

## I WAS NERVOUS, ANEMIC, SLEEPLESS LOOK AT ME NOW AND SEE WHAT A WONDERFUL CURE FER- ROZONE HAS MADE

"So ill and miserable was I for nearly two years," writes Mrs. J. E. Nimmo, of St. Annes Bay, "I began to look upon my life and its future as a part of the death. I tried so early I could not go anywhere. Even the thought of slight exertion made my heart flutter and excited me to tremblings. Then came the misery of the long nights, with their dreads and forebodings. Medicines and tonics seemed fruitless to help me. Nothing did me any good until I used Ferrozone. At first I think Ferrozone must have made my blood richer and redder. My ears began to lose their thin wax which had been a sign to everybody that I was sick. My weight increased steadily—I got stronger, and at last began to sleep better and become less nervous. Look at me now—a stronger, heartier, more vigorous energetic woman you can't find."

The one tonic that will build up everyone in poor health is Ferrozone—try it—just one or two tablets at meal times, 50c per box, 25c per tin. All dealers, or The Catarhose Company, Kingston, Canada.

## WOOD DECAY IS SERIOUS PROBLEM

Good Preservative Treatment Would  
Save Millions of Dollars  
Yearly.

Washington, May 6.—Millions of feet of timber and finished lumber rot every year in railroad ties, bridges, trawlers, piles, farm buildings, fences, poles and mine props. The lumber consuming public of the United States pays perhaps thirty to forty million dollars a year to make good the losses from wood decay.

These great drains are a source of more and more concern each year. Chemists and engineers who have to do with the uses of wood are working unceasingly on the problem. The United States Forest Service has men who devote their whole time to it. The importance of the problem cannot be overestimated. Millions of dollars are annually spent by preservation treatment of timbers, but much yet remains to be learned.

Wood decay is caused by fungus, a vegetable growth sometimes so small that it can be seen only with the microscope. Its roots or branches, like minute hairs, force their way into the wood tissues and absorb the life away from the solid parts. Timber is artificially preserved by forcing into its cells and pores certain substances which prevent the growth of fungi. As long as this substance is present in sufficient quantity the germs of decay—the threads and spores of fungus—cannot enter, and the wood is preserved. This means doubling and sometimes tripling the life of the timber.

The United States government considers the investigation of a preservative treatment of timber of such importance that the business of one office of the United States Forest Service—that of wood preservation, with new headquarters at Madison, Wis., is given over entirely to this work of experiments in co-operation with railroad companies and other corporations and individuals by prolonging the life of railroad ties, mine props, bridge timbers, fence posts and transmission poles.

The South, with twenty-seven per cent. of the total area of the United States, contains about forty-two per cent. of the total forest area of the country. The forest statistics are as follows: Alabama, 25,000,000 acres; Arkansas, 24,200,000; Florida, 20,000,000; Georgia, 22,300,000; Kentucky, 18,000,000; Louisiana, 15,300,000; Maryland, 2,200,000; Mississippi, 17,500,000; North Carolina, 18,500,000; South Carolina, 12,000,000; Tennessee, 15,000,000; Texas, 30,000,000; Virginia, 14,000,000 and West Virginia, 14,800,000.

The South it will be seen, has still much of the virgin forest of the country. This forest must be used, of course, in order to meet the steadily expanding wants of this section. It must be used in such a manner, however, that the very most may be made from its annual cut, while at the same time this cut is being replaced by new growth. In this way the timber will remain a source of perpetual wealth. The importance of forest conservation to Southern interests is clearly understood by the people of the South. The future of the South is more nearly bound up in the forest preservation, with its accompanying protection to watersheds, power streams and woodworking industries, than is anything now before the people of this part of the country.

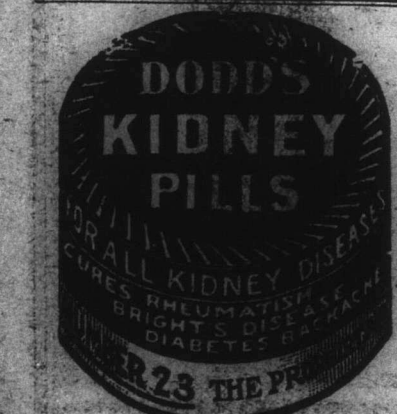
## CATTLE-DRIVING IS RENEWED IN IRELAND

Curious Form of Political Agitation  
Breaks Out Again in the Emerald Isle.

London, May 6.—Cattle driving, that novel form of political agitation, has been resumed in Ireland, in county Westmeath, where, within the passage of the Liberal Government's Land bill of a year or two ago it had been rife.

The plan usually follows that for a party of peasants to descend on the ranch of a landlord who by letting his land for pasturage has incurred the ill-will of his neighbors, most of whom favor the existing system. Then the cattle are collected and driven for miles across country at night. Usually they are recovered but occasionally they are not found. None is ever stolen.

The cattle-driving campaign was originated by Mr. J. G. Gahagan, a Nationalist member of parliament, who was a warm supporter of the abolition of the present land-tenure system.



## KITCHEN MAID SHINES AT FASHIONABLE BALL

Mistress Decked Her Out in Fine  
Clothes to Prove a Social  
Theory.

New York, May 6.—Lawyer, linguist, suffragette, fresh-air apostle, anti-meat crusader and buttermilk advocate are a few of the descriptive terms that have been applied to Mrs. Alma Webster Powell, the "hustiest woman in Brooklyn." And now social reformer must be added. Mrs. Powell has begun to deserve this last title in her unusual strenuous style, with the usual resultant shock to social Brooklyn.

One of Mrs. Powell's pet theories is that the social barrier consists simply in a difference in bankroll, and that given the wealth and refinement of a social leader, a poor girl can gain as much prestige in society as a millionaire. To that end Mrs. Powell went down on the East Side some days ago selected two comely young women for experimental purposes, decked them out in her most costly Parisian finery, and introduced them to her unspectacular guests at a masked ball at her home on Washington's birthday.

The two East Side girls proved such a success that Mrs. Powell decided to experiment further. A few days later, at another function at her home, she decked out her maid, Mary Corrigan, in her choicest raiment and gave her the charge of the drawing-room during the entire evening.

Maid's Social Success.

"Mary had the most stunning figure and made the best impression of any one in the room," said Mrs. Powell last night. "Count Frederik Stenroos of Austria, another man whose fortune is estimated at \$8,000,000 and many other men and women of culture and refinement were much taken with her. They thought she was the daughter of an Irish landowner, and not a single person suspected her identity."

Mrs. Powell paused a moment, then she pressed a button in the drawing-room of her home in President street. A demure Irish girl in cap and apron, with black sparkling eyes, and the face and figure of the typical Emerald Isle beauty, responded.

"Mary," ordered Mrs. Powell, "put on that gown you wore at the ball the other night."

While the girl was gone Mrs. Powell explained some of her theories.

"I don't believe higher education is good for all women," she said. "I think the highest kind of education is obtained from mixing with the world, from struggle and sorrow. I am a great believer in trouble as an educator. Although I am not a Socialist, I am interested in social conditions. I have dressed myself many times in some old black dress and gone down in Carroll and Union streets by the canal and talked with the people down there, mixing with them and trying to get in touch with them. Then I have come home and dressed myself in a ball gown and gone to some brilliant function. The contrast between the two lives is sickening."

Mistress and Maid

"I don't know what the solution of the social question is. I have no remedy to offer. But there is some way out, and I believe we shall find it. This earth yields enough for everybody's needs, and it was never intended that some of us should revel in luxuries while others starve."

Mrs. Powell broke off suddenly as a dimming vision in a velvet and jet gown, trimmed with rose point lace, floated into the room. The young Irish girl looked the well bred woman, from beneath the grimey gown to the coronet of diamonds that crowned her well shaped head.

Mrs. Powell, wearing a costume of blue satin, heavily beaded, trimmed with turquoise, ranged herself alongside the maid. "Now," she smiled, "could you tell which is mistress and which is maid?"

The reporter was obliged to admit that there wasn't much difference—at least externally.

"How did you like playing the lady?" Mary was asked.

"Not a bit," answered Mary frankly. "It's much too hard work. I'm much more comfortable in my own clothes. I don't worry about getting dressed every time I want to eat. I don't have to fuss and fume about my servants, or wonder who's breaking into my home and robbing me. I'm free."

"The difference is," added Mrs. Powell, smiling and nodding at Mary, "simply a lack of opportunity and nothing else."

"It is curious what a temper in a temper a little experiment like this has raised. These society people seem to think the whole social fabric is threatened just because they are not in touch with the masses. I have these simple, unaffected girls. I have been getting phone calls all day, protesting against my so-called lack of dignity. Count Stenroos, who was one of those who paid marked attention to Mary and the other two girls—whose names, I think, were Miss Weinberg and Miss Pinsky—called me up this morning and was furious that I had used his name. But I hope a little experience like this will do them good."

The Count, who is a member of the high nobility of Austria, was so vexed over the publication of his part in the affair that he disappeared from the Hotel Majestic.

WHAT MEN DESIRE IN WOMEN.

Constancy Leads the List With Fidelity a Close Second.

(St. Louis Post-Dispatch)

Men most desire to find constancy in women. One hundred and fifty men selected that quality of excellence from the test recently conducted. One hundred chose fidelity, which in many minds is probably confused with constancy. Fifty chose good nature, fifty chose health, fifty chose kindness as the most desirable excellence in their wives. Only twenty chose beauty and exactly the same number chose wealth. One man wanted a clever wife; one man wanted her to possess wit above all other excellences. Then desired courage to be her dominant trait; ten desired frankness. Only one wanted tact, that great solvent, and only one wanted talent.

If we take this test as properly indicative of man's attitude toward woman her excellences may be stated in the following order:

- |             |     |
|-------------|-----|
| Constancy   | 150 |
| Fidelity    | 100 |
| Good Nature | 50  |
| Health      | 50  |
| Kindness    | 50  |
| Beauty      | 20  |
| Wealth      | 20  |
| Courage     | 10  |
| Frankness   | 10  |
| Tact        | 1   |
| Talent      | 1   |
- Not a man desired vivacity or loquacity to be his wife's greatest excellence.

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## STRANGE BELIEFS OF INDIANS IN ONTARIO

Admixture of Christianity and Survival of Ancient Tribal Customs Among the Pagans.

Toronto, May 6.—Perhaps not everyone is aware of the existence of this interesting people, Pagans or Delists as they prefer to be called, as they worship one God, the Creator, while in other respects their religion is a mixture of old Indian beliefs and customs. Some ways such as pouring ashes on the head in sign of repentance, and telling wampum beads, which appears to be remains of the teaching of the early Jesuit Fathers, and a supposed divine revelation vouchsafed to an Indian who is said to have died and risen again a hundred years or so ago.

In their "long houses" or places of worship they give thanks to God at certain seasons of the year, perform correctly the ancient Indian dances with accompaniment of rattles and drums, express contrition for their sins and give Indian names to the children, dancing up and down the room with the child in their arms.

Their custom of irregular marriages and separations at will brings them little happiness, and is a source of trouble to the Indian superintendents in tracing such matters as descent of property. Lately some have seen the advantage of lawful marriages. Of late years, too, their manner of dress and household habits have become more like those of the Christian Indians, though a few old ladies may still be seen wearing stockings or trousers, and the young women are fond of smoking a pipe. The game of snow-shoe in winter has great delights for this young men.

The Pagans are a crucial time both for Paganism and the Six Nations Reserve generally, as the Indian department at Ottawa is understood to contemplate abolishing the ancient order of hereditary chiefs and substituting elective ones. This would apparently take considerable power away from the Pagans (numbering 800 out of a population of 4,000) and place it in the hands of the Christian majority.

The Pagans object to the change, and held a meeting of protest at the Canada long house on April 13. At the new year the Methodist Missionary society opened out a special work among the Pagans or Delists, believing that at this crucial juncture they might be won over to Christianity and brought into line with their neighbors. Rev. William Kenah, formerly missionary in Muskoka, was placed in charge of this task, aided by his wife, an Iron-quois lady.

The Pagans have taken an encouraging interest in the meetings held and some are about ready to be baptized into the Christian faith. Their chiefs attend these meetings and speak at them, which is quite unusual. At a recent meeting something of a sensation was caused by a speech by Mr. Tom Longboat, a chief of the Cayuga long house, and uncle of the celebrated runner. He declared himself gratified at what he had heard at the meeting, condemned lying and drunkenness, also his people's habit of separating from their wives, recommended that they practice in their lives what they heard at the meetings, and unexpectedly turning the tables on the Christian, rebuked a prominent Christian Indian, sitting in the choir for quarrelling with his wife.

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