TRAVELLING.

GRAND TRUNK RAILWAY SYSTEM

Thanksgiving Day

Thursday, Oct. 18, 1906

Round trip tickets will be sold at lowest one way First Class Fare.

Going dates Wednesday and Thursday, Oct. 17th and 18th. Valid returning from destination on or before Monday, Oct. 22nd, 1906.

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At Single Fare

Going Oct. 9 to Nov. 6

To points in Temagami, points Mattawa to Port Arthur, to Sault Ste. Marie and Port Arthur, via Northern Navigation Company. To Georgian Bay and Lake Superior points via N.N. Co. (To points on Northern Navigation Company extra charge will be made for meals and berths returning). To certain points in Quebec.

Going Oct. 25 to Nov. 6

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Arr.	Syracuse,	N.Y.C.,	12.11 p.m.
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Sick Headache and relieve all the troubles incident to a bilious state of the system, such as Dizziness, Nausea, Drowsiness, Distress after eating, Pain in the Side, &c. While their most remarkable success has been shown in curing

SICK

Headache, yet Carter's Little Liver Pills are equally valuable in Constipation, curing and preventing this annoying complaint, while they also correct all disorders of the stomach, stimulate the liver and regulate the bowels. Even if they only cured

HEAD

Ache they would be almost priceless to those who suffer from this distressing complaint; but fortunately their goodness does not end here, and those who once try them will find these little pills valuable in so many ways that they will not be willing to do without them. But after all sick head

ACHE

is the bane of so many lives that here's where we make our great boast. Our pills cure it while others do not.

Carter's Little Liver Pills are very small and very easy to take. One or two pills makes a dose. They are strictly vegetable and do not gripe or purge, but by their gentle action please all who use them. In vials at 25 cents; five for $1. Sold by druggists everywhere, or sent by mail.

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WOMAN'S RIGHTS

THE MOVEMENT IN JAPAN IS GROWING.

Girls Refuse to Marry Nowadays Until They Know Their Husbands—Jap Men Object.

Literary Digest.

The Japanese woman is the last of her sex who would be accused of having women's rights aspirations—she is supposed to be a paragon of submission and self-effacement. But Mr. Ludovic Nadeau, writing in the Paris Journal, says that a very extensive woman's rights movement is now in existence in Japan, and that it is constantly growing.

Mr. Nadeau speaks as follows:

"The movement was started by a few women in the upper classes who had come in contact with European life. Their object here was to free their pretty compatriots from family tutelage and marital slavery, to develop the sentiment of responsibility and individuality, to strengthen the passion for liberty and to stimulate the will. Thus it happened that at the same time socialism was born in Japan the woman's rights movement came into existence.

"Among the women who are devoting their lives to the liberal professions and among the female students the revolt is now complete, and just how deep the rift is may be inferred from the fact that a short time ago a number of Tokio girls refused to marry unless they were first permitted to meet and know their future husbands. Other girls have come out boldly and declared that they feel the marriage bond to be entirely inconsistent with free, individual life.

"Another significant event was a strike in the latter part of 1905 of girls employed in a cotton mill at Kuranagi—these girls, to the number of some nine hundred, boldly marched out to the demand of shorter hours and higher wages. For the Japanese woman to do this, however, means far more than the average European can surmise, although this is a fact among many similar ones which go to prove that the Japanese woman of today is far different from what she was ten years ago.

"Naturally the propaganda is meeting opposition in a country where woman has been systematically ground down for centuries, and it is not possible to achieve emancipation quickly or without a struggle. But as Japan develops along modern lines, as she makes her army and navy stronger, as she builds railroads, mills and schools just as surely will modern social and ethical movements be started and unfolded. Of these, socialism and feminism are distinct working forces in Japan to-day."

MONSTER CRACK IN EARTH.

Its Walls Are Almost Perpendicular.

The second largest crack in the earth in the United States has been discovered in a remote part of the Terlingua quick-silver district, ninety miles south of Marathan, Texas, according to Dr. William B. Phillips, formerly director of the state mineral survey, who is now operating mines in that section. Dr. Phillips says this crack is fourteen miles long and no less than 700 feet wide at any point. It is 1,800 feet deep. The walls are almost perpendicular.

The country where it is located has an altitude of about 3,000 feet. Careful exploration of this remarkable crack has not yet been made. It is believed that search may reveal rich minerals, particularly quicksilver.

The crack is far from any human habitation, with the exception of the crack of an old Mexican, who lives in its gloomy bottom. He was found by a party of hunters, but fled at their approach, and reached the bottom of the crack by means of a rude rope ladder, which he had made from the fibre of the cactus plant.

The hunters followed him down the ladder and cornered him in his house. The old man could not be induced to talk much. Only a glimmer of the sun cloud be seen from the bottom of the pit and the Americans did not tarry long.

They noticed that a stream of pure water bubbled up near the Mexican's shack and that he seemed to be well provided with vegetables and other edibles. Goats grazed upon the grass and shrubbery, which covered the floor of the cavern, and chickens were gathered around the home of the hermit. The old Mexican said he came three years before from Mexico. How long he could not remember. He lived there because he wanted to be alone. He had visited Boquillas, a town about thirty miles distant, a few times.

The rendezvous of this freak of nature recalls the fact that the Big Bend country was until a few years ago, the rendezvous of desperate outlaws, Mexicans and Americans. Many futile pursuits after these murderers and thieves were made by United States and Texas officers of the law.

The discovery of this crack may explain how these criminals evaded capture so easily. It is believed that they made the cavern their rendezvous.

Diplomacy.

Saturday Night.

Toronto's musical institutions are open for another term. Perhaps some sufferer who lives in proximity to an overworked piano may be able to use the following story with some effect. Last winter a well-known Toronto musician, noted for his urbanity and charm of manner, was much plagued by the constant piano practice of a lady who lived in a flat above his own apartments. He could not bring himself to adopt any ruffe tactics in the direction of relief, but one day he hit upon an idea. Meeting the lady, with whom he had a speaking acquaintance, as she was going out with her little daughter—a child of five or six years—he paused and in the most courteous manner said: "Your little girl plays remarkably well for her age. I hear her practising every day."

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FORGET-ME-NOT.

What a Gentle Murmur Secured to Say.

When the heavens and the earth were finished, and the host of men, the Almighty appointed man, the crowning work of all creation, to give the other created beings a name by which they might be known. And Adam named every living creature, every fowl of the air, every beast of the field; but to the flower, the herb and the grass which grew at his feet he gave no name. And at his feet rose a gentle murmur like the whispering echo of the summer breeze, which seemed to say, "O, greatest of God's works, thou hast named the living things which dwell in the water, or fly in the air, or walk upon the earth, look down on me also—Forget-me-not! And Adam looked, and behold a pale blue flower, half shrinking from the gaze, it had invited, blossomed before him. And Adam smiled and repeated, "Forget-me-not." And ever since, when Adam's children are parted, scarce hoping to meet again, and their footsteps stray o'er far distant lands, does the little flower gracefully raise its head to greet the wanderer, recalling the memory of the absent loved ones, and breathing, their last parting words—"Forget-me-not."—*W. H. Draper, C.B.*

The Chief Justice's Allegory.

A correspondent, writing to the Montreal *Gazette*, says that on turning over the leaves of an old commonplace book a few days since he alighted on the following beautiful allegory, from the pen of one of our most eminent Canadian judges. The correspondent says: "Little thought, indeed, had I, when I copied the allegory some years ago from the album of a very dear friend—a relative of the chief justice—that I should be a resident in this country; and I daresay, little did he himself think that his graceful and exquisite composition would ever find its way across the Atlantic. I trust its publication, for the first time in your columns, will not be deemed any breach of etiquette." The following is the allegory:

"Let There Be Light."

Rev. John Marriott (England, 1780, 1825), student at Rugby and Oxford, tutor in the family of the Duke of Buccleuch and Anglican minister, was of such quiet, retired life, as to be unknown but for this one hymn. Few of the many thousands who sing the inspiring song in the churches ask as to its author. Yet it ranks as one of the greatest of hymns, being used in the opening of churches all over the world. It was written about 1813, and first published in Lyra Britannica in 1867; to-day it is found in every hymn book that makes any pretensions to completeness.

THE QUIET HOUR.

Meditation Is Solace To The Mind.

Take a woman, sweet in her nature, gracious in bearing, noble in her aims, pure, womanly in her methods, does she leave no light by which her sisters may walk. In this age of some women's noise and coarse desire for notoriety, does it do no one good to think of the life which devoted itself quietly to God and good without stepping out a hair's breadth from the modest privacies of home, the tender docility of wifehood? The life that lived and did not talk; that worked and did not only play at the pretence of importance; that never forsook its natural duties, never forgot its womanhood; that loved, and was beloved, and in whose presence folly was struck dumb, and impurity hid itself abashed—has that no vital influence on memory, no purifying sweetness, no sanctifying power? Surely yes, and surely of such a one we may say 'she does not die.' She passes away from sight but she lives in her good deeds, in her dear love, her exquisite memories. She is the possession, the friend and daily companion of each one who loved her; and those who loved her best would feel it most an act of honor as well as of duty to live up to her standard so far as they could. Knowing what she would say and think of certain things were she to see and hear them, they would shrink from offering a disloyalty to her memory by doing in her absence what they would not have done in her presence. Love, when faithful, does not ask to shake itself free from that allegiance to memory it would have paid to the person; and here again being dead, she lives.

The dear dead! They lie in their quiet graves, knowing nothing of the sorrows that lives in the tearful groups about them. They have gone to their peace: we who are left have still to bear the burden and carry the chain. That wonderful peace, calm as an Egyptian statue, which settles on the face of the dead—how inscrutable it is, and yet somehow so consoling! It seems to speak of a state where sorrow and passion are not; where the earthly life has faded away but another has begun. It is so quiet, so grand, so full of mystery and so sublime in its voiceless rest. It is the same and yet another; the creature we have loved, but with a difference. What had been familiarity becomes now respect, and the tenderness of love is hushed into the solemnity of awe. Our own has escaped. We are no longer masters, parents, holders of that dear life. It has passed away from our hands and we see there only its shadow; we are baffled by the strength of the Great King who has invaded our domain and stolen our treasure while we held it. But time dries the first bitter tears, scars over the first deepest wounds. Our beloved dies—and we live; but the past is never lost out of our remembrance and in the midst of the smiles and the tumult of pleasures, the active duties and the absorbing interests of life, our thoughts go back to the sweetness we have lost, the dear dead we have buried; and ever down in the depths of our hearts they live, like brooding angels, quiet, restful, beloved images of the fair import, thoughts of pleasant meaning, dead yet living, and dear always.

A month's accumulation of the mustard wasted in London on the edges of plates would give St. Paul's a beautiful coat of primrose paint.

The Happy Married Life.

Delineator.

If marriage meant the wedding of a saint and an angel there would be no problems to solve, no perfection to attain, no progress to make. This may be why there are no marriages in heaven. On earth it is different; husband and wife are strongly human. No matter how lovingly united or how sweet their accord, they never have the same temperaments, tendencies or tastes. Their needs are different, their manner of looking at things is not identical, and in varying ways their individualities assert themselves. At any critical moment if both express at the same time, a desire to defer to the other's taste, the result is foreordained for happiness. This makes matrimony not merely union, but unison and unity. The spirit of compromise does not mean a continuous performance in the way of self-surrender and self-sacrifice; it does not mean ceasing to be a voice and becoming an echo; it does not imply or justify the loss of individuality; it means simply the instinctive recognition of the best way out of a difficulty, the quickest tacking to avoid a collision, the kindly view of tolerance in the presence of weakness and errors of another, the courage to meet an explanation half-way, the generosity to be first to apologize for a discord, the largeness of mind that does not fear a sacrifice of dignity in surrendering in the interests of the highest harmony of the two rather than the personal vanity of one.

No minister who rehearses his sermons can be accused of failing to practice what he preaches.

The Life Beyond.

Fresh suggestions and analogies are continually being brought to light by the discoveries of natural science to illustrate the Scriptural doctrine of a resurrection into changed conditions of life. "It is sown a natural body; it is raised a spiritual body" are the words which St. Paul employs in his great argument on the Resurrection. They are applicable alike to Christ's resurrection and our own. It seems an obvious deduction from what is revealed to us in Holy Scripture that each believer in Christ counted worthy to attain the resurrection of the dead will, in his measure, enter upon an infinitely extended sphere of activity in which a glorified body will be the unfettered organ of his redeemed and purified soul. Little as we know for certain of the conditions of future existence, it is at least clear that the incompleteness of being which death produces by separating the soul from the body cannot be the final destiny of man.

Mounds Of Prayer.

Tibet has been long an unknown land, and only of late years have facts about the people's habits come to light. Being a country of priests, the folk indulge largely in prayer of a more or less mechanical sort. They have praying wheels, one turn of which is equal to a prayer. In the hill passes wayfarers raise cairns or heaps of prayers, adding a stone to the mound as they pass, as a thanksgiving to the gods. The top of each mound is usually adorned with a prayer flag. In the villages these structures are built of stone or of stone and turf in alternate layers to the height of eight feet.

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PATRON OF TRENCH KINGS.

The Martyrdom Of St. Denys and His Memory.

In the beginning of the third century the persecutions of Severus and his successors had almost extinguished the light of the faith in Gaul, as France was then called. About 245, seven missionary bishops were sent by St. Fabian, Bishop of Rome, into that then forlorn and heathen country. One of these prelates was St. Denys (or Dionysius), who carried the faith the furtherest into that country, proceeding towards the northern provinces. Fixing his episcopal see at Paris, he converted many by his sermons and by the evidence of miracles. In the course of time a church was consecrated, and a body of clergy was ordained to its service. Bishops were sent to Chartres, Senlis, Meaux and other places. At length the storm of persecution fell upon the infant church, and St. Denys was enrolled amongst its early martyrs. St. Rusticus and St. Eleutherius, his priest and archdeacon, suffered along with him, all three being beheaded on a hill, subsequently called after them, "Mons Martyrum," now Montmatre. This event happened A.D. 273, during the reign of Aurelian. The bodies of the martyrs were ordered to be thrown into the River Seine, lest they should be awarded Christian burial, but they were rescued from the hands of the soldiers by a woman, and were deposited in a secret place about six miles from Paris. When peace was restored to the church, the same devoted woman, Catalla by name, had the bodies honorably interred not far from the place of their martyrdom. The Christians soon afterwards built a chapel over the tomb. In 469, through the pious exhortations of St. Genevieve, Patroness of Paris, a stately church was erected on the site, which became much resorted to by pilgrims. King Dagobert I, who died in 638, founded the great abbey in this place, in which he was interred and which for many ages was the usual burying place of the French kings. Pepin and his son Charlemange were large benefactors to this monastery, which was subsequently magnificently rebuilt. The relics of the martyrs were kept there in three silver shrines. St. Denys has ever been considered as the patron of the kings of France. On the eve of their expeditions they went in state to the abbey to implore his assistance and on their prosperous return their first act was to return thanks. In the thirteenth century St. Louis had the remains of the kings and queens of France gathered from all places of their interment throughout the kingdom and carried to the abbey of St. Denys. But during the infidel revolution not even the saintly association of fifteen hundred years availed to protect this shrine from sacrilege. In recent years the church has undergone a complete restoration. No less than forty-three churches in England are dedicated in honor of St. Denys. He is portrayed in full vestments, holding in one hand a mitred head, an emblem of the mode of his death; in later effigies this symbol degenerates into a representation of the martyr, headless, and holding his own decapitated head.

Why Not In Ontario?

The Bishop of Bathurst, in England, lately made known that in New South Wales religious instruction during school hours in the elementary schools was the rule. It was the only state in the commonwealth where this was the case, yet 80 per cent. of the church's children were receiving instruction from the clergy. In every state school in the provinces the clergyman has the right of entry to give religious instruction.

William Swain, piano tuner. Orders received at McAuley's book store.

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