

CHINA MOVED MORE SWIFTLY

IN HER MODERN REFORMS THAN EVEN JAPAN EVER DID.

Greater Changes Wrought in the Past Ten Years Than in Thousands of Years in her Previous History—China Has an Ancient Civilization, However.

It is proverbial that large bodies move slowly, but China, a nation ten times the size of Japan, has moved more swiftly in her modern reforms than Japan ever did. Greater changes have been wrought in ten years than in thousands of years of her previous history. But it must not be forgotten that China has an ancient civilization, and truly great achievements of which she may rightly boast.

When Moses led the Israelites through the wilderness, Chinese law and literature exceeded that of Egypt. A hundred years before the north wind rippled over the harp of David, Wung Wang, an Emperor of China, composed classics which are committed to memory at this day by every advanced scholar of the empire. While Homer was composing and singing the 'Iliad,' China's blind minstrels were celebrating her ancient heroes, whose tombs had already been with them through nearly thirteen centuries.

As a consequence of this, however, we find ingrained into the nature of the Chinese that spirit of conservatism, that slow, easy-going, self-contentedness, that often has taken the form of a proud, stubborn resistance of all that is new. It is natural for a Chinese to move slowly. It is in all his salutations. As you enter, he says, 'Sit slowly; as you eat, he says, 'Eat slowly' (good advice); as you leave, he says, 'Walk slowly.' Never be in a hurry. Never do today what you can put off till tomorrow.

Among the material national movements are an increase in customs tariffs on foreign imports, partly to offset the heavy Boxer indemnity; the manufacture by Chinese of the very goods which foreigners had been importing to China; large postal extensions on a cheaper rate; the construction of 2,000 miles of railroad and the projecting of an additional 10,000 miles; new methods in mining, the minting of coin and reform of the currency; the growth of the banking system, a great extension in shipping, and, perhaps greatest of all, the suppression of opium.

The social movements are very significant. Formerly respectable women in China were kept in seclusion and not allowed to go abroad, while now, the daughters of officials, high and low, go to public schools for education in their own country, and several hundreds have gone to Japan to study in the public schools and colleges there, that they may establish similar schools in their own provinces. Inter-marriage between Manchus and Chinese is now unrestricted, so as to make one race of the two. Anti-footbinding societies have been formed by the natives in every province to set free the one hundred millions of women crippled for life. Torture and private revenge are being more and more regarded as part of a backward civilization. Japanese advisers are assisting China in organizing a foreign police system, and in drilling her troops after the best model. A constitution has been promised, and preparations for it are being made in many provinces by some practice at municipal government. In 1904 the Chinese Government expressed itself as willing to unite with the leading nations of the world in placing all future international intercourse on the basis of reciprocity, which is the golden rule of both Confucianism and Christianity. But soon after the policy was reversed, and now China is going in for independent militarism, with an army and a navy of her own. What she will do in this regard no mortal can yet tell.

Goblets made of ice for hot weather originated in Holland, where they are widely used. This novelty has been introduced at soda fountains in the larger cities in America.

LORD SELKIRK'S PIONEERS.

The Amount Is Large But the Occasion an Exceedingly Great One.

Towards an exhibition to commemorate the founding of the Selkirk colony in Manitoba the people of Winnipeg are asking a grant of \$2,500,000 from the Federal Parliament. The amount is large, but the occasion is great. The Selkirk immigration was the first our west received. Prior to that incoming of sturdy Scotchmen, the prairies were occupied by Indians and fur traders.

The first really important man to recognize the value of the west was Thomas Douglas, fifth Earl of Selkirk, Baron Daer of Short-cleugh. He had the philanthropic idea of moving the cottars of his native land to some British colony, where, freed from the difficulties which surrounded them at home, they could gradually acquire independence. His first venture was made in the early days of the last century, when he found homes for large numbers of people in beautiful Prince Edward Island. There a fine body of men and women took up farms and laid the foundations of that fruitful province. Satisfied with this venture, Lord Selkirk, who was governor of the Hudson's Bay Company, turned attention to the west, and undertook in 1811 the settlement of a large area—116,000 square miles—in the neighborhood of the present city of Winnipeg. It was a hazardous expedition. Selecting three ships, he sent them to the north of Scotland, and took on board a body of emigrants. The voyage of sixty days was made to York Factory, on Hudson Bay. Here the colonists spent an Arctic winter, a thrilling introduction to the new El Dorado. In the spring the emigrants journeyed south to the promised land. Theirs was not a hopeful sight. The settlement was unbroken prairie; the Indians were not friendly; certain of the whites were decidedly hostile because of the struggle for supremacy between the Hudson's Bay and the North-West companies. The latter company, having headquarters at Montreal, invaded the Hudson's Bay Company's territory, and rivalry ensued. Lord Selkirk's settlers being under Hudson's Bay auspices, and were, of course, viewed as enemies by the opposing company. The latter offered every possible obstacle and are even said to have persuaded the Indians to rise against them. The settlement was raided, and some of the colonists were induced to leave the country; others were forced to move away to the north in the hope of peace. Some came east, under the auspices of the North-West Company, and settled in Ontario.

The colonists who had escaped to the north returned a year later, under Governor Semple, to re-establish themselves. But the North-West Company fitted out an expedition against the colony and made a direct attack upon it, killing the governor and twenty other persons. This was followed by a second dispersal, and the razing to the ground of every house the colonists had owned. Lord Selkirk, learning the situation, engaged a small force and made for the west. On his way he came across several victims and finally cornered the authors of the trouble at Fort William. These persons he sent east for trial. Then he journeyed to the scene of the warfare, and bringing together what was left of the colony, re-established the settlers who were still in the west. The farmers thus located became the first permanent white occupants of the territories. The pioneer settlement was a great struggle. It imposed hardships by sea, hardships in cultivating the soil, and hardships in the fight against the opposing company. It was not until the North-West Company was merged into the Hudson's Bay Company that peace was really assured.

The Newfoundland Cable.

Visitors to Manhattan Beach, near New York City, were recently interested by a line of men apparently dragging from the depths the long, black sea serpent which had been said to wander up and down the coast, frightening fishermen and bathers at the shore resorts. It was nothing more than the New York end of the new Atlantic cable from the British provinces, its other end being securely fastened at St. John's. The cable was laid 1,307 miles down the Atlantic Coast by the route of the large cable-laying steamer, 'Colonia,' belonging to the Telegraph Construction Company, of London, England. It was given a wide outward sweep to avoid a large number of dangerous shoals. For one hundred and fifty miles it lies at a depth of 3,000 fathoms, or in 18,000 feet of water. It is six inches in diameter at the shore ends, and weighs over sixteen tons to the mile. Farther out at sea it is only an inch in diameter.

After making the last splice messages were sent over the steel wires from New York to St. John's, at the rate of fifty words per minute. It worked well, and the officials were satisfied that it will prove a most important and serviceable link in the world's systems. The cable steamer will go to a point 270 miles east of Newfoundland, where the transatlantic cable was tapped, to take in 900 miles of cable to Nova Scotia, no longer required, as Canso will not be used as a landing point for the cable company's lines.

Literary Treasure House.

The Book of the Dead is a remarkable literary relic of ancient Egypt, of uncertain date and origin, but well known before the kings of the first dynasty. Probably the collected work of many minds in different ages, it was regarded as the work of the god Thoth and therefore of divine authority, dealing mainly with the dead and their future state. Some of its texts, prayers, hymns and ritual were used by the predynastic priests, and parts of the book date from forty centuries before the Christian era. Copies of it were placed in the tombs, and texts from it were inscribed on coffins to preserve the dead from dangers and to direct them to the boat of Ra on their way to the hall of Osiris, which was the goal desired. The oldest existing papyrus copy of the book was written for 'Nu, the son of the overseer of the house of the overseer of the seal Amenhetep and of the lady of the house Seneb' and probably belongs to the early part of the eighteenth dynasty.

The great bell of St. Paul's, London, is tolled only at the death and funeral of a member of the royal family, the archbishop of Canterbury, the bishop of London, the dean of St. Paul's and the lord mayor should he die during his mayoralty. Only the clapper and not the bell is moved when it is tolled. The New York summer term campaign has had ninety meetings per week—for English, Italians, Germans, Bohemians, Finns, Hungarians, Poles, Jews and negroes—in fifteen shops, five halls, and at seven places in the open. Besides all these there are rallies for courtesans, for children and for mothers.

CHURCH PEOPLE SMILE ALSO.

At Good Things Told About Clergymen and Their Members.

An elder of a certain church thinks things are only half done or not well thought in which he has no voice. At a prayer meeting he offered thanks, with proper dignity and in a loud voice: 'O Lord, we thank thee for bringing our pastor safe home, and his dear wife, too, O Lord, for Thon preserverst man and beast.' The 'dear wife' has made a change in her visiting list since then.

The last chicken had gone to roost, all was still in the barn and yard. The evening lamp was burning, none too brightly in the sitting-room of the old farmhouse. Looking up from his magazine the farmer said vehemently to his wife: 'Do you know what I'd have done if I had been Napoleon?' 'Yes,' he answered, 'you'd have settled down in Corsica and spent your life grumbling about bad luck and hard times.'

An Episcopal minister, who had recently moved to a small town, in the Pennsylvania coal regions, passed two youngsters on the street. 'Good morning, Father,' said one of them, misled by the clerical garb. 'Don't you know nuttin?' said the other, contemptuously, when the minister was past. 'Dat guy ain't no father. Why, he's married an' got two kids!'

Recipe for raising a baby, by a Kansas editor who has done it: 'The way to keep the jewel will be to keep it cool, well cared for in a room with plenty of fresh air and not handled and churched around as if you were trying to shake a nickel out of a savings box.'

'Clergymen usually lack the shrewd business instinct. I should say so. Look at the way they fight divorce when it gives them a chance to double their income by remarriages.'

Curate—Well, Mrs. Jones are you coming to the temperance meeting in the parish hall this evening? Mrs. Jones (suffering from obesity)—I'm afraid not, sir, I 'as to do exercise every night to keep down my obesity.

Quite recently a young girl, aged ten, was told to write a short essay on 'A rainy day.' Her effort was: 'A rainy day is very miserable. It is like a long sermon in chapel, but it is necessary.'

The Man—Why don't you go to Sunday-school any more? The Boy—Aw! didn't dey have dey're picnic a'ready?

The Sunday school class was singing 'I want to be an angel.' 'Why don't you sing louder, Bobby?' 'I'm singing as loud as I feel,' explained Bobby.

The Duty of Being Beautiful.

Caleb Cobweb. Lots of people get so discouraged about their looks that they stop trying. We have much to contend with, we unhand-some folks. Muddy complexions, sallow skins, crooked noses, fishy eyes, rope hair. Why, to talk to us about the duty of being beautiful seems the height of sarcasm. And yet everyone ought to be beautiful—not that every one look as well as he or she can—that begs the question. Every one ought to look lovely. I do not mean beauty of soul. I mean eye-beauty, the fascination that claims the admirer. If you make a study of personal attraction—and every one should make that a study—you will find the secret within the reach of every one. Socrates had it, and he had the reverse of natural beauty. Spurgeon had it, though nature quite passed him by when dealing out her features of comeliness. Some of the most famous belles of the world's history have begun with a very scanty supply of physical charms.

Grace of motion is within the reach of all but cripples. A skin radiant with cleanliness is every one's possibility. A form elegant with full muscles and well-defined lines of grace may be had by Jack Spratt as well as Apollo and by Susy Griggs as well as Venus. Proper food properly eaten, lots of sleep and outdoor exercise, and soap and water sagely applied, will give red lips, pink-and-white cheeks, and flashing eyes to almost any one. A great part of the acquiescence in homeliness is pure laziness or crass ignorance.

But more than that—soul acts upon 'body directly.' A sound mind creates around it a sound body and a beautiful mind a beautiful body. Inner purity comes to shine outwardly. Conscience is a genuine cosmetic and unselfish service a literal beauty parlor. You will believe it, if you investigate. Best of all, you may prove it in yourself.

No Divorce For Bright Lives.

The object of the novelist is not necessarily to teach religion any more than it is the object of the writer on history or travel, says Rev. J. Patterson Smyth, in the Canadian Magazine. His object is to interest and amuse, to hold the mirror up to nature and picture the ordinary interesting throbbing life of humanity. Interest and amusement and sympathetic watching of human life is not too low a purpose for a religious man. In this world of tired, dull people it is part of God's will that we should be amused and refreshed. With the sympathetic nature God has given us it is only natural that we should be interested in the pictures of life as it is lived.

It is a great mistake to try to divorce from God the many innocent things which make life happier. It is a great mistake for religious people to deny that ordinary human nature strongly feels that other things besides morality and religion are good and according to the will of God who made human nature. To say this does not make less of religion. Religion is like God's sun in the heavens. It should shine on and irradiate all the good things of life and make them better. But these other are good things too. The romping of merry children is a good thing. The eager ambition in business is a good thing. Art and poetry and painting are good things. A splendid exciting drama is a good thing. And a stirring high-class novel, is a good thing.

Exeter has more churches for its size than any other town in England. It has one cathedral, thirty-four Anglican churches and seventeen Nonconformist churches, besides the Roman Catholic chapel.

WORLD'S-OLDEST REGIMENT.

The Famous Royal Scots Have Returned to Garrison Duty.

The oldest regiment, the famous Royal Scots or 'Pontius Pilate's Bodyguard'—has returned to garrison duty in Edinburgh, its hometown, after years of service in the far parts of the empire. This distinguished fighting force traces direct descent from those companies of bold and adventurous Scots infantry who went in 1590 to France to assist Henry VI in his wars with the Leagueurs. Their services were retained by the Kings of France until the various companies were in 1633 formed into a regiment and the command given to Sir John Hepburn, a cadet of an old Lothian family. The regiment was called the Regiment d'Hebron, the nearest French pronunciation of Hepburn.

In 1635 was amalgamated with the corps the remains of the well-known Green brigade from the Swedish service, composed of Hepburn's, MacKay's, Lumsden's and Stargate's regiments, which had served under the Lion of the North, Gustavus Adolphus. Colonel Robert Munro was appointed second in command in the regiment, which consisted of 154 officers and 8,162 men. The King of France gave it precedence over all others in the service, and thus the soubriquet of Pontius Pilate's Bodyguard was acquired. The French regiments, especially that of Picardy, were jealous of this precedence, and while the point was in dispute, a Picardy officer remarked: 'I suppose you will next claim you have been on duty at the crucifixion.' 'No, sir,' replied an officer of Hepburn's, 'for had we been on duty at the sepulchre the holy body would never had left it.' This was a particularly sarcastic remark, for the sentinels of the Picardy regiment had committed the serious military offence of sleeping at their posts.

The Hepburn regiment served during the campaign of 1635 with the French army in Germany, and on its retreat was placed in the position of danger as rear guard, admirably acquitting itself by turning and inflicting a heavy defeat on the Imperialists near Metz. In 1636 at the Siege of Saverne, a town in Alsace, the regiment lost its first colonel. Volunteering to examine the breach after the third assault, Hepburn, with his usual tenacity, approached too close receiving a musket ball in the neck, and died, as he would have wished, amid the strife, among his trusted fellow-countrymen. The burial took place in the magnificent old cathedral at Touk in French Lorraine. Many years afterwards a noble monument was erected above the grave by Louis XIV, bearing an epitaph to the worth of one 'who so deservedly was deemed the best soldier in Christendom (and consequently in the world).'

During the English civil war the regiment was kept as far as possible from England lest Charles I should apply for its return. In 1652 it served under Turrene against the rebel Conde, and took part in barricade fighting in the streets of Paris. Its next move was to the Netherlands, where, in 1655 in a skirmish Colonel Lord James Douglas lost his life and was succeeded to the colonelcy by his brother, Lord Geo. Douglas, created Earl of Dumbarton in 1673. Next the treaty between Louis and Cromwell caused the exiled Charles to side with Spain and the wily Louis removed the Douglas and the other Scots corps to remote garrisons. In 1660-61 the restoration having taken place Charles II disbanded the old Commonwealth army, but owing to the rising of the Fifth Monarchy men he sent to France for the Douglas regiment, which request the French monarchy, being at peace, was unable to refuse. Two hundred and twenty-three years have elapsed since the Second Battalion first called its muster roll in Scotland, at Leith, 1686, and more than three hundred years since those companies of adventurous Scots sea, furgh from their native land, in 1590, to seek fame and fortune on the battle fields of Europe.

Old and New Japan.

Rev. Arthur Lea. A cartoon, called in Japanese Manga or Ponechi, (Punch picture) appeared in the Tiji Shipo, the leading daily of Tokyo, and was entitled 'Yaso-shinja to Bukkyo Shinja' (Jesus Believer and Buddhist Believer).

Old Japan and new Japan at a glance. On the left of the picture is a preacher and congregation of aged people sitting as they have sat for a thousand years, on the mats of the temple. Their attitude, clothing and mode of wearing their hair show that they have remained uninfluenced during the era of enlightenment. During the sermon they sit passively (almost abjectly) unless some reference becomes the signal for the repetition of their formula Namu Amida Butsu (Save, O Eternal Buddha!) as they bow themselves down. The picture expresses well the attitude of mind characteristic of Buddhism. The picture on the right presents a striking contrast. The congregation consists of young people who sit erect. They are smartly dressed in modern style and their attitude suggests expectancy and hope. The preacher shows energy and conviction.

The picture represents the general feeling of thinking men in Japan. The Buddhists have recognized the facts and have adopted en bloc the methods of the Christian Church. Organizations have been established for young people, children and women; special missions are held; philanthropic work has been taken up zealously and even the sermons have often a Christian ring. Shin-Bukkyo (New Buddhism) is a familiar word in Japan. Whether this activity will mean a new lease of life for Japanese Buddhism remains to be seen, but the cartoon voices the popular opinion that Buddhism will cease to be a force in the religious life of Japan with the passing of this generation.

While the cartoon gives satisfaction to the Christian worker, with Christianity appealing to the rising generation in Japan, it portrays the church's characteristic weakness. Christianity is not yet the religion of the family. The congregations in Tokyo consist almost entirely of young people, and this is more or less characteristic of the churches throughout Japan. Many churches fail to become properly founded because the members are chiefly students who are continually moving elsewhere. Evidently Christianity must exert itself to teach the heads of families and manifest itself in the corporate life of the home.

When at a picnic, we are moved. With sympathetic pity For him who wears upon his coat A badge inscribed 'Committee.' Fifty years ago there were 23,000 distilleries in Sweden, but that number has now been reduced to 132.

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It makes the floor surface glossy—dust-proof—saves much work—and lasts amazingly—good for outdoor floors and steps as well as indoors—ask at the dealers. Will you read our interesting little free book? It tells lots about the right kind and right use of paints, varnishes, enamels, etc. Sent on request by

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Advertisement for J. H. Sutherland & Bro., The Home of Good Shoe Making. They Are Here Awaiting Your Inspection. We will be pleased to show you these swell new shoes.

Advertisement for Creamalt Contest. Creamalt Bread is here and its popularity has been truly marvelous. If you have been observant you will notice a little football label on the bottom of every Creamalt loaf. To the boy or girl in Kingston saving the most Creamalt labels by Dec. 20th, we will give a prize of \$10 in gold. To the one bringing in the second greatest number we will give a prize of \$5. The boy or girl who starts saving now has the best chance. Entrance slips to the contest may be obtained free from Lackie, the Baker. In our window we will give results of contest week after week. J. J. LACKIE, PRINCESS ST.