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A. A. JORDAN

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....................................

Every time a man smiles, and much more when he laughs, it adds something to his fragment of life.

PALMISTRY.

Fortune-telling in some share or form has been in existence from the remotest antiquity. It carries us back to many years before Christ. We find it frequently referred to in the ancient classical writers of Greece and Rome, such as Homer, (Ivid and Virgil, In every nation and age, by a variety of means, the forecasting of the future has quen attempted. It would appear to be the natural outcome of a universal desire of mankind to peep behind the curtain of the present; yet no man has succeeded in doing so, though this general curtosity has given rise to many jugglers who make profit by it. Human nature has been the same in all ages. As it was in the days of the old classical writers we have mentioned, it is to-day; and as there was then a desire to pry into the future, so there is now. Further, all men are in some degree superstitious; the greatest and wisest have been so. And, moreover, it is easy to deceive people. Their gullibility is proverbial (to use a common phrase); hence it is that this art apparently flourishes in our cultured days.

Palmistry (unlike divination, which supposes divine intervention) is the attempt to read the character and

supposes divine intervention) is the attempt to read the character and the past and druture from the lines and shape of the hand. As the astrologer reads the future in the aspect of the stars, the augur attends to omens in the cry of beasts and birds, and others divine the hidden fu ure by other methods, so the lines of the by other methods, so the lines of the hand guides the practitioner of this art. This, it may be said, is only one of the many methods of fortune-telling, for there are the following-viz.: Cartomency, or fortune-telling by playing cards, scapulimancy, the Tartar method of divining by cracks and lines in the shoulder blade; omens by augury from the sight or cries of animals, especially birds. In

omens by augury from the sight of cries of animals, especially birds. In addition to these, fortunes are told from an examination of the head, the ears, the face and handwriting.

What, we may ask, guides the palmist in coming to a decision as to the marvels to happen in the life of the important individual he has before him? No doubt he is guided in his conclusions not only by the to the marvels to happen in the life of the important individual he has before him? No doubt he is guided in his conclusions not only by the manner and general appearance of his subject, but also by the answers which he or she gives to the queries he may ask. Our opinion is that it does not require anyone with a special gift in this direction, or great intellectual sattainments, to satisfy nine people out of every ten. They attend the pulmist with a receptive, not a caviling mind, in fact, quite prepared to awallow the proverbial camel. This black art (if ari it be) is merely a watter of using a little common observation. It is really practiced desily in some degree by all of us. We tel' fortunes every day, mechanically at a unwittingly. With a glarce of this exe we can tell pretty accurately to what calling any individual may belving, or in what grade of society he it oves. Add to this a little conversation with the individual in question and we could give more details, and with a little stretch of the imagination fill in the blanks with some sort of fairy tale, which at all events he could not postively deny would not happen. We fed sure we could give a fairly good furture for hair a guinea, for one guinea we could always add to it, and for, say, two guineas we could give innumerable castles in the air with all accessories, ornamental and useful.

We consider it an easy matter, this fortune-telling. The subject unitersoing the ordeal is, as a tale, in something of a flutter, if not actually excited.

How those my fluttering pulse with sopes and fears.

How throbs my fluttering pulse with hopes and fears To bear the color of my future years,

Hew throbs my fluttering pulse with sopes and feers?
To hear the color of my future years.

This being so, the palmist can (unknown to his subject) by very few appropriate and apparently innocent questions gain a knewledge of his or her past lite and future expectations. In nine cases out of ten, the question would be answered as frankly as the Irishman who said, "Sure now, Pat, if you will tell no how many theeses I have in this bug. I will give you the whole sive."

The learned professor has merely to gratify the whims and fancies of the paimistee by saying that the delightful events will happen as desired or ardently wished.

This art, as is well known, has practitioners of its own apart from the Zingaria, yet it would seem a mode of gaining a litelihood peculiarly characteristic of that nomal class, and should be delegated to them, for their own proper use and behoof, as it assimilates so well Hith their disposition and proclivities.

We think this art would pass to the Egyptians from the Babylomians, the originators, it is said, of the practice. Addison kays in one of his cessays respecting these fortune-telling gypsies: "I have an honest dairy-maid who vrosses her hands with silver every season, and never fails to be promised the handsomest young tellow in the parish for her pains."

The mere mention of this art cannot be the season of the pains of the pains."

young fellow in the parish for he pains."

The mere mention of this art can not fail to call to mind the old gypsy crone with hooked nose, long raven locks and plaided shawl, examining the fair maiden's hand under the forest oaks with the eye of the true magnifian; the caravan and the camp five in the back ground. The maiden listens, eagerly attentive to very word of the sable sybil, as she unfolds the mystery of her poetic future that she will marry my Lord the Marquis of Carrabas, and be one of the happiest and richest ladies in the land, dwelling perpetually in marble halls (not dreaming about them) with vassals and seris an infaitum. The old prophet has, in fact, made realistic her land of dreams, and we would ask. Does the maiden seef forget it? Does such a foretelling of the future as above indicated ver act to the detriment of the indicated? We can, however, safely say that ortune-telling is on the wane with

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the gypsies. The sld crons can no longer persuade the Yeoman's wife to hury her treasure in the earth and return in a fortnight's time to find it—gone. Those, haleyon days are passed. The only El Dorado left is the servants' hell, and this may acon

passed. The only III Dorado left is the servants' hall, and this may soon be closed to gypsics.

On the whole, the craft has a very precarious existence, for it lives under the ban of the law. As far back as 1630, we find it declared a crafty and subtle art to deceive people, and at the present time the practice is expressly forbidden by legislation. We might add here that our legislature does not prohibit a practice. We might add here that our legisla-ture does not prohibit a practice without valid and sufficient reason. The practice is now put down by a summons under the Vagrancy Act, 1824, and the mere pretending to tell fortunes imports deception. The conclusion, we would appeal to the philosophical and scientific por-tion of mer's mints and ask; Can-

tion of men's minds and ask: Can any one claim for this practice that any one claim for this practice that it is founded on well-established rules, is a reputable one, and involves no cheating or deception? Can anyone truthfully say it is a science of fixed unerring principles? We reply in the negative, and quote the words of Pope, that

Heaven from all creatures holds the Book of Fate, All but the sage prescribed their present

THE ROMAN ARENAS.

They Were Not Mere Rings, as Those

The arenas of ancient Rome were not, as some people suppose, mere rings or ovals, such as may be seen in the modern circus. They were broken up and varied in character acbroken up and varied in character according to the nature of the fighting to be done or to the caprices of those in authority. On one occasion an arena might resemble the Numidian desert, on another the garden of Hesperides, thick set with groves of trees and rising mounds, while again it pictured the great people and eaves of These and ing mounds, while again it pictured the great rocks and caves of Thrace. With these surroundings the com-batants advanced, retreated, encircled their adversaries or kept wild beasts

at bay as occasion offered or as their courage or fear suggested. Men combated not only with the more common

Mrs. Brenton Smith, Pembroke, N.S., writes:—"Some time ago I was troubled with a bad cosgh, and thought I would try your valuable cough mixture, Dr. Wood's Norway Pine Syrup. I purchased a bottle, and as soon as I began taking it I could tell it was helping me. I kept on, and in a short time my cough was cured. I would advise anyone suffering with a cough to get a bottle, for it will soothe, heal and cure."

Price 25 cents. Get Dr. Wood's. Refuse substitutes.

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JOHN BULL'S GRUFF WAY.

The accident on the Midland Rail-way in England, of which word came the other day, is probably the first that has occurred in Great Britain in fifteen months. During 1903 and for the two last months of the previous year not a passenger on a train in Great Britain lost his life. In the recent accident three trains got mixed up in a log, and four passengers and two trainmen were killed. There will be a very thorough enquiry into this. In England the trains are run on the block system—the law compels it, and

be a very thorough enquiry into chis. In England the trains are run on the block system—the law compels it, and Government officials see that the block system is observed. By this system no train tan pass a given point until automatic evidence is put up that the track is clear.

In time, when enough lives have been lost and enough property destroyed, we shall have the same system imposed by law on the railways of this continent. Over here Governments hesitate to meddle in the interests of life and property, with the vast complicated business transacted by railways. Level crossings remain—the cost of having crossings that would not be level would be enormous. The block system is extremely expensive, and it reduces the traffic-carrying capacity of a road—below what some of the roads carry at busy times, if not below the safety mark. It does not allow one train to crowd on the heels of another. In Canada and the United States the view of the authorities is that the railway men know the railway business betand the United States the view of the authorities is that the railway men know the railway business bet-ter than other people do, and will introduce the block system and live up to it strictly just as soon as it will pay—that is to say, when the loss of property by wrecks and the money paid in damages for the wounding and killing of people amounts to more annually than the interest would be on the cost of the interest would be on the cost of the block system.

In England they do not regard this

In England they do not regard this question as one that exclusively concerns the railways. They consider that a man's life—also a woman's or child's—has a value over and above what it will fetch in money if taken and paid for by a railway. A writer in Leslie's Monthly for February says that in England they control railways in the autocratic, arbitrary English manner, which totally disregards the inalienable rights of a citizen to be massacred by the railroads. Over there the Board of Trade has an eye on the railways. "The chief inspector of the board—Col. Yorke is his name just now—is a gentleman of military habits, and a gentleman of military habits, and what he says goes, and goes instant-or," says the writer. "Behind him is the whole power of the British is the whole power of the British army. Not long ago an inspector, impressed by certain dangerous conditions at a branch of the London subway, telephoned Col. Yorke. The colonel is not given to expostulating or corresponding. He sent peremptory orders to stop the running of all trains on the spot, and not a wheel was driven till the defect was corrected."

orrected."
This is the way they do it. This is the way they do it. The result is, as we have said, that in fifteen months not a life was lost by a railway accident in the United Kingdom. Of passengers alone in Canada in twelve months 19 were killed and 176 injured, and in the United States 249 passengers were killed and 4,128 injured.

Mints for Speakers When First They Try te Catch the Speaker's Eye.

rounge or fear suggested. Men combated not only with the more common brates, but with such monsters as elephants, rhinoceroses, lippopotaninuss and crocodles. On other occasions nocks of game, such as deer and war actiches, were abundoned to the multi-tude, and in some cases the arems could be turned into lakes, filled with monsters of the deep, and upon the augments tools place.

One man can see into futurity just as far as another can, and none of them can tell whether the world will be in existence to-morrow.

That Hacking Cough

Keeps You Awake at

Night?

Then Get Rid Of It.

Stop and consider that neglected coughs and colds, if not cured immediately, are followed by Brouchitis, Pasumonia, Catarth, and Consumption. Better care your cold now with a few doses or care your cold now wit

There is a relic of the old Lud Gate in the front wall of the Church of St. Dunstan's, Fleet street. It is the statue of Queen Elizabeth which used to be over the centre arch, facing west. When the gate was taken down in 1760 ("to admit more air into the city") the corporation presented the statue—with others of King Lud and his two sons—to Alderman Sir Francis Gosling, who gave it to the church, in a niche on the southeast front of which it has rentained ever since,

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JACQUES CARTIER.

In the scaport of St. Male, 'twas a smiting morn in May,
When the Commodore, Jacques Cartier, ts the westward sailed away;
In the crowded old cathedral all the town were on their kness
For the safe return of kinsmen from the undiscovered sea;
And every autumn blast that swept e'es pinnacle and pier
Filled many hearts with sorrow, and gentle hearts with fear.

year passed o'er St. Malo-again came A year passed o'er St. Malo—agsin came round the day
When the Commodore, Jacques Cartier, 18
the Westward sailed away;
But no tidings from the absent had come the way they went,
And tearful were the vigils that many a malden spent;
And many hearts were filled with gloom and gentle hearts with fear
When no tidings came from Cartier at the closing of the year,

But the earth is as the future, it hath its hidden side,
And the captain of St. Malo was rejoicing
in his pride;
In the forests of the north—while his
townsmen mourned his loss—
He was rearing on Mount Boyal the fleurde-lis and cross;
And when two moinths were over and added
to the year
St. Malo halled him home again, chees
answering to cheer.

He told them of a region, hard, iron-bound and cold, and cold.

Nor seas of pearl abounded, nor mines of shinging gold;

Where the wind from Thule freezes the word upon the lip,

And the tee in spring comes sailing athwart the early ship;

Be told them of the frozen scene until they thrilled with fear,

And pilled fresh fuel on the hearth to make, them better cheer.

But when he changed the strain-he

wake in Faranase

He told of the Algorogula brares—the hunders of the wild:

Of how the Indian mother in the forest rocks her child;
Of how, poor souls, they fancy in every living thing

spirit good or evil that claims their worshipping;
Of how they brought their sick and maim'd for him to breathe upon;
And of the wonders wrought for them three the Gospel of St. John.

He told them of the river whose mighty current gave . Its freshness for a hundred leagues to occan's briny wave: He told them of the glorious scene pre-sented to his significant. wented to his sight
What time he renesd the cross and crown on
Hochelaga's heirht;
And of the fortress cliff that keeps of Canuda the key—
And they welcomed back Jacques Cartier
from the perils over sea.
—Hon. Thomas D Arcy McGes.

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Never Salley as Jackson Joansen D.d.

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If you didn't just listen for a moment to the story of Jackson Johnson, of Norham, Ont, It may make you think:

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