . . . 165 86 Anniversary social . . . . . 47 12 Connectional funds . . . . . 31 50 Young Ladies' Mission Circle . . . 15 00 Church repair fund . . . . . 5 00 Balance due treasurer . . . . . 68 07 8973 76 Expenses-- Balance due treasurer . . . . . \$ 34 36 Caretaker . . . . . 240 00 Connectional funds . . . . . 113 00 Interest . . . . . 105 00 Organist . . . . . 100 00 General expenses . . . . . 381 40 8973 76

A Soft, Velvety Skin. It is produced by using Jersey Balm. Thousands of bottles have been sold in Hamilton, and no toilet preparation has given such universal satisfaction. It softens and whitens the skin, prevents tan, freckles and pimples, and is a perfect cure for chapped hands, roughness of the skin, etc. Sold at Gerrie's, drug store, 32 James street north. Price 25 cents.

QUAINT INDIAN NEW YEAR. CUSTOMS UNCHANGED FOR 300 YEARS.

Gowanda, Erie County, N. Y.--The new year has commenced with the Iroquois Indians of western New York. The first sun of the moon, Nio-ko-wan-ko, arose on the 26th day of January, and to the Indians meant that the 45th year of the Iroquois Confederacy had dawned, and that a week of thanksgiving and festivity was at hand. It was New Year's day, to be sure, but not a single religious Indian had a thought of turning over a new leaf--instead they preferred to "walk the chalk line," which is their way of expressing the same sentiment. The religious leader marks out a straight line over the snow trail and the position forming warriors and their better halves walk foot before foot down the line for half a mile, at each step resolving to walk straight for the ensuing year. To lose one's balance in the straight line is had medicine, for it is an omen of inherent crookedness. With the rising of the sun a company of "Buffalo Heads" break up into four pairs and march to their assigned districts to notify ceremoniously the people that the old year is gone and the new is come. With heavy striped corn pounders they smite the deer posts and sing the Buffalo song: "Yey-he-y, yey-he-y, Gwa-won-dey, Gwa-won-dey! Hail, nephews! Hail!" With their ash paddles they sprinkle the corners of the purification from past evils and then light the fire of the new year. If they delay in their coming the whole family stovers in the cold without breakfast until the Buffalo announcers arrive. The fee for the Buffaloes is a handful of Indian tobacco, the host explaining as he gives it: "It clears the mind and sobers the thoughts." The reporter begged a pipeful and found that while the thoughts were made sober indeed, not to say grave, the mind was fogged rather than cleared, for a while at least. The Buffalo Heads in order to be sure that every one understands their mission visit each house three times, and each time increase their story of the sacred weed. Every one then prepares to be happy. The next day the whole nation enters into the game of peach stone dice. Each brotherhood of clans gambles against the other, gambles religiously and faithfully. The particular brand of betting, however, is in conformity to religious custom, and the result of the game determines clan precedence and supremacy for the year. It oftentimes determines that Big Chief will have no shirt and that Little Joe will have six. The third morning of the new year is devoted to the burning of the white dog. The white dog of the Indians is extinct, but the ceremony continues, for, as Chief Crow says: "Our religion is greater than that of the incidentals or ceremonies. They are not essential to the heart's heart is." In the present ceremony tobacco is offered to the Great Spirit as a thank-offering and is thrown in the sacred fire by handiads during the white dog chant. The basket which held the tobacco, the Indians saved, and it is beautifully woven and artistically colored. When the ceremony is over the basket also is sacrificed, for it has been sanctified to the Creator and no man's hand must thereafter touch it, save the preacher's. The white dog ceremony is a recital of our obligations to the Maker of all things for the things of this creation. Thanks is given for every force in nature and every plant and animal useful to mankind. On Thursday morning, the fourth day of the ceremony, the Ha-ja-sta-gy, or high priest, begins a three-day sermon that runs up into the 130th before it closes. Three entire mornings are consumed by the sermon, which although it has been preached each year for 109 years has never varied even a word. The Indians are strict ritualists. The sermon is the Creator's revelation to Handsome Lake, and each priest must memorize it. The revelation is prefaced by an account of the sins of Handsome Lake before he became a prophet and tells of his sickness brought on by over-indulgence in fire water and of a fearful and wonderful vision which flashed upon him. For three days the life of the prophet was suspended and his soul transported to the ethereal realms commonly known as the Happy Hunting Grounds, where the Great Spirit revealed His laws. When Handsome Lake revived his relatives were getting him ready for burial and were anticipating a wake, but his revival prevented the plan. He shortly arose and in a few weeks his emancipated body was resurrected. He then set out and became the first great temperance reformer in America. So effective was his preaching among Indians that President Jefferson ordered the Secretary of War, Gen. Dearborn, to issue a letter under the United States Government stamp commending the new religion of Handsome Lake and endorsing his preaching. A copy of this document hangs in every pagan Indian council house in New York State to-day. The preacher goes on to describe, in the words of Handsome Lake, the beauties of heaven and the horrors of the other place. Methodist ministers have been known to take notes during the recital. The three-day series of protracted meetings is truly a time of revival with the Indians, and the story of the prophet's suffering, the account of the marvelous revelation and the recital of the ethical laws ordained for Indians bring tears and heartfelt emotion that prompts a desire to live better and do right all ways. To secure the favor of the Great Spirit the preacher each morning at sunrise greets the rising sun at the northeast corner of the long house with the sun song of Handsome Lake, gesturing as he sings to high heaven. The ceremonies of Friday and Saturday close the feast of the new year. For several days the feastmakers have been pounding corn for the great feast day. The milling process is primitive and is done with a wooden mortar and pestle, the head feast woman striking a few blows with the pestle to dedicate the meal. The corn is taken from the braided strings and prepared in various ways for the mill. Some is soaked in a

weak wood ash lye to remove the hulls, some is parbed and some is merely soaked a little. Whatever method is used eventually yields a tempting dish that even palefaces enjoy. The Iroquois do not dress as do the Sioux of the plains or like Wild West show Indians. They do not wear large feather bonnets, but jaunty beaded caps with a single feather or a tuft of their feathers revolve when the wearer walks or dances. The leggings worn by the men also differ from those shown in most Indian pictures. They open with the flap in front instead of being fringed at the side. War dancers, however, wear the side fringes. The great interest which is manifested in the little band of Senecas in western New York is due not merely to their strange ceremonies, but to the fact that these ceremonies have been preserved with such remarkable fidelity. It was fastenously which these Seneca ceremonies evoked seventy years ago the mind of Louis H. Morgan which led to one of the first works on ethnology ever written, and Morgan, through his contact with the Senecas, became the founder of a new science now known as American anthropology. Ever since Morgan's day scientists have studied the Senecas, for they have best preserved the rites passed down from remote ages. The State of New York has a department devoted to the study of the New York Iroquois, and as a result fifteen volumes have already been published and many more are in course of preparation. The York State Museum during the next two years will expend thousands of dollars in illustrating Iroquois culture, \$15,000 alone in making ethnological groups and designed by Prof. Arthur C. Parker, the State archaeologist, who is himself of Seneca Indian descent.

Prof. Parker had worked night and day during the new year ceremony making photographs and (besides of secret ceremonies, and for the first time a complete set of photographs ethnologically correct has been secured. Mr. Parker explains that the reason for the State's interest in the Iroquois was not merely that they are the aborigines of New York, but because they are one of the great "anomalies of history." The Iroquois have now been in contact with the whites for 300 years and every year of the three centuries has been marked by the increasing encroachments of the white invaders. "Though far inferior in numbers and in scale of culture these Iroquois have succeeded in bringing about influences which have resulted in the preservation of their native territories in the same general region as when first discovered," said Mr. Parker.

"Of course," he continued, "there have been removals for a few miles, but the fact remains that the Iroquois still exist in New York, retain their national identity, their own language, and in a large measure their tribal customs. The strongest forces of arms, the strongest moral influences and the most subtle legal proceedings have been successively directed against them to force their removal from their New York lands to the country beyond the Mississippi, and still they remain--remain not as a broken tribe of scattered individuals, but as corporate nations known respectively as the Seneca Nation, the Oneida Nation, the Tuscarora Nation, the Cayuga Nation, and the Mohawk Nation--remain as Indians in the Empire State of the Union and in the heart of civilization. No other native people has withstood for so many years the powerful influences which they have met, and become absorbed, hopelessly demoralized, scattered to lost identity or altogether exterminated. They are thus known as a people of unsurpassed racial vitality, a people of remarkable resource and wonderful endurance. The Empire State owes much to their native vigor and it ought to get a fair show in every way."

The ceremonies on Saturday were witnessed by a large number of persons from the various New York reservations and from Canada. Interest in the old ways of long ago seems to have been awakened and every "pagan" Indian is enthusiastic. The mission house in the pagan district is closed, the minister could not improve the native religion, the cross has mysteriously disappeared from the soap box upon which it was erected, and the religion of Handsome Lake reigns supreme over the New-Town district. During the week every Indian secret society, from the Order of the Mystic Animals to the Great Medicine Company of Little Water Brotherhood has had a special session. Every ancient religious rite has been enacted and the New Year's ceremonies because of their impressive teachings have strengthened more firmly and perpetuated anew the peculiar Iroquois culture which in its essence civilization has not been able to alter in any vital point for three centuries.

SUICIDE BY LAUDANUM. George H. Milne was Found Dead in His Room in a Brandon Hotel. Brandon, Man., Feb. 15.--After perceiving a few words in farewell to his brother, George H. Milne committed suicide by drinking the contents of a four-ounce bottle of laudanum in his room at the Brandon Hotel Saturday afternoon. His side was bound a letter addressed to his brother, David Milne, of Port Perry, Ontario.

SEVEN YEARS. Thief Who stole Winnipeg Bonspiel Prizes Sent to Penitentiary. Winnipeg, Feb. 15.--Charles Harker, a daring thief, who coveted hospital jewelry so much that he smashed the window where the prizes were displayed and stole three watches, was placed beyond temptation for seven years today in the Police Court.