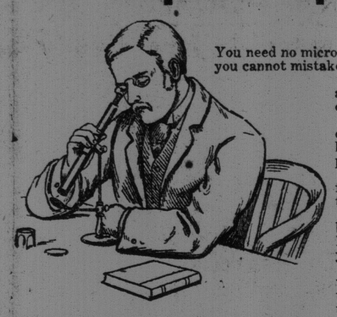
MC2289

POOR DOCUMENT

The Impure Spring Blood Poisons the System



You need no microscope to tell you that your blood is impure. There are indications which you cannot mistake.

You have tired, draggy feelings, lack energy and ambition, have pains and aches in limbs and body, digestion is slow, appetite poor. You are easily irritated and annoyed and out of sorts generally.

The trouble is impure blood and the only means by which the blood can ever be purified is through the healthful, active working of the liver and kidneys. Perhaps you never thought of it in this way before. Ask your physician and he will tell you this is absolutely correct.

The mission of the liver and kidneys is to filter poisionous impurities from the blood. In the winter they are overworked and spring finds them torpid and sluggish in action and the blood loaded with poisons.

Because they act directly and specifically on the liver and kidneys and bring them into healthful activity, Dr. A. W. Chase's Kidney-Liver Pills are the most effective and satisfactory purifiers of the blood which you can possibly obtain.

Make a test of this great medicine this spring and you will find that with the filtering and excretory organs in health and vigor you will escape the depression and discouragement, the weakness and pain which is bound to accompany impure blood.

Dr. A. W. Chase's Kidney-Liver Pills

By their direct and combined action on the bowels, the liver and the kidneys positively cure chronic indigestion, constipation, biliousness, liver complaint and kidney disease. One pill a dose, 25 cts. a box, at all dealers, or Edmanson, Bates & Co., Toronto, Ontario. Dr. A. W. Chase's Ointment cures itching, bleeding and protruding piles.

SUSSEX CORONER GIVES UP HIS OFFICE

Dr. Pearson Resigns—Says He Does Not Intend to Be Humbugged Any Longer

Dr. George W. Pearson, of Sussex, has resigned as coroner for Kings county, and in the reasons which moved him to take this step there is an interesting story. Some weeks ago, following an inquest into the death of a young man who was found with his throat cut, there was a rumor that Dr. Pearson's bill as coroner had been cut down by Attorney-General Hazen and that Dr. Pearson claimed it was done unjustly. It now transpired that Dr. Pearson's resignation as coroner traces back to this action of the attorney-general.

When asked about the matter last night, Dr. Pearson said he simply resigned because he did not intend to be humbugged any longer about the bill. He went on to explain that in the inquest in question he held sessions on two days.

"The law," said Dr. Pearson, "says a coroner shall get $8 for the first day and if the inquest can not be completed in one day he shall get $8 for every day on which the inquiry is continued, but after the first day payment must be on certificate of the attorney-general.

"In the case in question, on the first day I empanelled a jury, viewed the body so that it might be taken to Hampton, secured Dr. Burnett to examine the body and heard his evidence. This took nearly all the afternoon. We could not get the witnesses for that day, as they were eight miles away in a lumber camp and, even if we had had them we could not have finished. The inquest was resumed a couple of days later and completed after sessions lasting from 10 a. m. to 5 p. m., with an hour's intermission."

Dr. Pearson said he sent the minutes of the inquiry to the clerk of the peace, G. O. D. Otty, as required, and sent in his bill to the attorney-general. He received a letter from Mr. Hazen, he said, cutting down his bill to the amount for one day, $8. After waiting a reasonable time, and not receiving justice, Dr. Pearson said he sent in his resignation as coroner.

In Kings county, where the government's action on the matter has been known for some time, common interpretation is that the action was due to political animus against Dr. Pearson.

A Woman's Sympathy

Are you discouraged? Is your doctor's bill a heavy financial load? Is your pain a heavy physical burden? I know what these mean to delicate women—I have been discouraged, too; but learned how to cure myself. I want to relieve your burdens. Why not end the pain and stop the doctor's bill? I can do this for you and will if you will assist me.

All you need do is to write for a free box of the remedy which has been placed in my hands to be given away. Perhaps this one box will cure you—it has done so for others. If so, I shall be happy and you will be cured for 2c (the cost of a postage stamp). Your letters held confidentially. Write to-day for my free treatment. MRS. F. E CURRAH, Windsor, Ont.

NEWFOUNDLAND TO HAVE NEW ELECTION

Governor Disolves House, and Contest Takes Place on May 8th—There will be a Fight to a Finish

St. John's, Nfld., April 9.—For the second time within six months, a general election has been thrust upon the electors of Newfoundland. Today Governor MacGregor, finding it impossible to end the deadlock in the legislature, issued a proclamation dissolving that body and ordering a new election throughout the colony on Saturday, May 8.

The ministry formed by Sir Edward Morris just after the resignation of Sir Robert Bond will retain office until election, a circumstance which the supporters of Sir Edward say will strengthen him in the campaign.

The contest is expected to be a bitter one all along the line. The business interests of St. John's were opposed to another general election within a year, and made every attempt to have the Bondites and Morrisites form a coalition administration, but party feeling ran so high that neither side would agree to the proposal. Governor MacGregor was favorable to the formation of a coalition government of a temporary character and he only ordered a general election after all persuasive methods had failed.

The business men as a rule are glad that the campaign is to be a short one, as business has so long been unsettled that the situation has become somewhat critical.

At the November election the Bondites elected eighteen members of the legislature and the Morris party the same number.

NIAGARA RAISED

Toronto, April 9—Niagara river went on the rampage today. The break-up of the great fields in Lake Erie sent millions of tons of ice over the falls. The water in the lower river rose some twenty-five feet, submerging the Gorge electric road under fifteen feet of water and sweeping poles and wires, and much of the railroad away. Docks and fishing traps and everything moveable in the lower river were carried down into Lake Erie and a dozen fishing traps went too. Two guy wires of the suspension bridge were carried away. Flood was the greatest in sixty years.

FOOLISH.

"A man's a fool if he believes everything his wife tells him," says the Philisopher of Folly, "but he's a bigger fool if he doesn't pretend he does."—Cleveland Leader.

THE TEST OF LIFE, OR CONDUCT IS THE GOOD THAT RESULTS

A Thoughtful Address Delivered at the Every Day Club by Rev. C. W. Squires—The Liquor Traffic Brought to the Test and Condemmed

The following is a summary of the very thoughtful address delivered by Rev. C. Squires at the Every Day Club last Sunday afternoon:—

When a man, in the presence of two conflicting causes, takes a decided stand upon one side rather than the other, if his decision is a rational one, he always has a sufficient reason for taking the stand. If the reason is not sufficient, he will be called upon, or he will call upon himself, sometime to revise his views upon and, therefore, to change his attitude towards the cause that he has before him.

"If I stand here as a sworn opponent of the liquor traffic, it is because, after much thought and weighing of results, I have come to the conclusion that it is evil and only evil. When once a man comes to such a conclusion his duty is clear before him. There is a negative wrong as well as a positive. When placed in the balances they both weigh a wrong—the bar is left horizontal. It is just as much a wrong to abstain from duty when once one is clearly conscious of it, as to do a positive evil. This is why I am compelled to strike against the liquor traffic.

First of all it is the enemy of morality. Both the sale and use of strong drink are opposed to every essential moral principle that one could mention. Let us put it to the test and see. A generally received moral maxim is expressed thus: "Allow every rational being the best chance to expand himself." Consider this maxim for the time being as a standard for measurement. Does the sale or use strong drink give the opportunity to rational beings, those directly involved included, the best chance to expand themselves? There is a certain physical expansion in the drunkard's own body, sometimes, but this is not the kind intended. Economically, that which does not produce something valuable or contribute to the production of something valuable to the community, is immediately or should be, at once put under the ban. But the liquor traffic does not do either. Therefore it must be dealt with summarily. The margin of expansion produced by the liquor business is very narrow and may be found almost entirely in the enlarged pocket of the dealer. The man who drinks is hindered from expanding in intellect and in morals, and not only so, but by the very dwarfing of himself, he dwarfs those with whom he is related in the brotherhood of man. Take a man man out of his relations and he is nothing. His very existence is in his relations. If you limit him and make him small you affect not only those most closely connected with him, but the whole of the community in which he lives. When his intellect goes and his will dwindles and his physical frame becomes weak, he becomes less and less a true member of society, and when these things happen through the habit of gratifying a selfish desire, by his own will, he makes himself less and less a moral being and becomes more and more simply a thing.

It is also the enemy of practical usefulness. We are living in an age in which there is the constant demand to produce something. "Produce something," says Carlyle, "be it the most infinitesimal particle of a product—produce it in God's name. It is all that is in thee." "The end of man is an action and not a thought." Every useless thing in the process of nature will be weeded out, and man is following out God's plan when he strikes directly at what seems to him to be evil and hastens the day of moral equilibrium.

We are living in a day of theory as well as of practice, and the great need is to have some of our theories baptized in sensible experience. The church has been theorizing all through the ages and has lived in that kind of an atmosphere a long time. The rise of socialism has been a call to the church to leave the barren heights of theory and get at the facts. In the same way pragmatism in philosophy has been and is a call to philosophy to get down upon all fours. In the same manner it is good for a government to have a strong opposition to act as a check upon it, so that it will not blunder away unrestrained. Now, if the church were doing its full duty there would be no need for socialism as a separate effort for the amelioration of human ills. But since the church is not doing its full duty the work must be supplemented in some way and thus we have the Every Day Club and such organizations.

Every rational effort for the amelioration of mankind has its roots in the moral consciousness of the race, and the moral consciousness of the race has its roots in God. We must conclude from this that every rational effort for the betterment of the race springs indirectly from God. The main difference between a religious man, in the technical sense, and a moral man, is that the religious man ascribes his moral commands to God, but the moral man ascribes his moral commands to reason. He does not, however, mean private reason, but the reason of the race. But even the private reason is bound in with and a part of the reason of the race, and the reason of the race has its place in God. If the work of this club then, is not religious in the particular sense, it is in the broadest sense, and it is seeking to bring about what every church, with its theoretical paraphernalia is striving to accomplish, namely the betterment of mankind both morally and physically. The great question that must be asked in reference to the beliefs of an individual or the life of an organization when its value is inquired about is, has goor resulted from his life or from the life of the organization? All other questions in reference to individuals or organizations when their moral place in a community is questioned are beside the mark.

I should say, then, the club is doing a great work, for there is no other work really and truly great but the work that helps men to be men in the truest sense of the term. The ideal of true manhood is more than a "regulative idea," it is a moral command. It has the effect of a 'categorical imperative," and if the Kingdom of God is ever to come upon the earth it will come as the result of individual effort, in the spirit of Christ, to make men better in every way, that is, to help them to realize their true self.

There is one thing that must be kept in mind today by the churches, and all other institutions organized for the uplift of man and that is, the enemy is here. There must be no waste of spiritual or mental energy. Concentration is the word that spells our duty. There is no time to think of varying opinions when the enemy is inviting us to battle. The mental energy wasted, slaying, an idea that seems to someone to be wrong would do splendid execution if directed towards the enemy. We know our great foe and we have located him. Let us work unitedly. The enemy is intelligent enough to know the value, to their cause, of a division on the opposite side. So let us rally to the engagement on the 20th and, at least, cause the enemy to retreat from the outskirts to the strongholds where it will be met even in a more determined spirit, later.

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THE MERCHANT AND THE POST OFFICE

Postmaster Sears called the attention of the Times on Thursday to a matter in which business houses in the city could very greatly facilitate the work of the post office staff.

Just before the afternoon mail closed large budgets of letters of all sizes had come in from business houses. These were were in nearly every case thrown carelessly together, and the clerks had to take time to sort them out and arrange them for the date stamping machine. All this takes time, and time is precious when the mails are being hurridly prepared to catch the train.

If the merchants would simply put a band or string around their ordinary letters and post cards, and leave the bulky envelopes loose, it would greatly facilitate work in the post office, and it would be a very easy thing to do when making up the mail at the store. It is a small matter for the merchants, and Postmaster Sears and his staff hope that the suggestion here made will be taken note of, in order that the forwarding of the mails may be accompanied by less difficulty when there is a rush.

The population of Russia is increasing at the rate of 2,500,000 per year.

PILES

Dr. Chase's Ointment is a certain and guaranteed cure for each and every form of itching, bleeding and protruding piles. See testimonials in the press and ask your neighbors about it. You can use it and get your money back if not satisfied. 60c. at all dealers or EDMANSON, BATES & CO., Toronto.

DR. CHASE'S OINTMENT.

The Resurrection in Art

By Delia Austrian

In The Sepulchre -Hofman

Easter Morn

At The Tomb - Bouguereau

The Resurrection

The First Easter Dawn -Thomson

Though many more masterpieces have been made of the Madonna and Child than of the Ressurection, some of the most beautiful pictures of ancient and modern times depict this important and dramatic episode. Besides treating this theme very differently, they touch on different incidents of this tragedy.

Several painters, both ancient and modern, have shown the Descent from the Cross. Joseph and some of the Apostles are taking the Christ down from the cross. Their faces are as alive with pity as His is with suffering, while the two Marys are standing close by sobbing bitterly. Every incident is treated dramatically, such as the pallor of His face, the wounds in His arms and legs and the suffering of the throng. The somber coloring of the environment make the winding sheet and the wan countenance more colorless.

The next incident in this dramatic scene is the entombment. Many of the old Dutch and Italian masters have depicted this solemn hour, but the Dutch painter, Mieris, is supposed to have surpassed them.

The Apostles and Joseph are bearing Christ with loving care from the cross to the tomb beyond. The expression on their countenances shows that this lifeless form is the most prized possession in the world to them. Similar and still different is the "Entombment," by Hoffman. The Apostles and friends of Christ are bearing him to the tomb. The limp body is so heavy it is brought to the resting-place with difficulty. Three are supporting the upper part of the body and the lower limbs. The eldest of the helpers, who is bearing a torch, looks back as though he wished to get a last look of the sad, but peaceful, countenance. Above the tomb are three sorrowful, tear-stained faces—of Mary Magdalene, Mary, the mother, and Anne. The moment is so dramatic and still possesses so much artistic restraint that it moves and thrills but does not jar.

Hoffman in 1824 depicted the next incident in this story. This picture is "In the Sepulchre." It shows Christ at rest. His mother kneels at His side as though she wished to glance lovingly on her boy for the last time. Mary Magdalene has just taken off the sheet covering His face, and a wonderful light radiating from His countenance illumines their faces and brightens the dark cavern. While without wait three of the Apostles eager for any news. The scene depicts love and devotion rather than any outburst of uncontrolled emotion.

Bouguereau, the French painter, made the next link in this dramatic story in his painting the "Holy Women at the Tomb." They are shrouded heavily in black except for their pallid faces. Two are praying, while one looks as though she caught a glimpse of the approaching angel who has come to announce the Resurrection of their Lord. The expression on these countenances is so ascetic that they seem to realize something wonderfully mysterious is to happen. This mystery is made more solemn by the angel's approach. Though this picture is full of harmony and spiritual effect, the expression of suffering on their faces and the wonderment at the angel's approach are their chief charm. The bright light from the angel is in marked contrast to the pallid faces and sombre dress of the three women who are guarding the tomb.

The announcement of the Resurrection is depicted much more happily in a picture called "Easter Morning." It shows the Virgin praying in her room. In spite of the expression of solemn devotion on her face, it is lined with care and suffering. An angel appears holding a lily in one hand with a dove posed on her finger. The room at her approach is bathed with glorious light. A few artists have depicted the Resurrection without introducing the figure of the Saviour. This Carlo Dolci, an early Italian painter, did in his "Portrait of St. Cecelia." She holds a lily in her hand, and the expression on her face tells that she is made happy by the Easter lily, the symbol of purity and eternal life.

But Easter Morning, with the Resurrection, is the climax in the dramatic life of Christ. Many episodes in His life are sad, somber and tragic, but the Resurrection, like His Birth, is bright with hope, joy and a fulfilment—more than that, a pledge for an eternal life. For the Resurrection says that pain, suffering and death are transitory. There is a fuller, larger and eternal life beyond the portals of death and suffering and this the Resurrection has proven.

Though ancient and modern painters have given interpretation to this sublime moment, the later artists have made this incident more interesting, real and human. Naack, though a modern painter, gives a conventionalized interpretation to his story; still the picture has splendid feeling and shows a great master's skill. Mary and Mary Magdalene are seen walking toward the tomb. They find angels sweet and fair guarding the holy sepulchre with crosses in their hands. As the angels see the shadowy form of their Saviour, their faces become illumined with great joy while the expression of Mary's face is that of happiness governed by splendid self-control. Though the note is that of joy, it is handled with splendid artistic reserve.

The Resurrection is handled more interestingly by Plockhorst. This canvas was painted in 1825. Mary Magadelene has been watching and praying before the tomb when suddenly Christ appears before her. He does not come as a subjective reality, but as she knew Him in life. His form, His face and even His raiments are the same, even to His voice and smile. Mary Magadelene is thrilled with joy at the sight of seeing Him whom she thought was gone forever. Her beautiful red tresses are hanging, her arms are uplifted as though she would touch her Savious, she is so carried away her body looks as though it were ready to fly heavenward. But Christ has His hands raised, the control expressed by His face and figure would say: "I am of the body but not the body. I have come to show you that there is no death, suffering is transitory. The real, the worthwhile, is beyond. This is the message your Father in Heaven would leave you and all who weep for the loved ones they have lost. For this your Father sent Me to earth; for this I suffered death and I am resurrected." The note of spring is sounded in the foliage growing from the rocks, and the grasses springing into new life.

Even more poetic is the first "Easter Dawn," by J. K. Thomson. The scene is early morning, so early that the clouds are hardly broken. Two angels are hovering in midair; beneath them are fields in early bloom. Through the breaking of the light they seen an illumined form, half veiled, half revealed, while their fine and poetic countenances are radiant with light, joy and hope. In the distance are the three crosses. Hoffmann, the great German painter, has also depicted the Resurrection, but his handling is more conventional. He shows Christ rising on clouds, with two angels in adoration. They look up to Him with hope, joy and yearning, while His face and figure express repose, contentment and a looking toward a greater and fuller life. A number of the old masters have made splendid masterpieces of the Ascension, including Raphael, Rembrandt, Titian, etc. None are more splendid than Corregios masterpiece. It shows Christ rising on a mass of billowy clouds; His countenance is sweet and happy. He is surrounded by angels and trumpeters sounding their rejoicings and hallelujahs, while below is His mother, Joseph, Mary Magdalene, some of His Apostles and followers dressed in gay garbs, and with radiant faces.

Bouguereau later gave his interpretation of the Resurrection in his painting called the "Resurrection Morn.' Though treated in the same rather conventional ways, the work is masterly outlined. It shows Christ, carrying His banner, appearing before His mother and Mary Magdalene for the first time. The theme is handled more dramatically than most of the masters have handled it. The two women appear to be carried away completely by His coming. Besides this vivid representation of the incident, Bouguereau is a master of outline, and his draperies have bodies within them.

A thoroughly German conception of the Saviour is "The Ascension," by Bierman. Though the face is thoroughly Teutonic, it is, nevertheless, august and impressive. It lacks all the effeminate and sentimental creation of the old masters. The Saviour, with glory about His head, is rising into heaven, looking back on the scene of His suffering and extending His hands in benediction over the homes of those who had slain Him.

The French painter Tissot's interpretation of the Resurrection is certianly more weird and unusual. It is based on the words, "And when they looked they saw that the stone was rolled away, for it was very great. And entering into the sepulchre they saw a young man sitting on the right side, clothed in a white garment, and they were affrighted. The women who have been watching in the tomb start to flee when Jesus, robed in white and illumined by His own light, stops them, saying: 'Be not afraid; go tell thy brethren that they go into Galilee and there they shall see Me.' "The snowy white of His robe, the light from His face and hands make a charming contrast with the vendure of the country and the rich oriental color of their costumes. This scene, though charming, is colorless compared with "The Resurrection," which shows the Saviour guarded by an angel rising heavenward, while all those who sinned against Him, are suffering and groaning below.

Even more dramatic, though less horrible, are the two pictures showing Jesus revealing Himself to Mary Magdalene. In the first, when she meets Him in the garden, she is so frightened that she is ready to flee. But Christ, by His calm manner and soft voice, brings her back.

She is about to touch His garments, but He warns her not to, so she throws herself, instead, on the ground. The prostrating herself before Him illustrates the words, "Jesus sayeth unto her. 'Touch Me not, for I am not yet ascended to my Father; but go to my brethren and say unto them I ascend unto my Father and your Father and to my God and your God.' "

The Ground Constantly Moving

Facts connected with the tides, showing conclusively that the motion of the waters of the earth is caused by the attraction of the moon have been dimly understood for centuries. For nearly a hundred years the actual measurements of the tides in all important sections of the coast lines of the world have been known to mariners and students.

It has remained for Professor Hecker, of the Prussian Geodetical Institute, to demonstrate that the so-called solid surfact of the earth itself yields just like the oceans to the pull of the moon and the sun and back of that the final reaction of all the matter in the universe. While the motions of the ocean are large, being measured by feet, those of the solid crust of the earth are very small, measuring only in inches.

The calculations show that the earth as a solid possesses about the same elasticity as a ball of solid steel. In times long past, when the earth was molten through heat, the sun pulled it out of shape to three times the extent of what occurs now in the partially cooled off state of the globe. The planet Jupiter is so pulled out of shape that at certain periods its still plastic mass (having about the density of water) assumes an oval shape and at times dimly resembles a gigantic pear in the heavens.

Professor Hecker, in making his calculations, was forced to use the most delicate of pendulums and have even the temperature of the room he worked in always at the same point. The curves made by the pendulums were registered on mirrors and then reflected so as to be tremendously magnified. In this way the differences in these pendulum curves down to points imperceptible to the human eye were registered.

Thus magnified, the differences caused by the pull of the moon and sun on the earth's solid crust were observed and measured by the Prussian scientist. This difference is 7 7-8 inches in the Northern Hemisphere and an equal amount in the southern half of the globe.

Thus there is all told a pulling away from each pole according to the position of the sun a total of 15 3-4 inches. This difference is uniform. The giving of the rigid structure of the world, equal to that of fine steel, is not noticeable any more than the tides can be observed out at sea.

There is apparently no connection between this newly discovered motion of the crust of the earth and earthquakes. This must be due to the fact that every atom of the globe feels this motion and all move simultaneously and in a uniform speed and direction. Hence there are no local disturbances. It is the pull of the entire universe, although of course the nearness of the moon and the enormous mass of the sun, comparatively speaking, make these two bodies the strong elements in crust motion on the earth. Their positions are the ones which cause the greatest variations in the amount of this singular earth movement and movement and practically dictate its periods and directions.

FACTS AND FIGURES.

About 5,000,000 worth of quinine is consumed annually the world over.

Scotland has many houses without windows.

The cost of England's old age pensions will be about $35,000,000.

The blackening of incandescent lamps is due to the vaporizing of the carbon.

France's birth rate has fallen from 32 to 19 1-2 per cent. in 100 years.

It is likely that the height of the new buildings in Messina will be limited to about 33 feet.

A prospector for gold in Alaska found a hot spring but 125 miles south of the Arctic circle, and has made a fortune by raising fresh vegetables on probably the most northerly truck farm in the world.