

EASTER REFLECTIONS.

BY HIS EMINENCE JAMES CARDINAL GIBBONS.

THE RESURRECTION IS THE KEYSTONE IN THE ARCH OF FAITH AND THE MOST BRILLIANT LUMINARY IN THE CONSTELLATION OF CHRISTIAN FESTIVALS—FALLACIES OF THE TWO GREAT MODERN ANTAGONISTS OF THE DOGMA.

The Easter edition of the New York Herald contains the following article from the pen of His Eminence James Cardinal Gibbons:

The resurrection of Christ is the most signal and splendid evidence of His divinity. It is the keystone in the arch of faith, as it is the most brilliant luminary in the constellation of Christian festivals.

A certain religious enthusiast, named Leberaux, once submitted to Talleyrand a project he entertained of founding a new religion, and asked the French statesman's views as to the feasibility of the undertaking. "You will certainly succeed," replied Talleyrand, "and your name will go down with glory to posterity, if you fulfil the conditions which I propose." "And what are they?" eagerly inquired the visitor. "You must first suffer, be scourged and crucified, and then rise on the third day. Do this, and your success is assured." This reply extinguished the zeal of the would-be reformer. The moral of the witty Frenchman's remarks is, that as Christ alone, after entering the portals of the tomb, returned by His own power to life, He is without a rival. He alone has made good His claim to found a new religion and to merit the supreme adoration of mankind.

Our Saviour frequently predicted in attestation of His Godhead that He would rise again the third day after His death. To those that demanded a proof of His divine mission He answered: "Destroy this temple, and in three days I will raise it up." But He spoke of the temple of His body.

To the scribes and Pharisees who sought for a miracle as an evidence that He was the Messiah, He replied: "A wicked and adulterous generation seeketh a sign; and a sign shall not be given it, but the sign of Jonas, the prophet. For as Jonas was in the belly of the fish three days and three nights, so shall the Son of Man be in the heart of the earth three days and three nights."

That the chief priests and the Pharisees clearly understood the purpose of our Saviour's prediction

is manifest from the words which they addressed to Pilate after the crucifixion: "We have remembered that the scribe said, while He was yet alive, 'After three days I will rise again.'"

In His familiar conversation with His disciples, our Lord frequently said with out any figure of speech, for He restored them to the plainness of His language, "when they abode together in the night, He said to them: 'The Son of Man shall be betrayed into the hands of men, and they shall kill Him, and the third day He shall rise again.'"

That He rose again in fulfillment of these predictions is abundantly proved by the most overwhelming testimony. He appears after His resurrection to the women returning to the tomb, to the two disciples going to Emmaus; He appears to Simon Peter and to all the apostles, except Thomas, and again to all of them, Thomas included. Afterwards He shows Himself to several of His disciples at the house of Mary Magdalene. He appears to the eleven apostles in Galilee on the mountain, when He had appointed to meet them. St. Paul testifies that "He was seen by more than five hundred by the nation once." Lastly, He was seen by the eleven apostles, in whose presence He ascended into heaven.

It must be here noted that the same manifestations of our risen Lord are so fully public and so frequent as to leave no possibility for doubt or cavil about the verity of His resurrection in the flesh. He does not present Himself before His disciples as a spectral shadow. His visits are not the sudden and transient apparitions of a disembodied spirit. He says to the incredulous Thomas in the presence of his brethren: "Put forth thy fingers, the wounds in My hands and in My side." A short time before He had gently reproved the doubting apostle in these words: "My hands and My feet, that it is I, Myself."

THE RESURRECTION OF CHRIST rests on so solid a foundation that it is proclaimed by every Christian sect and heresy as well as by orthodox Christians.

The apostles were the principal witnesses of the resurrection. It is important, therefore, that we should consider what estimate is to be formed of their character, what weight is to be attached to their testimony, what is their standing in the court of public opinion.

The truth of Christ's resurrection must be tested by the ordinary evidence brought to bear in the examination of any historical fact. For most of our information we depend on the statements of others. The vast majority of the people of the United States know only from hearsay that such cities as Pekin and Paris exist. The whole human race rely on the pages of history for their belief that Cæsar lived and that Tyre once flourished.

We accept the veracity of a narrative when confirmed by a host of witnesses whose calm temperament gives no room to suspect the existence of a fervid imagination or a credulous disposition—witnesses who are disinterested, who have nothing to gain, but everything to lose, by deception. Now, such are the characteristics of the witnesses of the resurrection.

The apostles cannot be charged with an overwrought imagination, blind fan-

aticism or imbecility. They were plain, blunt men, slow of belief, cautious and calculating. They were, indeed, rude and illiterate, but they were possessed of

STRONG COMMON SENSE and were endowed with a temper of mind which best qualified them to judge of a matter of fact like the resurrection. We are not accustomed to select our juried chiefly or exclusively from the learned professions, but from men of sound judgment, without regard to their literary attainments. We cannot, therefore, suppose that the apostles were the victims of hallucination or deception in proclaiming the reality of our Saviour's resurrection.

Nor can they be suspected of imposing on the credulity of their hearers. They had nothing to gain by deceiving the public, and everything to lose; for their earthly lot was a hard one. They could truly say: "If in this life only we have hope in Christ, we are of all men most miserable." For, God hath set forth us apostles, the last, as it were, men appointed to death. Even unto this hour we both hunger and thirst, and are naked, and are buffeted, and have no fixed abode. And we labor, working with our own hands; we are reviled and we bless; we are blasphemed and we entreat; we are made as the refuse of the world."

Now these same men had as strong a belief in the resurrection of Christ as they had in their own existence. They regarded this event as the crowning miracle and the foundation stone of Christian faith. In their sermons they laid special stress on this fact as an all-sufficient and decisive evidence of the divinity of the Christian religion. They are willing to submit this truth as a special case, to determine whether Christianity should stand or fall, and whether they are to be pronounced impostors or heaven-sent messengers. "If Christ be not risen again then is our preaching in vain, and vain also is your faith. Yea, and we are found false witnesses of God, because we have given testimony against God that He hath raised up Christ."

THEY WROUGHT MIRACLES for the express purpose of vindicating the truth of the resurrection, and, consequently, of putting beyond all doubt the claims of Christianity to the acceptance of mankind. Peter and John on entering the beautiful gate of the temple, were to heal a man who had been lame from his birth, and they profess to perform that miracle by the power and in the name of the risen Lord.

Civilized nations accept the verdict of twelve jurymen as the most approved and equitable mode of deciding questions of the greatest moment, how can we dispute the manifold testimony of two great apostolic witnesses, who saw with their eyes, heard with their ears, and touched with their hands, the risen Lord, who devoted their life to the promulgation of this miracle, who preached it in the presence of men, but in Jerusalem itself, and in two most sacred spots, who converted thousands of hearers that had ample opportunities of testing the correctness of their declaration, who suffered stripes and imprisonment rather than deny it, and, finally, sealed their testimony with their blood?

The two great modern antagonists of the dogma of the resurrection are Roman and Strauss. Roman, while reluctantly conceding that Jesus actually died on the cross, asserts that Magdalen was the author of a fervid imagination in declaring that she saw the Lord. He seems to forget that she was but one witness among hundreds of others who had beheld Him under a variety of circumstances. The faith of Roman's youth and early manhood and the scepticism of his latter years seem to keep up an unequal struggle in his breast. Hence his statements and theories are

A JUMBLE OF CONTRADICTIONS. He blows hot and cold in the same breath, on the same page, he elevates and depresses our Saviour. He blasphemes while praising Him, and, like Judas, he betrays his once acknowledged

Man's View Of Marriage. "IS MARRIAGE A FAILURE?"

It is not uncommon for men to bewail the fact that marriage so often means a ruin; she passes for a beauty because she is happy, and her good spirits are contagious. Good nature goes with health; irritability and peevishness with sickness. Those who suffer from the derangements, disorders and diseases of the sex should refer to Dr. R. V. Pierce, chief consulting physician to the Invalids' Hotel and Surgical Institute, Buffalo, N. Y., has, for over a quarter of a century, made the diseases of women a specialty. Send to cents (in stamps) to him, at above address, for his medical book on "Women and Her Diseases" (168 pages) colored and illustrated with wood cuts and colored plates. It will be mailed to you securely sealed in a plain envelope. It contains photographs, names and addresses of a vast number who have been cured. You can correspond with them and learn how they cured themselves without having to consult a doctor.

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Lord with a kiss of profuse panegyric. While we are admiring the delicious flowers of rhetoric which he lays at the feet of the Messiah, we find them suddenly withered by the breath of his malevolent cynicism.

Strauss, unable to controvert the cumulative evidence of our Saviour's manifestation after His crucifixion, has recourse to the desperate expedient of denying His death on the cross. He pretends that our Lord when taken down from the cross was in a state of syncope, from which He afterward rallied. But this objection is scarcely worthy of serious consideration. The death of Christ is minutely described by the four Evangelists, including John, who was an eye witness of the scene.

No one in his senses has ever disputed the fact that Cæsar was slain in Rome nineteen centuries ago. Now, the death of our Saviour is corroborated by human evidence as strong as that which records Cæsar's assassination. It was a public and notorious execution, occurring in Jerusalem, which then contained a population of over two hundred thousand inhabitants. It was superintended by Roman officials and witnessed by an immense concourse of bystanders, Jews and Gentiles, sympathizers and enemies. His death was openly and exultingly acknowledged by His adversaries; it was disputed by none of them. The tomb in which He lay was guarded by Roman soldiers, as well as by the emissaries of the high priests.

And, surely, those zealots, whose minds were sharpened by malice, and who displayed so much ingenuity and vigilant zeal in compassing our Redeemer's arrest and death warrant, would not allow their friendless victim to escape their hands till they were assured that life was extinct.

Thus we see the resurrection of Christ attested by two incontrovertible facts; namely, the certainty of His death, followed by His living, visible manifestation in the flesh.

THE CATHOLIC PRESS. ITS IMPORTANCE AND NECESSITY ACKNOWLEDGED.

ENCOURAGED BY THE HOLY FATHER—HAPPY RESULTS OF THE BAD PRESS—COLDNESS TOWARD THE CATHOLIC PRESS.

From the Messenger of the Sacred Heart.

The importance and necessity of a vigorous Catholic press is universally acknowledged, and by no one has this more clearly realized and more forcibly expressed than by our Holy Father, Leo XIII. In an address delivered to a delegation of Catholic editors, February 22, 1879, he compares this army of Catholic writers to a chosen band of soldiers, well skilled and trained in literary warfare ready at the word of command from their leader to rush into the thickest of the fray, and, if need be, leave their lives on the field.

"This," said His Holiness, "is all the more a source of joy to me, because our age stands in need of such powerful defence. For such is the freedom, or I should rather say, license, of the press, that turbulent innovators have spread a countless multitude of journals, whose object is to attack or to question all truth and right, to calumniate and to vilify the Church, and to fill men's minds with the most ruinous principles. And so far have they succeeded in their endeavors that all men agree that the numbers of idle, and the deplorable condition, under which such evil laborers, is the unhappy result of a wicked press."

This is only one of many utterances of Leo XIII. in commendation of the work of the Catholic press. The bishops of the Catholic world also in their national synods are most earnest in their recommendation of the Catholic press. Nothing has been more widely discussed in the great Catholic congresses which have been held all over the world. And we had occasion at different times to see the good results in some countries, particularly in Germany, France and England.

In no country has the Catholic question excited more interest than in our own. It has been widely discussed in newspapers and periodicals, in summer and winter schools, reading circles and press conventions. Our Priory Councils have devoted much thought to it and embodied the result of their deliberations in wise laws and suggestions, which form one of the finest chapters in the *Justi Medicamentum*.

The Fathers of the Second and Third Councils of Baltimore condemn the license of the press; they charge pastors to guard their flocks from the noxious taint; they commend the circulation of good books and papers, Catholic Truth Societies and parish libraries; they encourage Catholic authors and editors; they recommend the establishment of provincial weekly Catholic papers, and of a Catholic daily in some of our large cities; they lay down certain salutary rules for writers and editors, exhorting them particularly to charity, prudence and moderation.

However, it is pretty generally acknowledged that the words of the Pope and the exhortations of the bishops, and the earnest advices and warnings of influential individuals and associations have effected very little towards the betterment of the condition of the Catholic press in this country.

Now, is there any way out of it? Or is the Catholic press in this country a lost cause? God forbid that we should think so! However, we do believe that a spirit has taken hold of it, which can be driven out only "by prayer and fasting;" and consequently we think that it was a wise thing of the Holy Father to propose it to the prayers of the League. There is the demon of indifference, ignorance, pride, avarice and self-shame. If Catholics were truly enlightened, zealous, humble and self-sacrificing, in a short time the Catholic press, like every other movement or enterprise, would soon flourish in the United States; and this is what we expect to bring about by the prayers of the League.

The Catholic press, like every other industrial enterprise, depends on the universal law of supply and demand. Its success or failure is dependent on many conditions and agencies—production and manufacture, distribution, consumption—in other words, writers, publishers, book-traders and readers. As

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the readers, however, constitute the demand, all, ultimately, depends on them. The first need, then, is to create readers—that is, readers of Catholic literature. We have managed to create readers; but they are novel-readers, readers of the daily papers, of the sensational story-paper—readers, too, of positively immoral and godless prints.

How, then, are we to create readers of genuine Catholic literature? Our answer is by a genuine Catholic education of our youth.

Our Catholic youth in parochial school, academy and college must be taught to read—to read intelligently, to read books, to read serious matter and to understand what they read. The fact is, strange as it may seem, that many of our half-educated people have never been properly taught to read.

No child, it seems to us, can be said to have a satisfactory elementary education, who can not intelligently read a chapter of an ordinary popular work on religion, history, or what we call general literature; or an article from one of our popular Catholic magazines. But the fact is that the child's mind is nowadays so overpowered with a multitude of *obscure*, that the essentials of a plain, elementary education cannot be attained. As long as this is the case, there will be little demand for Catholic literature, which, of its nature, can not be of the very light and sensational kind.

MAGAZINES.

NORTH AMERICAN REVIEW.

A noteworthy and important feature of the North American Review for April is the opening article by Mr. David A. Wells on "Great Britain and the United States: Their True Relations." Mr. Wells was born at Springfield, Mass., graduating from Williams College, and also in 1851 from the Lawrence Scientific School of Harvard. His career has been varied and brilliant. Under government commission he visited Europe in 1867, investigating foreign industries competitive with those of America. His work under the State Board of the New York Canal Commission in 1877 was such as to win hearty commendation. In 1879 he was elected a member of the board of arbitration by the associated railways of the United States—a position he sustained with much honor. His attention has always been drawn toward economic subjects, and in this field he is the author of numerous pamphlets and essays, embracing a wide range of thought.

"Possible Complications of the Cuban Question" are thoughtfully discussed by Mr. Mayo W. Hazeltine.

Professor Frederick Starr, whose work in the department of anthropology in the University of Chicago is well known, contributes a most entertaining paper on "Aigny Races of Men"—a subject which has of late attracted considerable attention on both sides of the Atlantic.

The anniversary of the death of President Lincoln being so close at hand, Mr. Stanton Mumroe's "Recollections of Lincoln's Assassination" have a peculiar timeliness. Mr. Mumroe was born in Washington, D.C., and graduated from St. John's College, Annapolis, Md.

The fourth instalment of "The Future Life and the Condition of Man Therein," by the Right Hon. W. E. Gladstone, is given in this number, and deals with speculations on the future of the righteous and of the unrighteous.

Under the title of "Problems of the Transatlantic," the many perplexing complications which surround that important South African Republic are ably treated by Karl Blind.

The "North Polar Problem," by Admiral A. H. Markham, is a new and fresh consideration of an always fascinating theme. Admiral Markham admits that the North Polar Problem is a difficult one to solve. He expresses the confident opinion, however, that it will be solved ere much more time has elapsed.

Popular interest will be stirred over the symposium entitled "Governor Morton as a Presidential Candidate," which discusses the claims of the Governor of the State of New York upon his party for the nomination to the Presidency.

The contributors are ex-Senator T. C. Platt, the Hon. Chauncey M. Depew, Ex-Senator Warner Miller, Edward Lauterbach, and C. W. Hackett, Chairman of the New York State Republican Committee.

DONAHOE'S MAGAZINE FOR APRIL.

Brimsful of excellent and varied material is the April number of Donahoe's Magazine. The articles are all most timely, and several of them treat of important subjects in a way to command general attention. The president of the New York Chamber of Commerce, Hon. F. B. Thurber, has a paper on "The Extension of Our Foreign Commerce," which shows the position the United States should occupy in the business interests of the world, and the best means of attaining and holding it. Hon. John W. Gaff writes pithily and forcefully upon "The Permanency of Municipal Reform," a topic which no one is better able to handle, on account of his experience with the Lexow investigation. The writer has a firm belief that the cause he advocates has sunk solidly into the structure of things and will bring about abiding results in all American cities. Rev. Charles Warren Carrier treats of "The Rebellion in Cuba" historically, as well as in its present aspects. His article is an intelligent presentation of the facts, and his conclusions will be generally accepted. P. O'Neill Larkin contributes a trenchant paper on "Abuses on the Steerage," proving from his per-

sonal experiences on a great liner that there is still much to be done by the law for the benefit of steerage passengers. Several of his assertions will provoke intense indignation against the companies tolerating the things he describes. A symposium on "The Present Aspect of the Woman Suffrage," to which Charles R. Saunders, Julia Ward Howe, Evelyn Greenleaf Sutherland, and Katherine E. Conway contribute, offers in a spicy way the several sides of that eccentric movement.

Of purely literary articles there is an attractive variety, the leading one being a fascinating paper by the Redemptorist Father Magnier on "Saint Alphonsus as Poet," a capacity in which the great doctor of the Church is not generally known. His right to shine among the best religious poets of literature is shown in the many beautiful stanzas culled from his writings on many different subjects. Several illustrations accompany this article. The other articles, several of them beautifully pictured, are "The French Constabularie" by Bernard Morgan, "Brigade General Coppinger," by M. E. Hennessy, "The Development and Office of the Novel," by Joseph Dana Miller, "Figures that Lie," by Rev. M. E. Twomey, and "The Emperor's Capital," by M. A. W. Rodger. Mrs. Margaret M. Halvey contributes a beautiful story of love and sacrifice under the title of "The Twin Opals," and there is also a most humorous narrative called "A Game of Chess," from the French. Some excellent poems and a number of bright and pertinent editorial pages complete one of the best numbers ever issued by the publishers.

In The Catholic World Magazine for April, which is the Easter number, will be found some papers of singular interest, besides some fiction of high literary power and some poems of unusual merit. A piece entitled "The Resurrection," by Jessie Willis Brodhead, illustrating the frontispiece, treats the subject from a very exalted standpoint. Caroline D. Swan and William D. Kelly also contribute some poetical work of an appropriate character. A paper of a peculiarly seasonable kind is one supplied by a distinguished theologian on the derivation and history of the Paschal anthem-word "Alleluia." The Right Rev. Bishop Mues contributes an interesting statement on the true meaning and history of the ceremony of kissing the Pope's shoe. Professor Thomas O'Lagan furnishes a valuable historical paper called "In the Land of the Jesuit Martyrs," which is embellished with some curious old plates. In a paper called "The Most Holy Corporal of Orvieto," the Rev. Wilfrid Ballow, M.R.S.I.A., gives a careful narrative of the events connected with one of the most awe-inspiring occurrences in the miraculous history of the Church, together with a chronological chronicle of its various attestations. Jesse Albert Locke writes a pleasing account of St. Saviour's Church, South-west, under the title "John Harvard's Parish Church." A promptly illustrated and deeply interesting biological paper on "The American Museum of Natural History" is contributed by Professor William Steen, LL.D. Father Charles W. Currier writes learnedly on a much misunderstood subject, the "Early Laborers of the Printing-Press." The Rev. Thomas McMillan, C.S.P., contributes a most useful memorandum on the West Troy School Question, under the heading "Supersensitive Constitutionalism." An unsigned paper on civic duty, entitled "For the Party, for the State, or for the Nation," will be read with much interest by all who take an unselfish interest in the tendency of present-day party government. An Irish story of singular power is furnished by John J. O'Shea under the title "For Sworn"; and a tale of no less dramatic strength, but of a different stamp, is one contributed by an anonymous writer under the heading "Ziphah Treat's Confession." Trenchant and keenly analytical book reviews will be found in their usual place; and, because of the sessions of the Winter School, unusual space is devoted to the proceedings of the Columbian Reading Union.

SMILES.

POETESS: I got quit last night with the editor, who rejects all my verses. Friend: What did you do? Poetess: I rejected his son.

HOSTESS TO VISITOR: It's a poor lunch I can give you, but my cook has got influenza. E. fan! Terrible! O nunnity, you always say that!

SUGGESTING A REMEDY.—New Woman: Husband, I need a change. The doctor said my life is too monotonous. I need excitement. Husband: Try staying at home.

JUDGE TO PRISONER: Why did you take the money and leave the basket of silver? PRISONER: Because it was too heavy. JUDGE (excitedly): Aren't you ashamed of yourself you lazy man?

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LATIN AND LAUGHTER.

HOW BEACONSFIELD KNOCKED OUT SCHOUWALOFF.

The effort to bring about a uniform pronunciation of Latin by Englishmen, Frenchmen and Germans is interesting, and if the thing is done it may be of practical value. We shall know how to pronounce the C, and discover whether we should say Cesar, or Cæsar, or Kesar; or Sisero, Ticerio, Kikero, or Keikero. The agitation has brought out this story, which is running through the French papers:

At the Berlin congress the Russians and the English were discussing at every session the Ottoman frontier, and the

debate reached a point where war seemed probable. One day as Count Schouwaloff was speaking, Lord Beaconsfield, who understood French, but did not speak it, rose up suddenly and, interrupting the Russian plenipotentiary, shouted: "Quel keuseul belleye!"

Bismarck, who presided, opened his enormous eyes and gazed all around the assembly in the most profound astonishment. Prince Gortschakoff was dumb-founded, while the English plenipotentiaries, Lord Salisbury and Lord Odo Russell, nodded their assent, and seemed to understand the mysterious words perfectly. But the effect of the queer keuseul belleye was such that Count Schouwaloff lost the thread of his discourse, and Bismarck, completely puzzled, closed the session.

In the evening at dinner, at Bismarck's residence, old Gortschakoff slapped Beaconsfield on the shoulder and smilingly asked him what was the meaning of the three English words which he had shouted out during the session.

"They were not English," replied Beaconsfield, "but Latin."

Everybody came around to listen, and his lordship repeated his terrible words and it was discovered that they meant quasi casus belli.

Beaconsfield considered that Schouwaloff's proposals amounted to a cause for war. The story furnishes a good example of the necessity of making Latinists come to an agreement in the matter of pronunciation.—Catholic Witness.

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