

JUST A CHRISTMAS SUGGESTION.

What lady, young or old, would not appreciate a present of a Bottle of Perfume. Our Perfumes are marvels of all that is delicious in odours. Nature herself is put to shame when confronted with the masterpieces of Roger & Gallet, of Paris, The Crown Perfumery Co., of London, Eng., Taylor, of Toronto, and Seely, of Detroit. Among the most popular odors of this season are: Indian Hay, Opoponax, Ess. Fiorentina, Vigre Fleurie, Wood Violet, Italian Clover, Wild Rose, White Heather, Killarney Violet, Swiss Heliotrope, New Mown Hay, English Roses, White Pinks. These Perfumes are sold either in bulk or in case. The packages ranging in price from 25c to \$6.00, are put up in specially attractive form for Christmas Gifts.

FINE SOAPS

Are always a delight, and just at this season we can give you anything your heart can wish in this line. Our Soaps are made by the best English, French, United States and Canadian manufacturers. These names will no doubt suggest to your mind the perfection of purifying properties: Pears, Cashmere Bouquet, Crab Apple, Peau D'Espagne, White Rose, White Iris, Pink Carnation, Etc., Etc.

For a Man

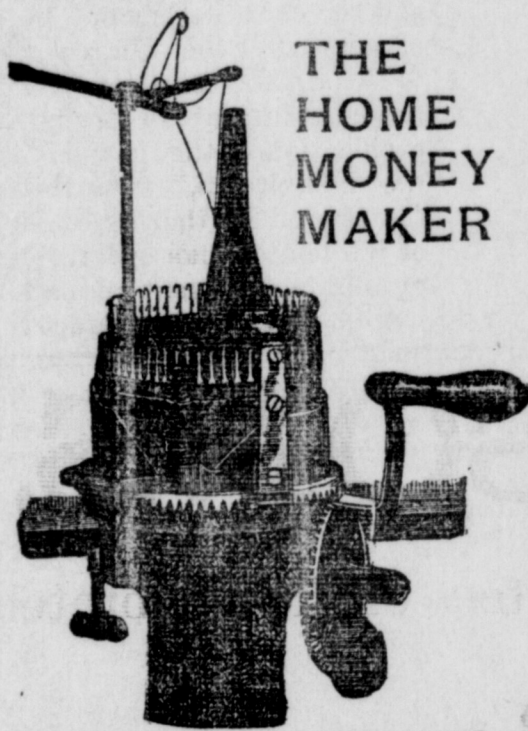
A Suitable Present would be a

Pipe, Cigar Case, Collar and Cuff Case, Travelling Case,

or any one of many desirable things in our store.

SHEASGREEN,
At the **CONNELL DRUG STORE.**

More Home Knitters Wanted



Machine weighs 17 pounds. It is more wonderful than a sewing machine, just as durable, and higher speed.

THE
HOME
MONEY
MAKER

To Work at Their Homes
Under the Direction of

The **GLASGOW WOOLLEN CO.**
37 MELINDA ST., TORONTO,

To Fill Large Contracts—Good Wages
Easily Earned.

A Pair in 30 Minutes



We want a few more workers in this locality, at once, and in order to secure your co-operation without the delay of correspondence, we herewith explain our full plan in this advertisement. The work is simple, and the Machine is easily operated, and with the Guide, requires no teacher. If you wish to join our staff of Workers let us hear from you promptly with the Contract, order form, and remittance, as a guarantee, and we will send machine and outfit to begin work at once.

OUR METHOD OF DOING BUSINESS

We wish to secure the services of families to do knitting for us in their homes. Our method is the same as adopted in England. We are the introducers of this plan and the largest knitting concern in Canada.

After long experience, we have been able to produce an Automatic Machine by which all kinds of seamless knitting is now done by our Family Machine, thereby enabling anyone of ordinary intelligence to quickly learn to do the work from the Instruction Guide. All we require is that you use the machine according to directions. The Machine being made expressly for this purpose, and the operation so simple, it cannot possibly make a mistake in its work.

The great demand now is for Bicycle Stockings, Woodmen's Socks, and Motormen's Mittens, and as we are unable to supply the demand, have taken this method of advertising for more help.

The large export trade to the North-west Territories, British Columbia, and the British Colonies, furnishes an unlimited demand for our goods, and, with the combined operation of the many families we are employing, together with the large stock of knitting we are able to turn out, by which we save rents, insurance, interest on capital, etc., enables us to undersell any manufacturers of this class of goods, and we have sale for all the knitting we can have turned out.

The price we pay for finished bicycle stockings is \$10.00 per hundred, or at the rate of 10c per pair; woodmen's socks, 5c, and motormen's mittens, 12c a pair. All other work in proportion to size.

The machine can be operated by any one of a family, and at our prices any energetic family should be able to sustain themselves comfortably, and in time be a source of independent comfort.

Our plan is to send out each machine to beginners with a sock or stocking partially knitted, and remaining in the machine ready to be continued, and also enough yarn to knit one pair of sample socks or stockings, and a simple and complete Instruction Guide, showing how the work is to be done. When the samples have been finished and returned to us satisfactory, we send a quantity of yarn, which you knit and return likewise when finished. We prepay charges on all work one way, and our workers pay return charges. The work, as we have stated, is simple and rapidly done, the machine having a capacity of ten thousand stitches a minute. We have many persons now in our employ who can knit from twenty-five to thirty pairs of socks or stockings a day, and where the time of a family is devoted to the work, you can readily see that \$15.00 or \$20.00 per week can be easily earned.

We furnish our workers all the materials, yarn, etc., free, and everything that is necessary for the work. We are furnishing the machines only for the exclusive use of those desiring to take employment with us, who must, in order to become a member, send us this Contract Order Form, properly signed by them, and at least one good reference, and remittance accordingly, to give us the necessary assurance that the quantities of valuable yarn we may send from time to time will not be wasted or misappropriated. Our interests are mutual, and this confidence must be established if we are to succeed. We guarantee fair dealing and prompt payment for work, so do not ask us to deviate from our terms, as we cannot make a distinction with one and not another; besides, we are doing an extensive business, and must be governed by business principles.

The manufactured price of the machine is \$15, and positively will not be sold to any others than those who will agree to do knitting for us.

If at any time after you commence, and have done an amount of work equal to the purchase price, and wish to discontinue, we will take back machine and refund the amount paid for same, after deducting cost of our expense only.

There is a Large Demand by the Trade for this class of work. Our workers depend upon it year after year, and if you engage with us (whole or spare time) we will keep you supplied with work as long as you do it satisfactorily for us and return it promptly. We entrust our workers with large quantities of valuable yarn, and as we give

references as to our honesty and integrity, we must ask you to do the same, in order that we may know with whom we are dealing.

We have, in a brief manner as possible, endeavored to show you what our work is, and we simply say as to the machine, it is just what we represent it to be, and will positively do everything we claim for it, or refund the money. Each machine, securely packed with an outfit, is set up for work, thoroughly tested, and a sock or stocking partially knitted before boxing and shipping. Should you decide to engage with us, it will be necessary to send us Cash Contract Order Form, properly signed by you, and at least one good reference, together with the remittance, accordingly, upon receipt of which we will forward machine and outfit ready to commence.

GLASGOW WOOLLEN CO., 37 Melinda Street, Toronto

Our References—Express Companies, Banks, or Toronto Business Houses.

If you wish to examine the machine and see the material before undertaking the work, you can do so by sending \$3.00 as a guarantee of good faith, and to defray expense of shipping, and we will send everything to your nearest express company, leaving a balance of twelve dollars to pay the agent and 25 cents for the return charges on the money to us.

We are so frequently and unnecessarily asked if one can learn to knit without a teacher. We say, Yes; it requires no teacher; any person of ordinary intelligence who can read the Instruction Guide can learn to knit at once.

ORDER FORM

\$15.00 Cash Contract Order Form.

To the Glasgow Woollen Co., 37 Melinda St., Toronto. Gentlemen,—I desire to do the work as described in this advertisement, and enclose \$5 to pay for one Automatic Knitting Machine, together with material, instructions, and everything necessary for the work, the same to be sent to me by Express, CHARGES PREPAID.

It is understood and agreed that any time after I have done an amount of work equal to the purchase price, \$15, and wish to discontinue, that the Glasgow Woollen Co. will take back the machine and outfit, and after deducting their expense, refund me the amount paid for same.

Sender or head of family (if possible) must sign here:

Full name

P. O. Street

County .. Prov.

Nearest Express Office is at

For reference I name the following person:

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The Ethics of Elfland.

(The Speaker, London.)

In all the libraries of the world, perhaps, there is no better and more profitable reading than fairy tales; and there are few better places to read them than in Mr. Andrew Lang's series of fairy books. Folklore students as a class are a singular contrast to their dark and fascinating study; they are atrociously prosaic persons, and dissect hippogriffs and chimaeras with more coolness and inhumanity than a zoologist dissects newts or beetles. But Mr. Andrew Lang has done something more than study old wives' fables; he has enjoyed them, I was almost about to say he has believed them.

He is more than a student of the childhood of the world; he is a child. Therefore he has done the admirable work of collecting all the stories of the earth into one long library, unpolluted by information or notes or archaeological researches, unrolling themselves before us without beginning or end as if told only by the voice of the one veiled and nameless story-teller, at whose feet all the nations have sat. 'The Violet Fairy Book,' which is the new addition to the series, contains a particularly delightful collection. The mere names of 'The Greatest Liar in the World' or 'The Eater of People' are enough to awaken the elvish hunger. But while it is doubtful whether any literature ought to be criticised (except for private and financial reasons), it is quite certain that fairy tales ought not to be criticised. The hearer should either listen to them or go to sleep.

Of all forms of literature, it seems to me, fairy tales give the truest picture of life. There may be errors in detail, but in a world so full of strange things they scarcely matter. Two-headed giants and beanstalks that climb up into the sky may not be true, but assuredly they are not too wonderful to be true. But the atmosphere of the fairy tale is astonishingly true to life. It deals with the silent witchery which lies in common substances, corn and stones and apple trees and fire. It presents these, no doubt, as magic stones and magic apple trees, and if anyone will stare at them steadily in a field at twilight he will find himself quite unable to assert that they are not magic.

Let me take one quite practical example of the truth of fairy tales. In these stories success is made to depend upon a number of small material objects and observances; life is a chain of talismans. If a man touches three trees in passing he is safe; if he touches four he is ruined. If the hero meets a miller without a beard he is to answer none of his questions. If he plucks a red flower in a particular meadow he will have power over the mighty kings of some distant city. Now this poetic sense of the decisiveness of some flying detail is a thousand times more practical and genuine than the pompous insistence on some moral or scientific law which is the basis of most realistic novels. None of us know when we have done something irrevocable. Our fate has been often decided by the twist of a road or the shape of a tree. Nay, it has often been decided by an omnibus or an advertisement, and there can therefore be little reason for denying that it is a magic omnibus or a magic advertisement.

The great truth and value of the fairy-tale view of life cannot be better conveyed than by saying that it chiefly arises from the entire absence of the supernatural in fairy tales. There is no miraculous department there, nothing conceived as outrageous and exceptional, nothing that recalls crystal gazing and the planchette. There is no trace or hint of that modern 'spiritual world' which implies that this world is not spiritual. In the fairy tales, portents are orderly and inevitable, they are part of the very texture of natural life. In a place so strange as this earth it is as natural to meet griffins and witches and three-headed dogs as to meet geese and oxen. This earth of ours is conceived as a place full of innumerable marvels. A cottage door opens, and a bull walks in and asks, in the most formal language, to be betrothed to the cottager's daughter. Such an incident would appeal to an actual person as lying somewhat outside normal experience and etiquette. But the cottager, though he regards it as astonishing, does not regard it as supernatural. It is not a proof to him of the existence of psychic phenomena, or of the inspiration of the Bible, or of the fact that he is going mad. It is simply a proof that however old a man grows, he is always younger than this wonderful world. It would be well perhaps if a wiser age could learn that simple fact. The fairy tale hero is impressed, doubtless, when the pumpkin turns into a coach or the castle soars into the air. But he is not impressed for the mean and stupid reason that he had thought that the world was prosaic. Life for him is an illimitable sea of monsters. He is often astonished, but, if I may employ the phrase, he would be more astonished if he were not astonished.

It is a great mistake to imagine that fairy tales are either immoral or unmoral. They do not tally with the trivialities of every particular moral code, but in this respect they resemble all works of art. It is not true that art is unmoral: men were driven to take so narrow a view of art merely because they already took so narrow a view of moral-

ity. In other words, art is unmoral because such a large amount of morality is immoral. The fairy tales, though they reek from end to end with theft and violence and treachery, remain as moral as Miss Edgeworth's tales. In them we see the great lines of the elementary laws and ideals as we see them nowhere else. We learn first and foremost that all doors fly open to courage and to hope. We learn that the world is bound together in mysterious bonds of trust and compact and prevision, and that even green dragons keep their promises. We learn that nothing is wasted in the mills of the world, that a jewel thrown into the sea, a kindness to a stricken bird, an idle word to a ragged wayfarer, have in them some terrible value, and are bound up with the destiny of men. Nothing is more typical and recurrent in the ethics of the fairy tale than this great idea that nothing can be lost. Three ships are swallowed by a whale, but seven years afterwards they are disgorged, crews and all, when a talisman is touched or a word uttered. A baby is murdered and buried, but a tree grows from his dust, every leaf of which calls for his father. A secret is whispered into a hole in the ground, and a bush grows out of it: from the bush a flute is made, but the flute will only sing the words of the secret. In the extraordinarily beautiful Roumanian tale included in this volume, 'The Boys with the Golden Stars,' two children are murdered, they grow into two trees that talk, the trees are cut down and made into two beds that talk, they are burnt and become two fires that talk, and so on through every natural change till they become babies again. What is this but the principle which is called Immortality in theology, and in science the Conservation of Energy? Both ideas are founded upon one great conception, that the world is ruled by a sublime parsimony; that there is no such thing as a dust-bin in the house of God.

This is one very characteristic moral of fairy tales, the idea of the indestructibility of an essence or an act. Another fully as common and even more essential is the great idea which lies at the heart of the story of 'Beauty and the Beast,' and a hundred kindred tales; the idea that by loving a thing we make it beautiful. The fairy tale warns us above all things to be on our guard against the disguises of things, and to regard every ugly and repellent exterior with a hopeful and divine suspicion. Out of the darkness of a time older than the oldest chronicles come in such stories as 'Cinderella' and 'Beauty and the Beast,' a sermon against snobishness which might have been preached by Thackeray.

But all these massive fragments of primitive morality are secondary to the great moral spirit which is the very heart of the fairy tales. That spirit is the principle appearing and reappearing in a thousand folklore stories, that nothing can do a man harm unless he fears it. At no time in the history of civilization, perhaps, has there been so much need to recall the ethics of the ancient warfare of Jack against the Giant, of the small against the gigantic. Those who in our day express a peculiar sympathy with the weak in their struggle against the strong are often accused of indulging a hyper-sensitive humanitarianism unknown to the robust ages of the world. The thing is a delusion. The sympathy for the weak against the strong speaks out of the oldest twilight: it is the very backbone of the most savage stories with which we have to deal in anthropology. For the fairy tale is only the history of man himself, at once the weakest and the strongest of the creatures. Man is the third brother of the cosmic story, conquering where the arrogant elder brothers, mammoth or ichthyosaurus, have gone to ruin. He is the 'Brer Rabbit' of the universe, standing in triumphant wit and weakness upon a pile of all the failures of force. A new worship of strength and courage has arisen in our day, a cult of strength which consists in collapsing before everything that is strong, a cult of courage which consists in running away from anything which is courageous. Had this new philosophy of force existed previously, the fairy tale of man would never have begun. Man would have been afraid of every sea if it was stronger than his ships, of every field if it was bigger than his plough. The strength of man has entirely arisen out of contempt of strength: it was the more ready to fight the dragon the vaster it was, even if its jaws were the heavens and its eyes were the sun and moon.

G. K. C.

A MINISTER'S DUTY

A Glowing Tribute to the Sterling Worth of Dr. Agnew's Catarrhal Powder.

"When I know anything worthy of recommendation I consider it my duty to tell it," says Rev. James Murdock, of Hamburg, Pa. "Dr. Agnew's Catarrhal Powder has cured me of catarrh of five years' standing. It is certainly magical in its effect. The first application benefited me in five minutes. 81

Servant—Mr. Brown, the florist is at the door with his bill.
Brown—Keep him waiting a minute and I'll put my money in my wife's name.

NO CONNECTION WITH ANY OTHER COMPANY.

WOODSTOCK DISPATCH.