NOTICE.

TAKE NOTICE that I intend to apply to the Hon. Chief Commissioner of Lands for a license to prospect for coal and petroleum on the following described lands, situated in Rupert District:

Commencing at a post planted on or near the northeast corner of Section 32, Township 27, and marked P. M. W.'s N. E. corner, thence 80 chains south thence 80 chains west, thence 80 chains north, thence east to point of commencement, and intended to contain 640 acres.

Dated at Alberni, B.C., June 16, 1909.
P. M. WOODWARTH.
J. Renaldi, Agent.

NOTICE.

NOTICE is hereby given that 60 days after date I intend to apply to the Hon. the Commissioner of Lands and Works for permission to purchase the following described lands:

Commencing at a post planted at the N.W. corner and marked J. C. N.W. corner, located on the south shore of Johnston Straits; on point between Beaver Cove and Bauza Cove, Rupert District; also about 5 chains west of entrance to small cove located on said point; thence 40 chains south; thence 40 chains east, more or less, to the shore of Bauza Cove; thence north and west, following shore line to point of commencement.

JOHN COWDRY.

Located July 29th, 1909.

COAL PROSPECTING NOTICE.

Rupert District.

NOTICE is hereby given that 30 days after date I intend to apply to the Honorable Chief Commissioner of Lands for a license to prospect for coal and petroleum on the following described lands:

Commencing at a post planted on or near southeast corner of Section Thirty-six (36), Township Four (4), and marked "J. R. S.E. cor.," thence 80 chains north, thence 80 chains west, thence 80 chains south, thence east to point of commencement and intended to contain 640 acres.

JOSEPH RENALDI.
Joseph Renaldi, Locator.

June 22nd, 1909.

COAL PROSPECTING NOTICE.

Rupert District.

NOTICE is hereby given that 30 days after date I intend to apply to the Honorable Chief Commissioner of Lands for a license to prospect for coal and petroleum on the following described lands:

Commencing at a post planted on or near northeast corner of Section Two (2), Township Six (6), and marked "C. Z., N.E. corner," thence 80 chains south, thence 80 chains west, thence 80 chains north, thence east to point of commencement, and intended to contain 640 acres.

CATERINA ZACCARELLI.
J. Renaldi, Agent.

June 22nd, 1909.

COAL PROSPECTING NOTICE.

Rupert District.

NOTICE is hereby given that 30 days after date I intend to apply to the Honorable Chief Commissioner of Lands for a license to prospect for coal and petroleum on the following described lands:

Commencing at a post planted on or near the northwest corner of Section Thirty (30), Township Three (3), and marked "B. D., N.E. corner," thence 80 chains south, thence 80 chains east, thence 80 chains north, thence west to point of commencement, and intended to contain 640 acres.

BERTO DOMINICO.
J. Renaldi, Agent.

June 22nd, 1909.

COAL PROSPECTING NOTICE.

Rupert District.

NOTICE is hereby given that 30 days after date I intend to apply to the Honorable Chief Commissioner of Lands for a license to prospect for coal and petroleum on the following described lands:

Commencing at a post planted on or near the northeast corner of Section Twenty-five (25), Township Four (4), and marked "M. B., N.E. corner," thence 80 chains south, thence 80 chains west, thence 80 chains north, thence east to point of commencement and intended to contain 640 acres.

MARIE BIANCKI.
J. Renaldi, Agent.

June 22nd, 1909.

COAL PROSPECTING NOTICE.

Rupert District.

NOTICE is hereby given that 30 days after date I intend to apply to the Honorable Chief Commissioner of Lands for a license to prospect for coal and petroleum on the following described foreshore lands covered with water:

Commencing at a post planted on or near the northwest corner of Section Seventeen (17), Township Five (5), and marked "M. Mc., N.W. corner," thence 40 chains north, thence 80 chains east, thence 120 chains south, thence west following foreshore of Section Eight (8) to point of commencement and intended to contain 640 acres.

MAURICE McARDLE.
Joseph Renaldi, Agent.

June 22nd, 1909.

NOTICE.

TAKE NOTICE that I intend to apply to the Honorable Chief Commissioner of Lands for a licence to prospect for coal and petroleum on the following described lands situated in Port Renfrew District, B. C.:

Commencing at a post in the south corner, running west 80 chains, thence north 80 chains, thence east 80 chains, thence south 80 chains to point of starting, situated on Coal Creek about one mile and one-quarter from Gordon River.

ALFRED DEAKIN.
T. B. Brazil, Agent.

August 27th, 1909.

NOTICE.

TAKE NOTICE that I intend to apply to the Honorable Chief Commissioner of Lands for a licence to prospect for coal and petroleum on the following described lands situated in Port Renfrew District, B. C.:

Commencing at a post planted in the south corner, running west 80 chains, thence north 80 chains, thence east 80 chains, thence south 80 chains to point of commencement, situated on Coal Creek about two miles and one-quarter from Gordon River.

SAMUEL SMITH.
T. B. Brazil, Agent.

August 27th, 1909.

NOTICE.

TAKE NOTICE that I intend to apply to the Honorable Chief Commissioner of Lands for a licence to prospect for coal and petroleum on the following described lands situated in Port Renfrew District, B. C.:

Commencing at a post planted in the south corner, running west 80 chains, thence 80 chains north, thence 80 chains east, thence 80 chains south to point of commencement, situated on Coal Creek about one-quarter mile from Gordon River, B. C.

T. B. BRAZIL.

August 27th, 1909.

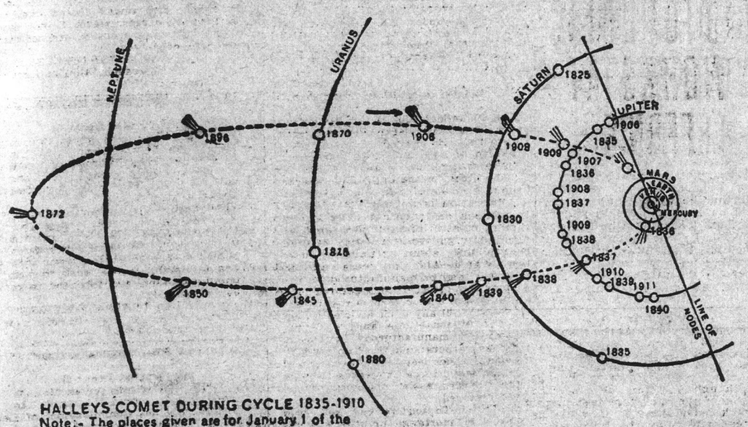
Halley's Comet

(By Dr. Alexander W. Roberts.)

Already in the pages of this magazine, says the Scientific American, reference has been made to the approach of Halley's comet, the most important astronomical event of the years 1909 and 1910. Every seventy-five or seventy-six years this remarkable body completes its far-stretching and extremely elliptical orbit round the sun.

When the comet sweeps round the sun at its nearest approach, or perihelion, it passes within the earth's orbit; while at its farthest reach, or aphelion, it lies outside the confines of the solar system. Thus during the greater part of its long journey, for at least seventy-three years out of the seventy-five, or seventy-six it is invisible in even the most powerful telescopes. It is then describing that portion of its path which lies outside the orbit of Jupiter. When, however, it is within the orbit of this planet, it is near enough to our earth to be visible in our evening or morning skies.

At first, on its sunward flight, it is discernible only as a faint telescope object, but each day witnesses its increase in brightness, till at length it is visible to the naked eye, is, in-



HALLEYS COMET DURING CYCLE 1835-1910
Note:- The places given are for January 1 of the dates indicated.

deed, conspicuous enough to compel the gaze of even the indifferent beholder. As a rule it is easily seen by the unaided eye for some months.

After passing its brghtest phase—which it will do this cycle in the first week in June—it rapidly decreases in brightness and is soon lost to view in even the largest telescopes.

It was last seen at the Cape Observatory in May, 1836, passing after that date into the far distances from which it came. But although it vanished from the sight of men, its onward track through space was known with as great accuracy, relatively, as sailors know the way of a ship over the trackless deep. And thus every lap of its vast orbit, three thousand million miles distant, at its widest reach, from our earth, has been mapped out with the utmost care, and with assurance. Unseen for seventy-three years, it is yet as surely seen by those who make this branch of astronomy their care as if it shone brightly and continuously in our midnight sky. The invisible bonds of law have it in their inexorable hold, and from out the confines of that unbreakable leash it can never, never pass.

In the accompanying figure are given positions of the comet at various dates along the 1835-1910 cycle.

We have already said that the comet was last seen in May, 1836. It was then moving swiftly away from the sun, midway between the orbit of Mars and Jupiter. In the early days of 1837 it crossed the orbit of Jupiter. Jupiter himself was not very far away when the comet passed under his line of march. Slowing now down considerably, the year 1838 is well advanced before the region of Saturn's sway is reached. In six more years Halley's comet is as far distant as Uranus, and in twenty more years it is out beyond the farthest planet. And now, like a great, stately ship wearing in midocean, the comet slowly sweeps round in its orbit. Its long outward flight is spent, and the conquering homeward pull draws it sunward again. The year 1872 marked the comet's farthest distance, its aphelion; after this date its return journey begins.

At the opening of this century it was again within the orbit of Uranus. By the end of 1907 it had reached Saturn's orbit; and early this year it swept within the orbit of Jupiter.

On the first of June this year it was five hundred million miles distant from us, but rushing in at an ever-increasing speed. In June its velocity of approach was a million miles a day.

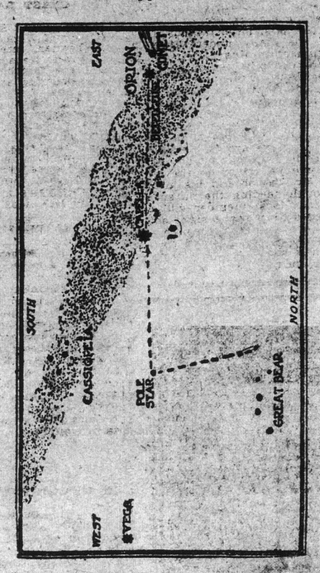
It will come nearest to our earth the first week of June, 1910, being then only twenty million miles distant from us—a hand-breadth in astronomical reckoning.

After this date it will move swiftly away from the earth, becoming daily more faint, till in the early days of 1911 it will disappear into the night, not to emerge again till the year 1985, when the most of those who read this article will have ceased to care about comets.

No small emulation is being witnessed between those observatories endowed with large telescopes, as to which one will be the first to pick up the returning voyager from far-distant shores. It is expected that this will be done in August or September of this year, in that month be an object of conspicuous brightness in the evening sky of southern latitudes. It will remain an evening star till October of that year, when once more it will pass behind the sun, and then will appear as a morning star. By this time, however, it will be rapidly decreasing in brightness and will soon be lost to view.

There are few more interesting chapters in the history of astronomical research than that which tells the tale of the tracing back through the long centuries of this remarkable comet. Chiefly through the devoted labors of a group of classical and Oriental scholars, we can trace back appearances of Halley's comet through twenty centuries, surely a long enough period to give it a distinction among comets.

Some of these appearances are of unique



HOW TO FIND HALLEY'S COMET

interest. On the Bayeux tapestry there is a famous picture of the comet which appeared in 1066 and which William the Conqueror regarded as a herald of victory for his arms. Hind proved that this fateful star was none other than Halley's comet.

Then, again, there are many references in classical literature to the appearance of various "fearful stars," some of which can be claimed as returns of Halley's comet.

It is a marvel that the deductive minds of many of the ancient philosophers did not see a connection—as they did in eclipses—between regularly recurring phenomena. Possibly the fear which these supposed messengers of doom raised in the hearts of all, learned or unlearned, may have led the ancients to leave comets alone.

It is to Edmund Halley, the contemporary and friend of Newton, that we are indebted for lifting comets from the region of superstition to the calmer sphere of pure geometry. At Newton's request he undertook a thorough investigation of their movements, and into the laws which controlled these movements. The 1682 comet especially held his attention. His keen mind soon traced a connection between similar appearances separated by seventy-six years, and on working out the orbit of the comet, which will now forever be inseparably connected with his name, he boldly declared that it would again appear in 1758. It was seen for the first time on December 25, of that year by an amateur astronomer in Saxony.

Thus for ever the mystery which had gathered round comets was dispelled.

There are one or two very interesting questions connected with the return of this comet. Of these one is the constitution of these bodies. The usually accepted view is, they are composed of myriads of meteors at a very high temperature. But this does not explain their appearance thoroughly. It is indeed rather an imperfect explanation of the tail.

Then, do comets grow fainter each return? The belief prevails that they do. A comparison of the forthcoming appearance of Halley's comet in 1910 with the magnificent drawings made by Sir John Herschel of the 1835 appearance should do much to settle this question.

It is said that there are planets exterior to Neptune. Dr. See, of Mare Island Observatory, has even given them a local habitation and a name. If there are extra-Neptunian planets, then they should make their presence felt by perturbations of such comets as pass out beyond the orbit of Neptune. We have already referred to the near approach of Jupiter to Halley's comet in 1838. This approach would have the effect of pulling the comet back in its orbit, and thus by decreasing its centrifugal force bring it back more quickly again to the sun. Every planet circling round the sun tugs at the comet more or less, now hastening, now retarding its journey. Because of such "interferences" its path round the sun its a sinuous curve; and sometimes because of hindrances by the way, it takes seventy-seven years to return, while at other times it is incontinently pushed onward and its round is seventy-five years.

Thus if there are planets beyond Neptune they will make their presence felt in disturbing the comet as it passes its aphelion goal.

Enough has been said to indicate how much interest attaches to the appearance of this comet in 1910, and how eagerly its coming is being watched and waited for.

New Pretty Round Girdles

Sashes, that is to say, girdles with long streamers, are not worn so much this summer as are ribbon belts finished off with flat rosettes, fastened in back just a little to one side. From last year's long sashes, therefore, it is possible to make extremely pretty and smart round girdles. One width of ribbon is generally sufficient, provided there are three to five pieces of feather boning, three or four inches in length to keep it from forming a narrow string about the waist. There should be a piece of boning at each end of the ribbon on which the hooks and eyes are placed; one again on each side and, if necessary, another in the centre, or perhaps, two in front placed about five inches apart.

A flat rosette is formed by covering a good sized bone or wooden button with a piece of the ribbon and around this placing a ruching formed of a gathered band of the ribbon, the selvage end being employed. This rosette differs in size and dimensions according to the width of belt that is most becoming. For a three inch belt the rosette may be slightly wider in circumference, the centre part, or button, being at least an inch large, the ruching the same width, or more.

A fashionable girdle of today is the same width all around, not boned so as to be wider in front or back. A small round waist line is now desired by all, and even though that waist line is still kept some inches higher up on the figure than by all the laws of nature it should be, still even then it must look round and have no perceptible dip up toward the shoulders.

Moire ribbon is in vogue once more, and in quality and weight this is excellent for all kinds of belts and girdles. A four to six inch ribbon is best for one of the new girdles, the material being folded in flat plaits into the desired width. Two widths of a narrower ribbon can also be used, and this is perhaps somewhat more economical if two pieces of identical color can be found, for otherwise so much of the wide ribbon should have to be wasted in making the rosette.

Dresden and flowered ribbons make extremely pretty separate girdles, and a girl should always have more than one belt for her white frocks—one pink, one blue, one plain white and one or more effective flower sashes being but a small number to wear interchangeably by one gown.

TRY HIM SIDEWAYS

It was his first Sunday school, and he sat in the infants' department eagerly watching the superintendent illustrate the lesson on the board. The superintendent drew the path to heaven—one straight line—and started the figure of a man on it. Gradually the man became larger and larger, and finally when he arrived at the gate of heaven, he could not get in.

The superintendent turned to his small audience, and, in a tragical and sorrowful tone, said, "You see, he is so puffed up with sin that he cannot enter in."

"Try him sideways, mister; try him sideways!" called a small shrill voice.

Ideas of Hades

(Washington Post.)

The question of future punishment has interested mankind from the earliest ages. Darwin found many races without any idea of a God, but none without a devil.

The ancient Egyptian conception of hell is found in Per-m-hru, or Book of the Dead, probably the oldest book in the world. Herein is described the journeys of the damned man to perdition. Snakes, horrid ghosts and nameless terrors beset his path, and he found considerably more when he got there. To these discomforts were added fire and sandy desert.

In the old Assyrian hell the spirits of the dead flitted about in the darkness of the underworld and ate dust; those who broke through the guarding dragons came back to earth as vampires.

The penal hell of the Hindus is one of the oldest known. Over it presided Yama the Tamer, with large teeth and monsters, insects and other infernal machinery. Red hot charcoal figures largely with boiling oil as an incidental torture.

Early Buddhism, with its 450,000,000 followers, had a hell wherein the wicked soul was spread prone upon a bed of blazing embers, with bedclothes of the same kind. When it was hungry it was regaled with balls of red-hot iron.

The Buddists of China and Ceylon were content with no less than a multiplicity of hells, six or which were preserved for the peculiarly evil.

In the Zoroastrian religion accursed spirits sat forever in a cold, dark lane, surrounded by scorpions.

Future punishment as viewed in the classic ages was vague, and neither Greek nor Roman, it would seem, had any fixed ideas upon the subject. There was another place, Tartarus, equally as vague, except as to locality, which Hesiod, oldest of Greek poets, placed at two-thirds of a mile below the earth. One had to cross a river to get there. It is noticeable that all hells, except the Christian have a river in front of them. Tartarus seems to have been a penitentiary reserved for those who had offended the gods, and ordinary sinners had no place there.

The hell of the old Hebrews was somewhat extensive. "The land of Egypt," says Gadaliah, "is 400 miles square; that is 1-60 of the size of Ethiopa which is 1-60 of the size of the earth. The earth is 1-60 of the Garden of Eden, and the Garden of Eden but 1-60 of Gohenna," or hell. The Cabalists held that this large tract lay far to the north, and here lodged devils and the souls of departed sinners, together with earthquakes and thunderstorms. There were five varieties of fire in Gehenna, according to the Talmud, A hard lot was in store for the soul that was ness affected by the sinner while on earth.

As the hell of the torrid countries is hot so that of the northern latitudes is old and damp. The old Scandinavians looked upon it as a place of ice and darkness, abounding in venomous reptiles and wild beasts, especially ravenous wolves.

Our Anglo-Saxon forbears, compromising between the two had a "Hellewite" (whence out English word "hell") which consisted of a pit in which the unfortunate sinner suffered alternately a melting heat and a nipping frost. A hard lot was in store for the soul that was condemned to this Anglo-Saxon hell, for it combined all the horrors of all the others. Besides fire and ice were serpents with fiery tusks gnawing the flesh from the bones of their victims, while pale adders, bloody eagles and foul beasts with horns of iron lent variety to the torments.

Descriptions of hell in the Koran of the Mohammedan do not leave much consolation for the wicked Mussulman. "Flameless smoke hall envelop them and smokeless flame," says one chapter. Another informs the evildoers that "They shall be dragged into hell by their forelocks and their feet, and there shall be cut out for them garments of fire."

Among barbarians and savages the devil is the chief deity. As was aptly put to a missionary by a Maori chief of New Zealand: "Why should we strive to please your God, who is all good, by prayers and sacrifices? He will do us no harm. It is the Evil One who is forever seeking our hurt that we must endeavor to appease. Therefore we offer sacrifices to him."

The negroes of Guinea have little belief in the state of future punishment. Some of them, who live by the sea coast, however, believe that the unconsciously wicked suffer a continual state of drowning. If they are still more wicked they are "turned into white men and go beyond the seas."

The Formosans believe the wicked are cast into pits of mire, bottomless, with devils all the way down. Strange to say, they have no fire in them. The old Hawaiians believed that the souls of the departed sunk into an underworld, presided over by two potentates, Wakea and Milu.

The wicked went to the domain of Milu, where they were ever prevented from sleeping by the wild and lawless games of Milu's subjects, the devils. Their only food was lizards. To one who knows the Kanakan love for sheep and eating, the torture of Milu's realm is apparent.

In most of the islands of the Pacific hell is not reserved for the wicked in our sense of the word; that is, the thief, the murderer, the slanderer, and the selfish man. All these finally reach a state of happiness. But a most unmistakable hell is reserved for those guilty of the only sin known to them, timidity and cowardice.

According to the best authorities, the aboriginal Indian of America is generally without any belief in a state of future punishment. The happy hunting grounds are reserved for the good; that is, the brave. As to where the wicked go they are silent. The Ojibwas, however, believe that the souls of the wicked follow a wide path to the west and enter a long lodge after crossing a deep and rapid river on a huge snake. Here they are forever haunted by the ghosts of those persons or things, animate or inanimate, which they have injured.

The old Laplanders believed in a hell of cold and ice. Laplanders of the extreme north, while denying themselves any future life, believed that the souls of bears went to a sort of bear hell, where they were forever tortured.

The Hottentots are wholly without belief by packs of ravenous hounds.

The Hottentots are wholly without belief in any hereafter, though their lives on earth are made miserable by the interference of many devils.

The Basutos believe that the souls of the wicked flutter forever blindly through the jungles of the earth, knocking their heads against trees and walls, swirling into dank marshes and suffering such other casualties and hardships as would naturally befall a sightless flying creature.

The hell of the New Guinea native is a womanless region wherein the unfortunate soul wanders forever in search of a mate.

An unique idea of the future state was that of the ancient Peruvians. As the disembodies soul winged its way to eternity it encountered two rocks, upon one of which it must needs rest. The choice was determined by the morality of the life in the flesh. If it rested upon the left-hand rock it was instantly translated to 'Po' or oblivion, a state analogous to the Nirvana of the Orient. If, through early misdeeds, however, the unhappy spirit was guided to the right-hand rock, it entered into a purgatorial hell where fiends grated away the flesh from all the bones in succession, after which the skeleton was reclothed and sent back to earth for another try. There was no haste about this grating process; it took something over 10,000 years.

There were many forms of hell in early and medieval Christianity, each according to the character and superstition of the various peoples of Europe. But, while varying in detail, the essential form was the same throughout. It was a nethermost pit filled with fire of an inconceivable heat wherein subordinate devils, under supervision of the arch fiend himself, roasted and turned upon white-hot griddles the souls of the damned, torturing them in many minor ways. It is in these latter methods that the authorities of the middle ages differ. Descriptions of hell abound in the oratory of the time. Accounts of "personal visits" to the infernal regions were common.

MOTOR HOODS OF CREPE DE CHINE

For ordinary motoring a chiffon or chiffon cloth veil large enough to completely cover the hat and tie comfortably under the chin is all the protection necessary against dust and wind, but for any extended touring a real hood of silk, pongee or crepe de Chine is obligatory.

Without a proper hood and wrap a long automobile tour will be anything but a pleasure trip, and even more important than the coat itself is the veil or hood, which holds the hat firmly in place and protects both hat and hair from the dust which a touring car will raise on even the most perfectly oiled roadway.

The newest motor hoods are of crepe de Chine lined with a thin, soft silk. The hood part is sufficiently wide to cover the largest hat, the material tapering down to two points on each side, one, in front, short to tie in a knot under the chin in a large bow knot. A great advantage in this hood is that it protects the collar of the dress as well as the hat. Naturally the crepe de Chine must be of a fairly light weight quality so as not to be either thick or clumsy to manage.

The chiffon and chiffon cloth motor veils this year are about twice as large as any worn hitherto. Three yards long by two wide is but a conservative measurement and, indeed, with the present sized hats no smaller veil is of the slightest use. For a regulation motor hat which is considerably smaller than the average wide brimmed mushroom or sailor of today a yard square veil is generally worn, being so fastened over the hat that straw and trimming are well protected, with an end left to be drawn over the face if desired.

They are not cheap, these new three yard veils, but unless economy is practised in the quality of the material it is not often possible to make one for any less cost. Light ecru and coffee color make the best shades if there cannot be a number of these veils provided, for the soft tones can be worn with any costume. A light taupe is also good for a generally serviceable veil. Chiffon cloth is now preferred altogether to chiffon, save for a veil that is only to be worn over the face.

For short runs when it is desired merely to keep the hat firmly on the head short veils of heavy brussels net or dotted fish net are extremely pretty either in white or of the same shade as the hat; these have also the advantage of being considerably cooler than even the thinnest chiffon.