NOTES AND COMMENTS

Votes for women are certainly coming. But some of the feminist writers are worrying about something which, alas, cannot be so easily remedied. Mrs. Charlotte Gilman is doing her best to raise another hue and cry—names for women! A woman, she says, gets her father's family name and keeps it until she is married. After wedlock she takes her husband's name. "She has none of her own to keep and pass down to her children."

There are those who think that a woman who has nothing more serious to worry about in life should esteem herself most fortunate. But, of course, no true philosopher will dismiss so grave a subject in so flippant a manner. A grievance is a grievance, a question is a question, and nothing is settled until it is settled right. What, then, can be done for the women as regards names of their "own"?

Well, suppose union in wedlock is accompanied by union in names. Smith marries a Miss Jones and the family name becomes Smith-Jones. The children take the name and all is smooth until they in turn marry. Another name is added, and we have Smith-Jones-Robinson. How long can the process continue? Not very long in a busy and humorous world.

Shall the married woman retain her own name? Then what of the children? Shall each generation drop parental names and make a fresh start? Confusion worse confounded. The problem must be given up in despair. Let the revolted feminist champions make a positive suggestion. Keen interest awaits it.

What is the most distasteful experience for the average family man? Perhaps it is to appear openly as a victim of domestic subjection. The completest form that such subjection can take is that of pushing a baby carriage along a public thoroughfare. The humblest husband thinks that such work is womanish. The "aristocratic" husband is sure it is "bourgeois."

An Austrian archduke has given his views—in action. Sharing in that general revolt against irksome court etiquette which seems, sooner or later, to affect all Austrian archdukes and archduchesses, he has declared and demonstrated his freedom by performing the most domestic, familiar and commonplace act he could think of—pushing his son and heir around in a perambulator, turn and turn about with his wife.

This incident may mark a return to general social simplicity. Under Rousseau's influence aristocratic French mothers resumed the practice of nursing their own children. Under the influence of the democratic spirit, which tends to limber up stiff and artificial conventions, the best-born father need not much longer hesitate to take out his offspring for an airing. Young husbands and fathers might make a note of this, for use on the next pleasant Sunday.

GLOW WORM'S GLIMMER.

Fifty Times as Strong as Illuminants of Mankind.

The efficiency of a firefly's light is fifty times that of our ordinary illuminants. This does not mean that it is fifty times brighter, but that for the space it occupies it gives fifty times the light.

Herbert E. Ives and C. W. Jordan relate in the Lighting Journal how they measured the light of a firefly. They held glowworms, which are the larvae of fireflies and give a steady, unwinking light, against a disk of white blotting paper under an illumination of 190-metre candles, and by an equation, into which it is unnecessary to go here, calculated that the glowworm's light was equivalent to .043 candlepower per square centimetre. Their conclusions are as follows:

"This calculation is made on the basis of the light furnished by the glow worm under natural conditions. By various kinds of stimulation its brightness may be much increased. The flash of the firefly is probably many fold, perhaps fifty or one hundred fold, as bright as the steady glow of the larva. Such conclusions as have been drawn with respect to the adequacy of the intrinsic brilliancy which we measured hold of course for the same insect under more intense exertion.

"It appears, then, that the luminous material of the glow worm, could it be reproduced, would also be a happy mean in intrinsic brightness, far lower than the artificial light sources with which we now try our eyes, yet high enough to permit its use without pre-empting more wall space than we now give to windows."

Many a girl imagines that her heart is broken when her liver is out of order.

Fashion Hints

Fads and Fancies.

Point d'esprit is daintily used in lingerie and negligees. It is used, like net, for the yokes of nightgowns and combinations sometimes. Charming little matinees are made all of point d'esprit trimmed with many festoons. A really beautiful boudoir cap is made of the point d'esprit, mounted over colored silk, and edged with a frill of baby Irish—wide in the back and narrow in the front. A band of brown fur covers the joining of the lace and the cap and a twist of ribbon is wound about the cap, sometimes above and sometimes below the fur. Some ribbon flowers, in a loose, hanging bunch, are fastened on one side of the cap.

The little girl's hat is either very small or very large. The very large hat is a plain one, with a band of Roman-striped or plain ribbon upward from the face. A black velvet or plush tailored hat is the smartest thing for the little girl to wear for her walk out-of-doors. These hats are plain, usually decorated with a folded silk ornament on the side or front or back.

By the way, the makers of golfine, the new fabric—that is to say, one of the new fabrics—say that its name was given to it because it is an admirable fabric for golf clothes. It is made on a gauze foundation and shows stripes of cotton velvet. It is admirable for street suits of many kinds and will doubtless be used for tennis and canoeing and other outdoor sports.

Colored lawn collars and cuffs are fastened on thin, white muslin nightgowns with fine narrow beading.

A durable and inexpensive petticoat is made in pink and blue. The top is made of a silk and sotton fabric, sheer and thin, either in pink or blue. Attached to this is a corsage net ruffle, to which are stitched two or three strips of pink or blue ribbon. The ruffle is then side pleated before it is attached to the skirt. This skirt has much of the daintiness of a much more expensive skirt and, moreover, it is even more durable than one made of chiffon and crepe.

A petticoat of chiffon is edged with a lace ruffle. Under the edge of the lace, which is not gathered, is a band of black velvet ribbon. This gives some body to the lace ruffle. Under this ruffle is one of pleated chiffon.

Many of the loveliest pieces of French lingerie are made with buttonholed slits through which the gibbon is run. This is a much more durable arrangement than beading, although, of course, the buttonholing is tedious when one must do it one's self.

Hand embroidery is still used on the finest French underwear. We use more lace than the French do, and its soft daintiness makes up for the exquisite embroidery that we do not find time to use. However, the French embroidery has a charm ours does not possess, produced by the wonderful embroidery and the tiny frill or edging of fine valenciennes lace.

Linen that is to be marked with indelible ink must be stretched tightly. Little metal sheets, with rings to hold the linen over them, are sold with some kinds of indelible ink. Embroidery hoops can be used for the purpose. The linen, stretched tight in the hoop or frame, should be placed on a plate or tin dish to be marked.

Women, especially, like to travel with a small handbag instead of with a suitcase. They like, also, to have a neat and compact, if not small trunk. And the manufacturers are fairly flooding the shops with baggage to meet this taste. The wardrobe trunks, some of them of steamer-trunk size, grow more marvelous every month, with their dainty cretonne linings and added convenient drawers and hooks. Small traveling bags in very good style are sold inexpensively.

POINTED PARAGRAPHS.

The man who hesitates may find it to late to act.

It's easy to be happy; all you have to do is to be foolish.

Ignorance of the law excuses no man—unless he has a pull.

Turkeys are innocent birds; almost any woman can stuff them.

The world will forgive a man almost any old thing except a failure.

Except for his big ears, a donkey could not appreciate his own music.

Occasionally a man wins a fight because he hasn't the nerve to run away.

Our idea of a poor excuse of a man is one who solicits dirty linen for his wife to wash and iron.

As a matter of fact, life is a good deal like patronizing a cheap restaurant. The things you really want do not show up on the bill of fare.

Rubbing It In.

"My dear," remarked Jones, who had just finished reading a book on "The Wonders of Nature," "this really is a remarkable work. Nature is marvellous! Stupendous! When I read a work like this it makes me think how puerile, how insignificant is man."

"Huh!" sniffed his better half. "A woman doesn't have to wade through four hundred pages to find out the same thing."

Maligned.

She—I hear that your friend, Mr. Drinkleigh's habits are very irregular.

He—Nonsense! Regular as a clock—he's never sober after dinner.

THE SUNDAY SCHOOL STUDY

INTERNATIONAL LESSON, MAY 17.

Lesson VII. The Rich Man and Lazarus. Luke 16. 14, 15, 19-31. Golden Text, Prov. 21.13.

Verse 19. A certain rich man—His name is nowhere given, the popular title "Dives" being merely the Latin for "a rich man."

In purple and fine linen—The outer garment was made of the "purple" and the under of the "linen." Both materials were very expensive. The name "purple" was at first applied only to the liquid dye obtained from a shellfish, and later came to be used metaphorically for the fabric dyed with this liquid (compare Prov. 31. 22; Rev. 18. 12 and 16). To-day it refers primarily to the color.

20. A certain beggar named Lazarus—It is interesting to note that this is the only instance in which Christ gives a name to any character in a parable.

Was laid at his gate—The verb probably means simply lay. The position of the beggar at the gate, or probably portico, indicates the grandeur of the house.

21. We are not told that Lazarus was not given the crumbs that fell from the rich man's table. The fact that he lay there day after day and the rich man knew him would indicate that he shared favors and abuse alike with the dogs. His position does not imply, however, that he was not given enough to satisfy his hunger. As the dogs were regarded as unclean animals, the poor man's misery would be doubly exaggerated by them. Notice, however, that he does not murmur against God nor against the rich man. Later there is no exultation over the reversal of their positions.

22. This is, of course, only a parable, and we should not look for special meaning in each detail. The parable teaches that happiness and misery after death are determined by the conduct of persons in this life.

23. Hades—In general the abode of all departed spirits, good and bad, until the time of final judgment. Here, however, clearly a place of torment for the wicked.

Being in torments—The rich man was in torment because of his indifference to the poor and his lack of sympathy. It could not have been because he was rich, since Abraham himself had been a rich man.

24. Father Abraham—The rich man was a Jew, a descendant of Abraham, and he appeals to their relationship and to Abraham's fatherly compassion.

Send Lazarus, that he may dip the tip of his finger in water, and cool my tongue—How changed the environment! On earth everything was made to contribute to his selfish enjoyment. He had lived a life of comfort, ease, and indifference. He had not been arrogant and driven Lazarus from his gate, but simply unconcerned about others. There is no one to help him and he must implore the smallest service.

25. Thou in thy lifetime receivedst thy good things—He received these good things as his own and used them for his selfish pleasure, but he made no investments for the future life.

26. Abraham tells the rich man that it is impossible to interfere with his lot or with that of Lazarus.

28. Testify—A strong word meaning to "testify earnestly and thoroughly."

29, 30. Jesus doubtless had in mind the craving of the Pharisees for a sign, and wishes to warn them, as well as all of his hearers, that if they made no attempt to use the opportunities which they had, new signs and wonders could not permanently aid them.

31. If they hear not Moses and the prophets, neither will they be permitted, if one rise from the dead—Jesus knew the books of the law and the prophets to which he referred. As a child doubtless, with his mother and in the synagogue school, he had learned the prophetic precepts and warnings against sin and selfishness, and he knew that those who had been thus taught God's will need not walk in darkness. He knew also that those not interested in these sacred teachings would not repent and change even if one rise from the dead.

SKATING RINK OF SALT.

No Costly Refrigerating Process Was Necessary.

A skating rink made of salt was recently exhibited and skated upon at the Berlin "Zoo." It was produced by purely chemical means and without the employment of a costly refrigerating process. It resembled ice in every way, was odorless and proof against any heat below 86 degrees Fahrenheit. This salt rink was made after a process invented and patented. It can be applied over wood, cement, or asphalt, or boards can be coated with it and assembled to form floors. It is applied in successive layers and the "snow" abraded by the skates can be collected and melted with fresh material. The quantity required for a single layer is about one-fifth of a pound per square foot. A fresh layer applied twice a week suffices to keep an ordinary rink in repair.

No Difference.

She—No, Jack, I fear we could never be happy; you know, I always want my own way in everything.

He—But, darling, you could go on wanting it after we are married.

AN AMERICAN PEERESS.

Lady Newborough.

She was Miss Carr, of Kentucky, and married Lord Newborough thirteen years ago. A smart dresser and a lavish entertainer.

HEALTH

How Much Sleep.

When a man is in perfect health he wakes up naturally when he has had enough sleep. What is enough sleep is entirely a matter of habit and of individuality. One man may have had enough when he has slept four hours. It is not well for a man who is in the habit of sleeping eight or nine hours to cut down his night's rest suddenly to four or five. The healthy man wakes up ready to get up, ready to leave his bed. This is because he too full of vigor to lie idle. The man in perfect health must be active. But his awakening need not necessarily be sudden. Many men wake up gradually. Such an awakening is pleasant, and is often accompanied by the greatest mental activity of the day. Poets have found themselves composing their most beautiful of verses, musicians imagining the loveliest melodies, when in that condition of perfect physical rest, with the mind refreshed by a night of sleep. Nor has the healthy man any recollection of his night. He may have dreamt, and he may have some hazy recollection of his dream, but this passes away like a breath from a polished steel surface. Sleep is to the healthy man merely a reviving process for brain and body. It annihilates the poisons of fatigue that have accumulated during the day, the poisons that make him feel sleepy at night. And when he wakes up he jumps out of bed vibrating with energy for the work of another day.

Spring and the Onion.

Nature is never niggardly or mean in her workings, and whilst rejuvenating the earth at springtime she also supplies that which, properly taken, rejuvenates mankind.

The medicinal and blood-purifying qualities of spring vegetables are upheld by all medical men. The influence of the housewife on the health of her family cannot, therefore, be underestimated.

Onions, covertly and cautiously consumed by man, possess invaluable properties with regard to the human body. They promote sleep, are an aid to digestion, alleviate coughs and colds, and allay the pains of rheumatism.

It is the presence of a powerful sulphur-oil that renders the onion so valuable. The sulphur has a marked stimulating effect on these who take it.

Spinach is a well-known laxative. It contains a quantity of iron in organic form, and iron in the form of a vegetable is a perfect blood tonic. Carrots materially assist in the treatment of derangements of the liver, and should be eaten by all bilious subjects.

Turnip-tops are splendid blood purifiers, and turnips and parsnips contain a peculiar oil that is very beneficial. The juices of the last three vegetables are an old rural remedy for coughs and hoarseness.

In Her New Place.

"How are you getting on at your new place?" asked a lady of a girl whom she had recommended for a situation. "Very well, thank you," answered the girl. "I am glad to hear it," said the lady. "Your employer is a very nice person and you cannot do too much for her." "I don't mean to, ma'am," was the innocent reply.

Blowing It.

"When old Richleigh died he left a request that his dust be scattered to the winds."

"Well, his spendthrift son is attending to that all right."

But a girl who is an expert at making angel cake may have a demon disposition.

NEWS OF THE MIDDLE WEST

BETWEEN ONTARIO AND BRITISH COLUMBIA.

Items From Provinces Where Many Ontario Boys and Girls Are "Making Good."

A thousand-barrel-a-day flour mill is to be erected in Swift Current, Sask., this summer.

Miss E. M. Jones, who was city clerk of Lethbridge, Alta., for six months, has resigned.

Regina will have a clean-up day on May 1, and the ministers will be asked to refer to the matter in their pulpits.

Seven carloads of dressed meat, directed to points in Eastern Canada, were shipped in one day from Edmonton recently.

A young Manitoba farmer wanted a wife, so advertised in a Winnipeg paper for her. The nuptial knot has just been tied.

Regina now claims to have a surplus of $10,195,275 over liabilities, and says that will compare favorably with any city in the west.

The Manitoba Cold Storage Company, situated in Winnipeg, will add five stories to its plant, and will then have a capacity of 1,700,000 cubic feet.

At a cost of approximately $125,000, the government of Saskatchewan will erect a courthouse and land titles buildings at Swift Current and Humboldt.

Edmonton Council has decided that only such civic work as is absolutaely necessary shall be done this year. Still, over a million will be expended for lateral sewers.

A boy named Richard McClinock fell 35 feet down an elevator shaft at Winnipeg, and died the next day. The boy's family had just moved into Winnipeg from Deloraine.

Regina will inaugurate a civic farm at Boggy Creek, near that city. The only crop will be oats, which will be used to feed the horses owned by the municipality.

Regina, Sask., now has one of the best garbage disposal plants in any Canadian city, which it is claimed will take care of the garbage disposal of that city for some years to come.

Street railway employes of Regina have for a year been receiving time and a quarter for Sundays, and the municipality proposes to cut them down to regular pay. A strike may result.

Regina workingmen wanted eight-for-a-quarter street car tickets during the noon hour, but the aldermen turned it down, alleging that business men would reap the greatest benefit.

Disappointed in love, Adolph Lowenberger, of Wynward, Sask., killed himself with a shotgun and chisel. He had shot himself, and, that not proving fatal, had finished with the chisel.

The Province of Alberta has 289 coal mines, employing 6,610 men inside and 2,253 men outside. Last year 4,306,646 tons of coal were produced, an increase of nearly 25 per cent. over 1912.

The erection of the Canadian Pacific office buildings in Winnipeg has been postponed for two years, leases of the sites having been granted to two others companies for that period.

The Dutch Society of Winnipeg held a supper and dance, at which the waitresses were dressed in Dutch costumes and the dishes those most in favor in Holland. The society has a membership of 400.

Henry Kraft, a Russian citizen of Arcola, Sask., was missing. He had been hauling wood for his employer, and when search was made it was found that he was lying dead under a load of wood he was bringing from the mountains. The load had upset, killing the driver, and the horses had stood with nothing to eat or drink for two days and nights.

Mrs. Victor Earnist, who holds a Minnesota first-class engineer's license, and had held it for 20 years, was refused the right to run her husband's traction engine in Saskatchewan. She had applied to the department at Regina, and was turned down because there is a footnote to the law which says that "persons" qualified to take out licenses shall be males over 18 years of age. Under the law Mrs. Earnist is not a person, but she is very angry, as she wanted to run the engine for her husband's threshing outfit this summer.

Unfortunate Illustration.

Figg—Do you believe in metempsychosis?

Fogg—Come again, please!

Figg—It's like this. According to that doctrine, my soul, after I get through with it, may inhabit the body of a jackass.

Fogg—Well, I don't know any place where it would feel more at home.

The Consolation.

"There is one consolation in being homely," she said.

"And what's that?"

"Nearly all the other women are willing to concede that I am sensible and will make a good wife for some man."

Peddler Posted.

She—If you don't go away at once I shall call my husband.

Peddler—I called on him first and he threatened me with you.

A Fanatic.

They say that Briggs is a temperance crank of the extremist kind."

"I should say he is. He wouldn't even buy stocks because they frequently take a drop.

THE INDIGNATION OF JESUS

His Words Flame up With That Scathing Power Which Profound Passion Alone Can Give

How weak a thing good will may become if not coupled with righteous indignation may be seen today in India. The great Indian religions preach love and good will. A typical Buddhist saint for years has been immured within the walls of the sacred City of Benares. He sits in seclusion, contemplating the Infinite and feeling benign good will toward all creation. No grudge is allowed to disturb his kindly equanimity. He loves all men, good and evil, learned and ignorant, and no grit of hatefulness impedes the smooth running of his meditation. But he never lifts a finger to help a person, nor feels a stir of indignation at the evils of his land. When a typical Christian comes, however, love and good will mean to him a different thing. They involve positive abhorence. He hates the system that makes debauchery with nautch girls an act of religious worship; he resents the apathy that leaves millions without education; he cannot endure the traditions which enslave child widows; he is turbulent with anger at the spectacle of famine sufferers unaided by wealthy neighbors.

A Good Christian.

is a man of wrath, whether in India or in America. He has heard the injunction of Paul, who writes the thirteenth chapter of I. Corinthians on love, and then says: "Ye that love the Lord hate evil."

This attitude of the Christian is a direct inheritance from Jesus. His wrath is the negative electricity at one end of his life, caused by the positive electricity of his love at the other end, and by a law of eternal necessity the two are equal. Because he pities the unfortunate, his indignation is profound when he sees a Pharisee robbing widows of their property and for a pretense making long prayers. Because he cannot abide insincerity, he looks in speechless wrath on a group of men who, themselves guilty of immoral practices, are, on the basis of the "double standard," one for women and another for men, condemning a pitiable victim of man's lust. Because he loves all mankind, his anger is kindled at the sight of a selfish Dives who can enjoy his luxury at ease while Lazarus, in distress, lies at his very door. In the presence of the Scribes and Pharisees, who regard the smallest ceremonial demanded by the law as God's requirement, alongside of "justice and mercy and faith," he is so roused in spirit that, as Dr. Seeley says: "Of the teachers of the past whose sayings have been preserved Mohammed would be regarded by most as the type of unrelenting severity, and yet we may search the Koran from beginning to end without finding words expressive of more vehement condemnation than those attributed to Christ."

The Love of Christ.

Let it be said with distinctness that love like that of the Master is terrible. It looks on Lazarus—and then it looks on Dives! It looks on the little children in the factory—and then on the men who profit by their labor and on society that allows the outrage. It looks on the poor struggling for bread—and then on the men who keep food prices artificially high. It looks on the "abandoned girl"—and then on the man who betrayed her and on the men who seek pleasure at the cost of her shame. It looks on the unprivileged, coming to their graves, as Sydney Smith said, "With souls scarred like a soldier's body"—and then on the privileged who have enjoyed their fat feasts of opportunity within sight of the starving and have not helped. A feeble and negative benignity can observe these wrongs to men and be unstirred, but a positive love, like the Master's, is roused from its depths with indignation.—Rev. Harry Benson Fosdick.

BEAVERS AT WORK.

Their Enterprises Have Attracted Attention of Naturalists.

There is one field of labor in which, though the union of workers is complete, there is never any strike. No walking delegate is needed in a lodge of beavers, for where communism prevails there are no "employers" and no "employed." Beavers are proverbially industrious. "To work like a beaver" has become a byword. They have skill to plan and to carry on their work. Their enterprises have attracted the attention of naturalists, and one of them, Mr. Enos A. Mills, has written an interesting book, "In Beaver World," devoted to the life and doings of these animals.

At times upward of forty of them were in sight. Although there was general co-operation, yet each one appeared to do his part without orders or direction. Again and again a group of workers completed a task, and without pause silently moved off, and began another. Everything appeared to go on mechanically. It produced a strange feeling to see so many workers doing so many kinds of work effectively and automatically.

Again and again I listened for the superintendent's voice; constantly I watched to see the overseer among them; but I listened and watched in vain. Yet, I feel that some of the patriarchial fellows must have carried in their minds a general plan of the work, and that during its progress orders and directions that I could not comprehend were given from time to time.

The work was at its height a little before midday. Nowadays it is rare for a beaver to work in daylight. Men and guns have prevented daylight workers from leaving descendants. These beavers not only worked but played day by day. One morning, for more than an hour, there was a general frolic, in which the entire population appeared to take part.

They raced, dived, crowded in general mix-ups, whacked the water with their tails, wrestled, and dived again. There were two or three play centres, but the play went on without intermission; and as their positions constantly changed, the merrymakers splashed water all over the main pond before they calmed down and returned to work in silence.

I gave most attention to the harvesters, who felled the aspens and moved them, bodily or in sections, by land and water, to the harvest piles. One tree on the shore of the pond, which they felled into the water, was eight inches in diameter and fifteen feet high. Without having even a limb cut off, it was floated down to the nearest harvest pile. Another, about the same size, which the beavers felled about fifty feet from the water, they cut into four sections, and removed its branches; then a single beaver would take a branch in his teeth, and drag it to the water, and swim with it to a harvest pile.

Four beavers united to transport the largest section to the water. They pushed with forepaws, with breasts, and with hips. Plainly, it was too heavy for them. They paused. "Now they will go for help," I said to myself, "and I shall find out who is the boss." But to my astonishment, one of them began to knaw the piece in two, and two more began to clear a narrow way to the water; the fourth set himself to cutting down another aspen.

Young Folks

What the Children Learned.

"I don't want to wear my rubbers!" Ethel grumbled.

"Why-ee!" said grandpa. "The duck puts its little red rubbers on when its walks in the soft, cold mud."

"I don't want to practice my music!" complained May.

"Why-ee!" said grandpa. "The locust has worked hard at the scales ever since it was old enough to know how. Now it can sing from low z to high z and back again without an uneven note."

"I don't want to stop to wash my hands," said Ned.

"Why-ee!" said grandpa. "The ant stops and cleans up whenever it gets soiled. Its feet are covered with hairs that make a good brush, and its lets not a bit of dust stay on its body."

"I don't want to help in the garden!" and Ray pouted.

"Why-ee!" said grandpa. "The worm helps Tom every day as it crawls along, it turns the bits of dirt over and over with the queer little hooks on its body, and that keeps the ground nice and soft."

"I don't want to fill the woodbox full of wood," declared Ted.

"Why-ee!" said grandpa. "The bumblebee goes steadily from one blossom to another and never stops until its honey bags are quite full of honey."

"I don't want to take this note to the village," said Jack.

"Why-ee!" said grandpa. "The pigeon carries messages for a long, long way; they are tied beneath its strong wings."

And what do you suppose those little children did?

They sat right down beside the lilac bush, and promised each other that they would not grumble any more; they were so much ashamed to find that the duck and the locust, the ant and the worm, the bumblebee and the pigeon were all better-natured than they.—Youth's Companion.

BREAD IN COLD STORAGE.

Good For It, Says Professor—Crust Becomes Crisp.

Cold storage is good for bread, according to the report of Professor J. R. Katz of the physico-chemical laboratory of Amsterdam. Under ordinary conditions of temperature bread begins at once to lose its freshness, and in consequence is not so palatable to the consumer. For this reason for ages the bakers have worked at night in order that the customers may have fresh bread in the morning. Mr. Katz demonstrates the possibility of keeping the bread absolutely fresh for several days. Curiously enough it is at the ordinary temperatures that bread grows stale, and at both high and low temperatures it can be preserved. At 140 degrees Fahr. bread has been kept for forty hours unchanged, while stale bread exposed to degrees below freezing becomes fresh once more. Cold storage rooms for bread are suggested by this investigator. A proper degree of humidity in the rooms will ensure the crispy crust which everyone relishes.

Too many folk go through life just reading the head lines.

ONTARIO ARCHIVES
TORONTO