

a coronet of orange blossom and myrtle, slightly pointed over the brow, and it is stated that Princess Marie had specially selected her own favorite variety of myrtle to appear in the wreath.

The man was jealous, insanely jealous, though heaven knows the girl gave him no cause. They never do. He was in love with her, and a man in love with a girl is surely always three-fourths and upwards, idiotic. So is the girl sometimes. In any event, this girl wasn't, it was he who loved more. That is another feature of the tender passion worth considering. Two people are never jealous of each other. Therefore jealousy is jug-handled. As before stated, this man was jealous of the girl he loved, and he knew the name of the man whom he feared. He did not tell her so, however, but beat about the bush as they do on the stage. At the time when this story opens, they were having an emotional tussle.

"Oh, George," she said, "what is the matter?"

"You know well enough," he replied bitterly.

"I assure you I do not," she insisted.

"But you do, and you do nothing to make our life sweeter."

"Tell me what shall I do," she pleaded, for though she might be frisky with George she did not wish to lose her grip on him entirely.

"Oh, George, George, why are you not frank with me?" she pleaded again.

George's face became ashen gray, at her fateful words.

"That's it," he hissed, the infernal fire of jealousy blazing in his eyes. "That's it, Miss Smith, if I were Frank with you instead of George, you'd be all right."

The girl would have replied, but she could not. Her tongue clave to the roof of her mouth. The other fellow's name was Frank.

Nature is pitiless to women. Nothing can take the place of the maternity which is theirs by divine inheritance. The plant that yields only leaves, but none of the flowers and fragrance bred by the sun and dew of Heaven, is the childless woman. Physicians tell us that she loses early her health and beauty, and even a limited observation shows her to be too often self-centered, narrow and devoid of the sweetest of

feminine qualities. In some women this maternal instinct, denied by circumstances individual exercised, expands until it embraces the whole childish and helpless portion of society. It is expressed in tender words and loving deeds to the poor and suffering, its sweet charity lightens many a darkened home. Such a woman cares nothing for so called "success." If in the course of her chosen work she becomes famous, she accepts her honors meekly and bears them with becoming modesty.

CONDITIONAL IMMORTALITY.

To the Editor of THE VICTORIA HOME JOURNAL.

SIR—I noticed in THE HOME JOURNAL of a recent date some friendly criticisms on the subject of the Immortality of the Soul, and some passages of scripture quoted as proof that the soul is immortal. I think, sir, that those passages plainly prove the resurrection from the dead and future immortality, and that it is a case of being heterodox, not to so regard them; but does that not conflict with the idea and doctrine that the soul of man is immaterial and immortal now?

I would like, sir, to try and prevent any misunderstanding on the part of the readers of THE HOME JOURNAL on this important subject, and would ask them to study the case of Him who is the great example in this matter, in whose person life and immortality have been brought to light. The apostle Peter, full of the holy spirit, in what is called the first gospel sermon, on the day of Pentecost, has this as his theme of rejoicing,—that the soul of Jesus was not left in hell, Acts ii., 31. If His soul was not left in the grave, it must have been brought out, and, if brought out, it must have gone in, and that being so shows that the soul of Christ was not immaterial nor immortal, and also that the personality resides in the body and not in a supposed immortal entity, and that the "immortality of the soul," according to the bible, is that "This mortal shall put on Immortality," in the case of those who in faith and obedience "seek" for it.

I understand, sir, that the word soul is a Saxon word meaning self; my soul meaning myself or person, and is so used in the bible, Lev. ii., 43, Psalms cv., 18 (see margin) and more than a score of other places, and I submit that we should pay attention to the

real meaning of the word and never mind what is called the "orthodox" and "theological" meaning in this matter, in which the D. D's so greatly differ.

Thanking you for your valuable space, I remain, yours respectfully,

H. J. H.

WHAT MRS. GRUNDY SAYS.

That it is not a very long flight of stairs from the amateur to the professional stage.

That a great many crosses people bear are the kind they make themselves.

That not even the fashionable florists can offer a new rose without a thorn.

That some men never search for small coins until the collection in church.

That it could be wished that the modern wedding was not so much of a show.

That some brides and bridesmaids appear to regard the wedding as a picnic.

That to sit a long time over a cheap meal is the ambition of spurious swells.

That the science of "nursing a job" is best understood by the Chinese.

That the shadows of social life fall upon the fashionable world early in the season.

That modern fashionable furniture is far more ornamental than useful.

DO YOU KNOW,

That weak spots in a black silk waist may be strengthened by "sticking" court plaster underneath?

That tooth powder is an excellent cleanser for fine filigree jewellery?

That a little vaseline, rubbed in once a day, will keep the hands from chapping?

That gum arabic and gum tragacanth in equal parts, dissolved in hot water, make the best and most convenient mucilage you can keep in the house?

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