

Old Times Recalled

The following interesting paper on Old Clocks was read on October 16 before the York and Sunbury Historical Society by Major F. A. Good, M.A. of the Provincial Normal School. It contains reference to many old clocks in the possession of Fredericton families. This paper will be published in installments from day to day.

OLD CLOCKS

(By F. A. Good)

In these days of rush and excitement, we seldom have much time to spend in reflecting on how early man spent his days, how much joy he took out of life, how much fear, how much suffering, from elements, from insects and animals, forms, and from his fellowmen. There are numberless comparisons to be made. We could profitably spend some time investigating how our ancestors came to value time. In the early days there was no value attached to time and no such thing as hurry. No motto hung in their dwellings pointing out the value of the fleeting moments. "Time is Money" was not a slogan among primitive peoples.

But how changed in these days, and how closely is the clock connected with out hurry and worry and anxiety. But though we look anxiously at the clock, we blame it not for failure to get a good days work done. Rather we look upon it as our friend. What a place it has in our homes and in our hearts. How easily it becomes an heirloom. Think of it! It has ticked off the lives of Grandfather and Grandmother. It struck the natal hour when Father and Mother were born, and the fatal hour when they, too, had to pass on. It is slowly—nay, swiftly—measuring out the time when WE, too, shall be gathered into the earth where our Fathers have gone before us. Its face has looked down from the shelf over many a joyous household scene; the scampering of the children through the day, the deserted appearance of the moon-lit room, the throes of housecleaning, and cheerful Christmas gaiety.

What a contrast between the day of the cave man and the day's routine of modern man! It is true that we have our anxious times, and sometimes they are of long duration.

For long centuries, our ancestors put no value on time, and took no pains to measure it.

But the days came when many things conspired to make it necessary. It came to pass that men had to be paid for their services, and hence had to measure their time. In war it was difficult for armies to make simultaneous attacks by night or even by day; Astronomy, too, was making headway, and this demanded accurate measurement of time.

Earliest Methods

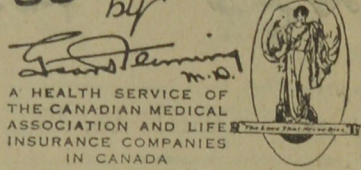
The earliest methods of telling the time of day was, merely making an estimate after looking carefully at the sun's position, and later by the shadow of the sun cast from some tall tree that they saw every day in the vicinity of their dwellings; or the shadow cast on the sand by a jutting rock on the edge of a cliff. Later, this method became more and more perfected, until man contrived to make a fairly reliable time indicator when conditions were right. This was the sun dial. But much of the time they were useless. Rainy days and dark days, all night long, and where smoke or fog obscured the sun, it gave man no help whatever. But man was pretty well satisfied with this instrument, for he used it down to latest days, and it outlived some methods thought a great improvement.

The Chinese made some kind of a cord, and soaked it in something that made it smoulder very slowly. Marks on the string showed how long since it had been lighted. Some European races burned candles and got some aid in measuring time by so doing.

The Hour Glass

The Greeks and Romans and some other nations made what are known as water clocks. The Greeks called them Clepsydra, literally Water Thief. The Romans adopted the idea, and the name, and made a better Clepsydra. The Romans were strong on building aqueducts, and from these great water carriers they diverted small quantities of water which ran over a wheel and turned an indicator which pointed to figures. These were sometimes quite accurate, but often very bad. They were used for a thousand years. Mr. William Kesson tells me that he has seen one in use in Scotland, that had been doing duty for some centuries. The hour glass, too, has played its part in its not very brief day. It must have been in use before the days of glass making began. A servant or slave had to watch it continually. It gave the ancient philosophers a great

HEALTH



SIGHT

It was in 1470 that William Caxton set up his first printing press in England. Years passed before any considerable part of the population were able to read, nevertheless, we may consider this date as marking the time when the eyes of man, which had hitherto been used chiefly for distant vision, were diverted to close work-reading.

No one discovery has had as great influence upon human progress as the printing press. The eye is the window, not only to the world of nature, but to the knowledge of ages as conveyed by the printed word.

During our waking hours, we make almost constant use of our eyes. The eye muscles, called muscles of accommodation because their action enables the eye to focus on things far or near, are in steady use. The suggestion that you can throw away your glasses and, through exercise of these muscles of accommodation correct this error of refraction for which the glasses are worn, is absurd. Muscles which are

chance to moriaize over the escaping sand and compare it to the ebbing of our lives.

Another interesting measurer of time is much like the hour glass and a bit like the Clepsydra. An empty dish with a small hole in the bottom is floated in a larger vessel filled with water. The water would, of course, flow slowly into the leaky little boat until it sank, when it must be started again.

As time rolled on, there came the necessity of having greater accuracy, and to this end many clever men bent their energies.

In 307 a clock was made for the Roman Emperor Claudius. There is not much information as to this clock, how good or how bad it was. It may have been a new sort of Clepsydra. But in 1335 an Englishman, Peter Lightfoot, made a wonderful clock and presented it to Glastonbury Cathedral. It was said to be a marvelous piece of mechanism—not accurate—but it ran for centuries.

(To be Continued)

used regularly are not strengthened by further use under the name of "exercise."

Poor eyesight is a real handicap. It is surprising how many persons, of all ages and both sexes suffer in one way or another without suspecting that their poor eyesight is the real cause of their trouble.

The difficulties which some children experience in school arise out of their inability to see clearly and to read or study in comfort. Wherever there is a school health service, the eyes of the children are examined from time to time. Where there is no such service, parents should be well advised to have their children of school age examined by their family doctor.

Poor eyesight, which means eye-strain, is perhaps the most common cause of headaches. Dizziness, irritability and sleeplessness may arise from the same cause. Those who wear glasses may suffer from eye strain if their glasses are old. The eyes alter and so the glasses need to be changed from time to time.

Rubbing the eyes is a bad habit. It is just part of the general habit of putting the hands to the face. The hands should be kept away from the face because the fingers are so apt to be soiled, and if, for example, the reason, the use of individual towels is desirable. The common towel is not as dangerous as the common drinking cup but it is a factor for spreading diseases and its use does endanger the eyes. The common towel whether it be called roller or something else, should be abolished.

Questions concerning health, addressed to the Canadian Medical Association, 184 College St., Toronto, will be answered personally by letter.

BOARD FORMED TO END CHURCH WAR

BERLIN, Oct. 18—Hans Kerl, head of the Nazi Department of Church Affairs, announced the formation of an eight-man church committee to effect "real peace in Germany's religious life."

Protestant opposition leaders described the committee members as "mostly men who are neither 100 per cent German Christian nor 100 per cent members of the opposition Confessional Synod, but men whose purpose it was to create a split in the Confessional Synod by trying to win over the more moderate pastors."

They will meet this week to consider solutions of the church strife.

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