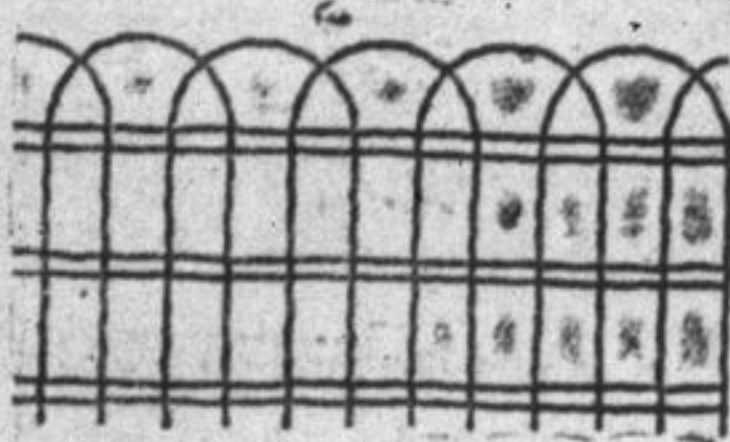


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**THE FRONTENAC LUMBER AND COAL CO**  
PHONE 67.  
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**Eugenics as Proved ::  
:: in the South Seas**

Students of eugenics may never have heard the name of Pat O'Keefe, but the fact is that Pat O'Keefe began one of the most interesting experiments in eugenics that has been attempted in modern times. He selected certain men, noted for their strength, and they married women famous for their beauty. Their sons and daughters, according to a correspondent of the Brooklyn Eagle, bear out the contention that in a couple of generations, in one generation even, if proper care was taken, there could be produced a race never before equalled for all those qualities of grace and beauty and soundness that are universally esteemed. Pat was no student. In the course of his career he found it necessary to pick out a body of fighting men. Naturally he selected big, hardy men. Then it became necessary to provide these warriors with wives. Naturally he selected fine looking girls. Inevitably their children were far above the average for appearance. An observer says that the children of Pat O'Keefe's soldiers will average higher in looks and general physique than any other community in the world.

Pat O'Keefe was a typical Irish-American seaman, with a hard fist, a soft heart and an eye for the main chance. He was not exactly disabled by scruples and had the general idea that all foreigners were to be treated like domestic animals—if they gave satisfaction, they were to be praised and petted; if not, they were to be treated accordingly. In the course of one of his voyages in the Equatorial Pacific, O'Keefe came across a little coral island. He needed water, so he sent a boat ashore. Before his men could get the water, they were fighting a couple of battles with the natives, whom they drove off the island. Unwittingly they had done a considerable favor to the rajah of this and neighboring islands, for it appeared later on that the natives were bandits. The rajah sought out O'Keefe to express his thanks. He said that if the seaman would pay him a small annuity and undertake to maintain and drill a small number of fighting men, he would give him the copra concessions of Mapia Island. This seemed a fair offer to O'Keefe and he accepted.

It was then that he began his experiment in eugenics. For some reason or other his preferred subjects against Papuans, Malays and Chinese, and determined to have none of them on the island. His choice had to be made among the Polynesians, and within a radius of a few hundred miles there were many thousands of them to choose among. O'Keefe sailed about from island to island and naturally selected the biggest, strongest and most courageous men. He offered them bigger pay than they were making at home, and had no difficulty whatever in taking any man

**WHIP'S INFLUENCE GREAT**  
in British Party System—Has No Political Conscience  
The influence of the whip in the British party system is greater than it has ever been. As long as our government continues whips will be necessary. Business could not go on efficiently without them.  
"Whipper in," borrowed from the hunting field, was the original name. The whip calls his political hounds together by means of a little circular "earnestly requesting" their attendance.  
The vocabulary of the summons was humorously explained by the late Sir Wilfrid Lawson. If it comes without a dash or stroke under the word "earnestly," he said, it means that there is some business which may or may not come on that night. If there is one dash under the word "earnestly" it means you ought to come. If there are two it means you should come. If there are three it means you must come. If there are four it means "come, or stay away at your peril."  
"A chief whip worth his salt," says Lord Barchinley (who has been one), "has no political conscience whatsoever, nor does he hold the conscience of his party in his hands. He is a very valuable piece of party mechanism, and when he is told he must whip for self-evident propositions, such as that black is white, he does so with the same alacrity and eagerness as if he believed it."  
All this hangs on the meaning attached to "political conscience." From the whip's point of view the occasion when the party needs support most is when it has got into some hole. Sauntering out in the lobby one evening Disraeli was profusely thanked by a member for the speech he had just delivered.  
"I am very glad to hear that what I said is in accordance with your views," replied the great man, "and that you will support me, but I should be more pleased to have your

support some day when you don't agree with me."  
In a debate on the Buller despatches during the first war the government would probably have been turned out had members voted according to their convictions. But they had to consider what the biggest issue was; and undoubtedly national interests were best consulted by keeping the government in power.  
It is an article, perhaps a thankless office. Government whips are few in number and their salaries are low. They have anxious times keeping a majority in the house. The chief whip settles, under instructions from the prime minister, the program of business for each sitting and ascertains by communication what the whips of other parties what kind of opposition each item is likely to encounter. The opposition whips hold a conference daily to make their plans, and when these include an organized attempt to defeat the government on a particular occasion the greatest secrecy is observed.  
An ideal chief whip of any party is the man who is so beloved by the rank and file that they will do anything he advises for the good of the party. In two qualities are indispensable in a whip, whether chief or subordinate: he must be a gentleman, and he must have a large stock of common sense.  
**Catacombs of Ancient Druids**  
Eleven miles southeast of London, in Kent, a few years ago were discovered the catacombs of the ancient Druids, which are now much visited by sightseers and are lighted, for a part at least by electric lights. Over fifty miles of chambers cut in the chalk cliffs have already been explored. The Druids lived in these catacombs when attacked by their northern enemies, and here they buried many of their dead. The stone on which the human sacrifices were made is still to be seen, and also the well, from which water is drawn to this day.—Chicago News.

**CASCARETS TONIGHT! IF BILIOUS,  
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**PRICE 10 CENTS**  
CASCARETS WORK WHILE YOU SLEEP

**SECRET OF THE TANGO**  
History and Popularity of the Dance in England.  
The tango craze may be exaggerated by report—at some of the largest balls the allowance of tangos has been smallest—but it has clearly made a stir in the dancing world compared only to those caused on their introduction by the polka and the waltz. M. Richepin has recently warned us not to despise the tango for its lowly origin. Most dances, he reminds us, start among the folk before they reach the ballroom. It may be added that by excuse for reputable teachers of dancing have eliminated from the tango any trace of vulgarity which it once possessed, and have thus done much to legitimize its success. This has been partly due, no doubt, to novelty, as was the success of the waltz and the polka. Youth, too, may not be averse from a dance which gives an excuse for peeping to a single partner for a whole evening. It should be possible, however, to discern more special reasons for the popularity of the tango.  
These reasons will hardly be discovered by studying the history of the dance. Experts, in fact, continue to differ as to its true source. If M. Richepin was correctly reported as implying in his famous lecture that it should be traced back to the Pyrrhic sabbato and the dances of classical Greece, he must have been giving less derivation than a rather fantastic analogy. A mere scientific theory connects it with the Chacon, an ancient and unpleasant South American dance, said to have come itself from the negroes. The safest opinion, however, is probably the one which is supported by the strong authority of Charles d'Albert, the author of the newest encyclopedia of dancing. On this view of the "Argentine" tango is a variant of the old Spanish tango, and was first danced, rudely enough, by the negroes of Cuba and other states of Latin America. Thence it was brought to Paris, where it found its first welcome in quarters sufficiently Bohemian not to be afraid of it in its native shape. In Paris finally was invented the tango of our ballrooms, a dance, suggested by the South American tango, but thoroughly reconstructed to suit the usages of polite society. So much for the past history of the tango. It is scanty enough to suggest that its true history lies still in the future. We must seek elsewhere than in the folk-customs of South America if we are to explain its attractiveness in modern England.  
The dance which reigns at a given epoch almost always reflects some characteristic of that epoch. Enthusiasm for the waltz, historians of dancing tell us, reached its climax in France about the year 1830. This was the period of romanticism, and nothing could better have gratified the sentiment of the time than the languorous and dreamy measures, imported from the fatherland of Werther, though Werther himself was shocked by it. The polka, on the contrary, did not come into favor till the forties, and then only after a struggle with the Parisian aristocracy, who frowned upon its middle-class associations. It was, however, just these middle-class associations which helped it, under the rule of the citizen king, to carry the day. Louis Philippe himself practised it, and his mishaps en dansant la polka gave it a repute which made it more the butt of a slight of satirical verses. Thus if the waltz expressed romanticism, the polka was the triumph of the bourgeoisie.  
We may fairly ask, then, to what sentiment of our own time the tango responds. It is certain, for one thing, that it has only become as popular as it is because dancing in general has become more popular. This may be laid to the credit of the Russian dancers. It is one Pavlova, who has succeeded in convincing the general public that dancing is true poetry, and to Mordkin and others who have persuaded them that a male dancer does not necessarily—as Southern thought—deserve to be hamstrung for effeminacy. This revived interest in stage dancing is one of the reasons why people are anxious to perform in the ballroom a dance like the modern tango, which is really adapted to the theatre. A more general reason, however, can be adduced to explain this vogue of an elaborate figure dance.  
The old dances were, we venture to say, more pleasing to the performers than to the onlookers. The pleasure to be found in watching a pair of exquisite waltzers is strictly limited in duration. This is recognized on the stage, where waltzes are always diversified by steps unknown at balls. Tango dancers, on the other hand, come upon the floor intending, in no unworthy spirit, to "show off." And they are welcome at a moment when fancy dress balls have become at once more frequent and more ornate. The rage for the tango is, in fact, part of our new sense of paeantry. The latter days of the waltz in London were days which saw few poems except the lord mayor's show. Much has changed since then. The last two reigns have given us a revival of royal ceremonial. The long series of historical pageants in provincial towns has left its influence behind it. At present moment feminine apparel has a note of exotic fantasy, while the staid yellow and brown brick of our streets is being daily replaced by Babylonian palaces with majestic columns. The dances of a spectacular age must likewise catch the eye. That is the secret of the tango.—London Times.

**SECRET OF THE TANGO**  
The death occurred at Grand Rapids, Mich., on April 15th of Sarah E. Gerow, aged 66 years, after a short illness of pneumonia. The deceased was the daughter of the late William and Matilda Branscombe, and sister of M. A. Branscombe, Picton.  
Mr. and Mrs. John A. Jones, Hopetown, announces the engagement of their second daughter, Jennie M., to J. Edward Marshall, Carleton Place, the marriage to take place in the latter part of May.

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Two kinds—the "fancy thin," small and dainty—and the "regular."  
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