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**FRATERNITY, REAL AND BOGUS**

The International Sunday School Lesson For July 27th is "Christian Fellowship."—Phil. 4:10-20.

By William T. Ellis.

Many minds will leap in eagerness to this lesson, which more than twenty million persons will study simultaneously. For it is opportune beyond most. We welcome it gladly, as a discussion of the truth for the times. Here we may find light from the clear lamp of Scripture upon the one outstanding problem of our day, the question of fraternity and social helpfulness. It will be a dull teacher indeed who slavishly follows the old method of commenting verse by verse, only the one assigned portion of the inspired word. This lesson, like the entire six months' series, is topical and meant to be so considered. Every day a newspaper has living comment and illustration upon our present theme.

Our world is bent upon realizing a new era of fraternity. Some call it Bolshevism (which is only a ghastly imitation of the genuine article), some call it social amelioration, and others term it the growth of the kingdom of heaven on earth. Nobody is so remote from the day's currents of news as not to understand that this has emerged not only as the war after the war, but also as the real fruition of the great struggle. We fought to make all men free; we find we must likewise help them to achieve brotherhood. Prussianism has gone, in its social and industrial, as well as in its political and military phases. There was more involved in the war than anybody foresaw.

**Out of War's Fellowship.**  
It has often been regretfully observed by the British that a change was noticeable in soldiers going home on leave. As they drew near to England something of the battle-born simplicity and directness and open comradeship slipped off, and the old constraints of civilization's artificialities took their place. Which visualizes a present problem; namely, how are we to preserve in civil life the nobler characteristics of trench and camp? In the war men learned the value of the common man, and his essential worth with respect to the great qualities. That was a comradeship of simplicity and sincerity and justice and mutual dependence.

Then was born an endless fellowship; a soldier solidarity will persist after the war, and will be the principal factor in re-shaping the general scheme of things. There have been signs already that our warriors want to improve upon the old system of caste and strife and inequality; they seem determined to get through with aristocracy and exploitation and to achieve a genuine democracy. The boys coming home are bent on brotherhood.

So is every other red-blooded man and woman. Even the poor creature—there are fewer such, by far, since the war—who would rather be exclusive than simply human, is obliged to accept the new programme of brotherhood, for the whole world has set its mind upon it. Fraternity is coming, either in the American and Christian way, or in the Russian and savage way. The world's future will cease to be a far fuller degree of "liberty, fraternity, equality" has been achieved. From the midst of the ominous unrest of the Orient I write these portentous words, with a full sense of their seriousness.

**A Programme and a Peril.**  
People are panicky about the peril of social upheaval, and with reason, for the programme of Bolshevism, which is being definitely promulgated in all lands, is a thing of ill-will, of class consciousness, of destruction, disintegration, despoliation and irreligion. This hideous menace of Bolshevism, however, should not becloud the fairer prospect of a nobler condition of life, with more of justice and freedom and real friendliness, to which the hurt and hungry hearts of humanity look forward. In avoiding the false, we must beware lest we turn aside from the true.

Fraternity, the spirit of brotherhood, breathes in all men. It is a divine goal. God wills it. The Bible teaches it. True Christianity promotes it. It has its rise in the spirit and words of Jesus. Our gravest present peril is that the new social impulse will depart from the spirit of its Author and Leader.

It will not if Christians ring true. Once all the disciples of Jesus stand steadily and strongly for the clear and undeniable teaching of Scripture, "One is your Master, even Christ, and all ye are brethren." The day's rising tide of fraternity will be kept within the bounds of what is noble and desirable. It is the privilege of the pulpit to proclaim that humanity is all tied up in the one bundle of life; that we belong together, are, in Bible language, "members one of another." The social solidarity of mankind is a theme of Old and New Testament writers. We are told that to bear one another's burdens is to fulfill the law of Christ, and that no man liveth to himself, and no man dieth to himself. James had a caustic pen for those churches which paid more respect to the rich worshipper than to the brother of low degree. Even in the British army, where the lines are so rigidly drawn between officers and other ranks that they may not even sit in the same hotel or eat in the same restaurant, the officer and enlisted man sit side by side in church and kneel together at the communion table. Real fellowship does not come until we get under the away of Christ.

**The Soldiers and the Missionary.**  
About the most fellowshiply spot I have found in six months of travel over the eastern hemisphere is the American Mission Church in Cairo. The services are severely simple. But at their close worshippers gather for social communion, and there is a scene of animated conversation for perhaps half an hour. Everybody is sure of a welcome. The group is predominantly American, though there are always British and Australian soldiers and officers present, as well as Egyptians. After service one is sure to find soldiers in the missionary homes; and I have found the venerable Mrs. Harvey weeping at the departure for home of

some of her "boys." These informal, spontaneous, happy gatherings in Christian fellowship are the very antithesis of formal and exclusive social functions. There is a spurious sort of fellowship which is seeking to palm itself off upon the world at the present time. Russians call one another "Taverish," or "comrade," but personally have never been in an atmosphere of greater suspicion, hostility and unconcealed and ruthless selfishness than when I spent perilous weeks in Russia under Bolshevist dominion. It takes more than stereotyped phrases to make real fellowship. There is needed a common spirit, a common interest, a common allegiance. The best fellowship is a fellowship—loyalty to one great leader. That is why the people who follow Christ are in truth as well as in name the truest fellowship known on earth. Why should we be content with any lesser or more artificial ties? When we profess to be Christians, making our brotherhood real in every relationship of life, we are doing most to fulfill the world's greatest present expectation.

**The Goodly Company of Helpers.**  
Hold fast to your Theories. How gloriously our communities were blended into unity and activity for the service of soldiers and sailors. Women forgot their social ambitions and their political and business disagreements. In the glow of a great patriotic ardor petty distinctions were merged; there were no sets or cliques; we were just Americans, doing our best for our boys and our country.

Why cannot we maintain that splendid tradition? We have an adequate occasion in the social crisis that is upon the world. Our Christian faith gives us a sufficient motive. The need is greater even than that of our service men. For the sake of our country, for the sake of our democracy, for the sake of a world in turmoil, for the sake of our Christianity, why may we not, definitely and assiduously, cultivate a new spirit of fellowship in every community, and among all the churches? Our religion is at stake, as well as our social peace. There is clearly in sight for all of us something better than the old, petty, exclusive and selfish social relationship which once constituted our "set," or our "crowd." Suppose we accept all the children of the Heavenly Father as our fellows?

And on a basis of helpfulness. That note sounds throughout our lesson. Friends of Paul had fellowship with him in his affliction; and they ministered to his needs. When we get ready to go the limit of being good helpers, good "fellows," we shall be among those who are to redeem our time for its new era of Christian brotherhood.

**The Late W. Wallace Hicock.**  
On July 10th, death claimed W. Wallace Hicock, Leeds, in his sixty-fourth year. Deceased had been in failing health for the past few years but was not thought to be in a serious condition until a few months. From that time he gradually getting weaker until on Thursday he passed into the Great Beyond. Mr. Hicock was a prosperous farmer esteemed by all who knew him. He was a Methodist in religion and a man of sterling character. He has left to mourn a wife and four children: Mrs. W. E. Mustard, Barons, Alta; Harold and Jessie, at home, and Mrs. K. J. Niblock, of Sweet's Corners, George of Wapelle, Sask.; Mrs. M. Sweet, Lyndhurst; Mrs. Imeson, Seely's Bay; Mrs. W. Cockhill, Leeds, and Miss Ella Hicock, Seely's Bay.

**Things From Tanworth.**  
Tanworth, July 29.—Mrs. Morton and daughter, Utica, N.Y., are visiting her brother, Jacob and John Wagar. Mrs. Robert Brown and family, Winnipeg, at W. J. Paulin. Mrs. Redden is visiting friends at Saskatoon, Sask. C. G. Coxall and family are camping at Beaver Lake. Mr. and Mrs. Smale, Warkworth spent Saturday and Sunday with her parents, Mr. and Mrs. James Donovan, Carleton Woods, Roblin, was in London on Monday. Mrs. John Mitchell and family, Rourke, Miss A. Chaseth, is visiting her parents, Mr. and Mrs. James Aylesworth. Mr. and Mrs. White, of Toronto, at his parents, Sam White's, W. C. Ray, Belleville, at his mother's, Mrs. Robert Reid's. The dance in connection with the peace celebration did not come off.

**TWELVE MISTAKES.**

One Dozen Popular Fallacies Regarding Good Values.

Most of us are wont to accept the often-stated as proven truth in dietetic matters. The common fallacies about food are repeated from generation to generation. Scientific analysis disproves many suppositions. Here are instances:—

1. It is often said that beef is more nourishing than bread and cheese. There is, however, far more nutriment in one shilling's worth of bread and cheese than in half of the value of one shilling. Lean beef is very inferior to cheese as nutriment.
2. Skim milk is supposed to be valueless as food. This is an error. Skim milk taken with bread constitutes a sustaining meal.
3. Most persons imagine that butter is considerably more nourishing than margarine. The fact is that the best fresh butter and the best kinds of margarine contain almost exactly the same amount of nutriment per pound.
4. It is believed that costly cheese is the most nourishing. The cheaper cheeses are mostly richer in proteid than the expensive sorts.
5. That potatoes are a cheaper food than bread is incorrect. If potatoes are eaten as substitutes for wheat bread the quantity must be very large and the cost will not be less than that of bread.
6. We are often told that oatmeal is not so nutritive as wheatmeal. On the contrary, oats contain more fatty ingredients than wheat and are the most nutritious of grain foods.
7. Most people think that rice is indigestible. Experiments prove that well cooked rice is easily digested.
8. Maize is thought to be inferior to wheat as human food. Maize undoubtedly contains more fat than wheat.
9. A Dover sole is esteemed as more valuable food than a dried herring. Generally speaking, cured fish is more nourishing than fresh. A kippered herring is better food than a sole of first quality.
10. Nuts are regarded as dessert dishes and not as nourishing food. Brazil nuts, almonds, and walnuts have 50 per cent. of fat and are very good foods. Butter made from nuts is nearly as nourishing as milk butter.
11. It is thought that fruit is not a food. This depends on the kind of fruit. Dates are a staple diet in parts of the east, and figs and raisins in a dry state are very nutritive.
12. Tea and coffee are supposed to be "sustaining." Neither of these beverages contains nutriment. Milk and sugar give a small food value to the ordinary cup of tea or coffee.

**Burnishing Silver.**  
A machine for burnishing silver, the invention of a Swiss citizen, is now extensively used in many large hotels, restaurants and club-rooms. It is so simple that even an inexperienced person can operate it successfully.

The silverware is placed in a cylinder immersed in a soap solution and containing a quantity of small steel balls and pins. The cylinder is slowly rotated by a motor or any other suitable source of power. As the cylinder turns the balls and pins, each constituting a small burnishing tool, slide, tumble, or roll over the silver, removing all tarnish and dirt, and imparting to its surface that high gloss and finish which only well-burnished silver will show.

The small balls and pins are of several sizes, and as they roll over the silver they reach every corner and every crevice of the most difficult ornamentation. The surface of the silverware is cleaned as thoroughly as if a scratch-brush had been used, but there is practically no abrasion. Ten per cent. of the silver is lost every year in using the scratch-brush and buffer.—Popular Science Monthly.

**Red Rag to a Bull.**  
How many people know the real meaning of the phrase, "Like a red rag to a bull?"

Why should a bull, or any other creature, be enraged when a piece of scarlet cloth is flaunted before him? For but are not alone in this. Sheep, usually so meek and gentle, will apparently become transported with rage if they see anything of this color. Geese and turkeys are similarly affected—the former even having been known to attack a scarlet-alad child.

The excitement animals display in such circumstances is similar to that caused by the smell of blood. Here is the theory: The color reminds the animals of blood, an association which invariably suggests bodily discomfort and hurt. So they express their terror by the only means they possess.—Tit-Bits.

**Pity the misguided amateur gardener who tries to live on the vegetables he raises.**

**German Samoan Islands**

In South Pacific Ocean

Are Small But Interesting

THE German Samoan Islands, for which New Zealand is to hold the mandate, according to preliminary summaries of the peace treaty, are interesting.

Samoa, called by former geographers the Navigators Islands, from the skill in navigation shown by its inhabitants, consists of four principal bits of land lying in the South Pacific, nearly midway between New Zealand and Hawaii.

The number of islands in the group may, by counting the smaller, be increased to 11, or even 14, but only Savili, Upolu, Tutuila, and the three usually included under the general term Manua, are important.

All are verdure-clad and inhabited, and in appearance and shape resemble immense green hats, the interior representing the crown being mountainous, while the brim or shore is covered with cocoanut palms, breadfruit, bananas, and other tropical trees, which furnish the native food.

At some prehistoric period the peaks of a submerged mountain chain running northeast and southwest have been lifted from the depths of the ocean by the upheaval of volcanoes now long extinct. Accumulations of soil brought by heavy rains from the mountains meet the ever-growing reef, which prevents easy approach to the land except in those places where fresh water streams, forcing their way through, form openings in the coral barrier.

Between reef and shore a lagoon, varying in width from 200 yards to two or three miles, provides a secure highway for coast and inter-island traffic. The entire length of the group, if Ross Island be included, is little less than 300 miles.

The native inhabitants of the islands are of Polynesian stock and are clearly related to the natives of both Hawaii and New Zealand. For practical purposes these natives may be divided into four classes. At the head stand the chiefs, who are hereditary in the sense that they belong to certain families, but elective in that they exercise authority by virtue of titles conferred on them.

The Tufalea, talking-man, is their executive officer, who phrases their thoughts in eloquent language, and is frequently the central figure in the district and the source of authority. Below him and above the lowest class, composed of what are known as the "common people," are the native teachers and catechists, who wear more clothes and do less fighting than the rest of the population.

There is nothing in the dress or bearing of a high chief which enable a foreigner to distinguish him, but he is isolated from the rest of the people by a system of rigid etiquette. No one may hold up umbrellas or do certain kinds of work in his presence, and a special vocabulary is set apart in which to address him. The common names for food, an ax, a pig, etc., are tabooed in his presence. His face, his anger, and other attributes are described in an entirely different set of words from those used for ordinary men.

Hedged about as he is, the chief, in his intercourse with persons not of his rank, has come to depend largely on his "talking man" who, like his chief, is elected from certain families in which the office is hereditary. As a rule, no one is elected who has not a gift for oratory, which is a common talent in Samoa.

The powers and duties of the "talking man" are considerable. They are men of much dignity of carriage, and as they stand leaning upon a staff of office with a "tue," or fly-cast over one shoulder, with which occasionally they wave aside their remarks, they compare favorably in appearance with orators of a nation more civilized than themselves.

**Soldiers to Emigrate.**  
Everything tends to show, says the London Chronicle, that when the boys get home many of them will not stay there. The war has bred in many love for an open air vigorous life, and hundreds of soldiers awaiting demobilisation do not regard a return to the desk or the office with enthusiasm. A very large number are thinking of emigration, hoping to find a fuller, freer life, with perhaps a spice of adventure, in lands across the seas.

Miss Ghoshire, who is in charge of the employment agency run by the Overseas Club in Aldwyck, said that they are being overwhelmed with inquiries from young soldiers who are anxious to try their luck in the colonies or South America. "There are thousands of them from morning to night," she said.

Most of them are young fellows who joined the army straight from school, and they want to strike out a new line, in a new land. Without having any definite aim they all seem to think there is a bigger life waiting for them in the colonies; and as they all possess the spirit of adventure they are keen to try new conditions.

"We are able to help them a good bit," Mrs. Ghoshire. "We have 11,900 corresponding certificates scattered all over the world, and they are able to supply us with very complete information as to labor conditions and business openings. In many cases we feel justified in advising inquirers to go out and try their luck, particularly if they have a little capital. And we are able to tell them which places need a lot of capital and which do not."

**Killing.**  
"Ever notice how old Mrs. Blunderly murders the King's English?"  
"Yes; isn't it killing?"

Mr. and Mrs. Milton Vanderwater, R.R. No. 2, Belleville, announce the engagement of their only daughter, Helena to Capt. Joseph Eric Redmond Munro, Peterboro, eldest son of Mr. and Mrs. W. R. Munro, Demorestville, the marriage to take place at the end of the month.

Yes, the world owes you a living, but you will starve to death if you sit down and wait for it to come round and settle.

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Castoria is a harmless substitute for Castor Oil, Paregoric, Drops and Soothing Syrup. It is pleasant. It contains neither Opium, Morphine nor other narcotic substance. Its age is its guarantee. For more than thirty years it has been in constant use for the relief of Constipation, Flatulency, Wind Colic and Diarrhoea; allaying Feverishness arising therefrom, and by regulating the Stomach and Bowels, aids the assimilation of Food; giving healthy and natural sleep. The Children's Comfort—The Mother's Friend.

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