HOW THE FESTIVAL IS OBSERVED IN THE VARIOUS COUNTRIES.

It Is The Oldest Festival Day Known-The Life Everlasting.

Easter is one of the oldest festival days known. The name is said to have been de rived from that of the goddess of the heathen Saxons, called Osfara, Osterr, or Eastre. She was the goddess of the east, the revival of of the coming of the spring and the revival of nature. As the Christian Easter signifies a new birth into life everlasting, the analogy between the revival of the natur ' 'fe in the spring after the long winter of blight and the resurrection of the Saviour is quite evident. April was dedicated by the Saxons to this goddess and the name, Oster Monat, is still used by the Germans to denote it. The Latin races of the south of Europe and the Russians have derived the word Easter from the Aramatic word "pesash" (pass over) and French calling it "pasques" and the Russians

"paskah." One of the first policies of the carly Chrismany as possible of the pagan festivals ato Christ and the hope of new spiritual life.

In the first days of the religious observance of Easter the people went to the church cloth- In Russia the feast of all feasts, the day of ten. St. Ambrose was the author of this.

to trace the old pagan idea that the egg was men, representing the apostles, in the catheback to the ancient Egyptians, who worshiped light, while the tower of Ivan Veliki is

stained with gold.

over to form the earth. bird which at one time drew the chariot of the Easter festival in the Tyrol. From daylight Goddess of Spring and was turned into a hare. to dark of "Holy Saturday" the valleys of the Every year, however, at the coming of spring country of towering mountains are paraded the hare remembers, and in commemoration of by bands of musicians, wearing wide-brimmed its eriginal bird nature lays eggs as an offering hats wreathed in flowers, and singing Easter to Spring and Youth, which it symbolizes. This hymns to the accompaniment of their guitars. may be the reason that on Easter eve German As the bands step bravely out, making the families place a nest full of sugar eggs and valleys ring with their sweet singing, the chilreal eggs somewhere in the garden that the dren flock after them, and from every village children may hunt for them on Easter morn- on their line of march the inhabitants stream ing. Another connection between Easter and forth to give them greeting and to join in the the hare is the latte relation to the moon. festival of thanksgiving and joy. Easter is really a holiday and in ancient times the hare was a symbol for the moon.

widespread is that which makes the sun par- archimandrite, carries a lighted candle in his ticipate in the general rejoicing by dancing hand, while a sonorous voice proclaims: "All to the days of ancient paganism when the peo- embrace Christ, who has risen from the dead." sky three times on Easter morning like a congregation prove forward quietly, one or people still get up early on Easter morning by the priests. Then these return among the to see this phenomenon. Many country peo- congregation and their neighbors do the same. the window on Easter morning will bring the new light which came into the world with Easter day, for-

"On Easter see your clothes be new, Or else be sure you will it rue," this day are therefore following the old super- ancient custom. stition and thus preventing misfortune. Easter rain is said to have a powerful influence on the weather for the coming year, and an old saw.

"A good deal of rain on Easter day Gives a crop of good grass, but very little hay.'

tures, sat on her nest in an olive tree in the curse of intemperance itself. garden of Joseph, and all night long through After all law is but the concrete expression With the Romans, the lily was dedicated to the dense darkness poured out her song in of the public mind. The fundamental mission Juno. The classics tell of feasts given "among "The gate of death, and the gate of Heaven

the holy sepulchre, nineteen hundred years | T

Easter holiday is scrupulously, nay enthusifrom Italy to Norway and from France to Siberia, and the methods of its observance are most impressive of these ceremonies is that Christian Easter Signifies A New Birth Into which takes place at St. Peter's, in Rome. From the Vatican the Pope enters the church in a state of spleudor with which no sovereign can compete. He is carried in his chair of of Christianity. If Christ be not raised our state, with its richly decorated canopy of silk, faith is vain. Then they also which are fallen panied by an escort of richly clad officials, he is the mediator between God and man, is the its blossoms. is carried to a balcony over the central door-, hope of our souls and the hope of the world. The daffodil was once called the "Lent Lily" spread out in the square below him.

ter days on earth are borne aloft on cars hopes are shattered all the future is dark- born of drops of blood that fell from our drawn by gaily caparisoned horses. One tab- ness. Forgotten are all the precious promises. Saviour's brow, pierced by the crown of Easter is called by the Spanish "pascus," while the Italians speak of it as "pasque," the Betrayal, and so on; but the centre of inter-loved and worshipped, who had dwelt with derful formation, is emblematic of the crucihuge candles, banners and crosses. The Co- their dead, is himself dead. They stood be- A tale of love and grief is bound up in the tian church was the practice of turning as which cover the face, with two small openings | dark sepulchre; and, now, coming early in the Greek youth beloved by the sun-god Apollo, for the eyes, and, descending below the waist morning, ere it is yet day, in their crushing but as greatly as Apollo loved Hyacinthus, holy days and giving them a religious signin-cance. Easter, the spring festival of the pa-gans, the resurrection of the natural life, was gans, the resurrection of the natural life, was by a cross. The most remarkable feature is est spices, that they may perform the last sad with the discus, Zephyrus blew so powerfully

ed in special dress and the priests recited all days, is Easter, and high and low, from humorous poems and told funny stories. This Czar to serf, from prince to pauper, it is celeodd observance was so abused by the people, brated according to the means of the celebrant. however, and so much license was taken that On Easter Eve, at midnight, the exquisite a few years later the day was changed into bells in the great tower of Ivan Veliki, in the one of silent rejoicing. It was not until A. D. Kremlin, at Moscow, are heard to perfection. 340 that the first real Easter hymn was writ- On the preceding Sunday (Palm Sunday) the people buy palm branches, artificial flowers, and branches wearing waxen fruits to lay before their icons. On Holy Thursday the As Easter typifies a new birth it is also easy metropolitan has washed the feet of twelve

the beginning of life and understand how it dral. Then, at midnight, on Easter Eve, the came to be accepted in the Christian mind as great bell sounds, followed by every other bell the symbol of the life eternal. This idea goes in Moscow, and the whole city blazes with the beetle because that insect was thought to luminated from its foundation to the cross on have the power of burying itself and rising its summit. The interior of the Church of the again. When its eggs were discovered the Rest of the Virgin is thronged by a vast multisymbolism was transferred to them. The first tude bearing wax tapers. The metropolitan colored eggs were a vivid red, typifying the and his clergy, in robes blazing with gold and blood of Christ, and as early as 1589 these precious stones, have made the external cireggs were the treasured exchanges among all cuit of the church three times, and, then classes. In the expense book of Edward the through the great doors, have advanced to-First of England one item was for 450 eggs wards the throne between myriads of lights. No words can describe the light, the color, The Bruids held the egg as a symbol of the the blaze, the roar of the universal chant. sun and believed that it hatched from itself As Ivan Veliki begins to tell, followed by a the earth and other planets. Their priests and peal from a thousand bells announcing the officers proclaimed their official position by stroke of midnight, he emerges in a plain purwearing an egg encased in gold and suspended ple robe and announces "Christos voscres" around the neck by a chain. The Syrians be- (Christ is risen). Then kisses of love are lieved that the gods from whom they descend- universally exchanged, and most remarkable ed were mysteriously hatched from eggs, and of all, the metropolitan, on his hands and the Chinese go even farther and believe that knees, crawls around the cl.urch, kissing the the world was formed from an egg. From the icons on the walls, the altars, and the tombs, yolk there stepped forth a human being called and through their opened sepulchres the in Poon-koo-wong who waved his hand, and the corruptible bodies of the saints. After this no upper half of his late covering, the egg shell, meeting takes place without the words, became the heavens, the lower half turning "Christos voscres" (Is Christ risen?) and the answer, "Vo istine voscres" (He is risen). The Easter bunny is said to have been the Picturesque indeed is the observance of the

In the Greek churches all over the world at Eastertide, priests gorgeously arrayed advance Numerous superstitions and legends are con- from the richly painted altar screen towards nected with Easter day; the oldest and most an open space under the dome, and one, the in the sky. This superstition is traced back come and take the light that never sets, and ple engaged in fantastic dances at the festivals The second priest, and the reader, light their of Osterr. In Scotland, that land of super- candles at that of the archimandrite, and restition, it is said that the sun turns around the peat the deep intonation; persons from the wheel and then gives three great leaps through two at a time, and light the tapers which they space, and so general is this belief that many hold in their hands at the larger candles borne ple still believe in that ancient superstition It is the service of the Resurrection; the lightthat to see a lamb when first looking out of ing of the candles is symbolic, and represents great good luck, especially if its head be turned Christ-the new teaching of the gospel. "If towards the house. It is also lucky to meet any be pious and a lover of God, let him enjoy a lamb on Easter day, as that is one form that this beautiful and bright festal gathering." the devil cannot take. It is also considered chants the high priest, and at the close, when bad luck not to wear new clothes or at least the last notes of the choic have died away, some one new article of wearing apparel on and the sonorous voices are heard no more, the priests make their way through the throng to tables by the main entrances, where they distribute gaily colored genuine Easter eggs and the people who do wear new clothes on to the crowds of worshippers, according to the

Strength Of Moral Suasion.

William T. Ellis. break of the day that should prove to be the than the enactment of new temperance legis- the letus a sacred type of flower for consofirst Easter the world had seen, a Syrian bul- lation. Lawlessness, in promoting which the lation. To this flower, in the great temple of bul (nightingale), which has the loviliest voice liquor traffic has been a factor, is a graver of Thibet, are dedicated prayers, printed on and sweetest, saddest song of all God's crea- menace to the life of our time than even the slips of paper that are fastened to cylinders

sorrowing plaint for the dead Man of Sor- of all temperance workers should be to put a the lilies." The Arab cherishes the lily, and are one." rows. Then, when the first Easter morning mind of sobriety and self-control into all the from Egypt to China the popularity of the Oh, the solace when you come to die, to rest Popularity of the Popularity of the Popularity of the Oh, the solace when you come to die, to rest Popularity of the Popular broke forth bright and glorious over the eas- people. The work of legislation may be ne- sacred lotus lily reigns. Tradition relates that and lean in that last hour of mortal anguish on Boston AND PORTEAND TO GLASfern hills, lol a miracle had been wrought, for glected for the sake of promoting legislation. Judith, the Israelitish heroine, wore a crown Him who died! Time goes and you and I are the eggs in the nest of the brooding, sorrow- The most effective temperance law is that of lotus blossoms when she entered the tent nearing Eternity. Live for that for which life Numidian ing singer sparkled bright with colors of crim- which reigns in the individual will, and, as one to destroy the Holofernes. Joan of Arc was is worth living-the glory of God revealed to us Grampian Easter do we color our eggs in commemora- liquor shop which is carried on between a ness of her mission. Doubtless the connection tion.-Knox Little. tion of the sweet, lone singer which sang by man's own chin and nose."

astically, observed throughout the Continent IT IS BECAUSE HE LIVETH THAT WI SHALL LIVE ALSO.

> Tomb Was One Of Love And Mercy-Should Have All Serve Him Faithfully.

way, where he pronounces the benediction and But it was not with this lofty hope that the and the "Lent Rose," coming as it does during absolution to the surging sea of humanity faithful women of the Gospel, on the first the solemn penitorial period, the herald of Easter drew near the sepulchre of our Lord. joy and hope. There is a superstition current teylie acid, no oplum cocaine, morphine of In Spain and particularly in Seville, the pro- Theirs was a sense of utter desolation and among the rustic English people that it is cessions wind through avenues of spectators bereavement. They had "trusted that it had very unlucky to bring home the first daffodil Act. in stately spectacle. In long lines tableaux been he which should have redeemed Israel." of the season. which illustrate the story of the Saviour's lat- But now all their trust was gone, all their According to tradition, the brier rose was est is the body of the Cofraidias, holding aloft | them, who had healed their sick and raised fixion and is the symbol of faith. fraidias wear tall, conical caps, the front of side his cross and had seen him laid in the legend of the hyacinth. Hyacinthus was a therefore seized eagerly upon and made a the girdled cloak ablaze with precious stones, offices to the crucified body of him they had upon the quoit flung by Apollo that it struck offices to the crucified body of him they had upon the quoit flung by Apollo that it struck the girdled cloak ablaze with precious stones, offices to the crucified body of him they had upon the quoit flung by Apollo that it struck the girdled cloak ablaze with precious stones, offices to the crucified body of him they had upon the quoit flung by Apollo that it struck to the girdled cloak ablaze with precious stones, offices to the crucified body of him they had upon the quoit flung by Apollo that it struck to the girdled cloak ablaze with precious stones, level so long and so weil. But, lo! the object of their search is gone, and at the head grief of Apollo, who caused the flower which and at the foot of the stony couch on which now bears his name to spring from his blood. watch and ward above the consecrated spot. Jow. As in the inner temple, above the Mercy Seat, the cherubim with outstretched wings | did BISHOP OF ONTARIO'S ENGAGEMENTS brood, so now above the place which saw this er more wondrous exhibition of the Godhead

pas on they seek to comfort the grief-striken women with the tidings of the resurrection 14. Wednesday, 11 a.m., opening of new of Jesus-a gladder evangel than even that

of his birth. But not even the words of an angel can 18. Sanday. Cathedral 11 a.m., confirmation. assuage the sorrow of Mary of Magdala, who had loved most because she was most for | 20-26. Committee meetings in Toronto given, at her sad bereavement. As she turns 25. Sunday-St. Paul's, Toronto, 11; Church of away, brooding in the bitterness of her soul over the thought, "they have taken away my Lord, and I know not where they have laid him," lo, Jesus meets her, though she knows him not, perhaps because her eyes were dimmed with streaming tears. How often in their | 6. Amherst Island, Emerald 11; Bath 8. hours of bitterest anguish does Jesus appear 7. Fredericksburg 11; Adolphustown 7.30. to his tried and tempted followers; and how often do they cling to their sorrow and refuse | 9. Marysburg, 11; Milford, 3; Picton 7. to lift their eyes to their divine deliverer. As 10. Gerow Gore 10.30; Wellington 8. Jesus, moved with love and pity, in sympathiz- 11. Hillier 10.30; Consecon 3; Carrying Place ing tones addresses the mourning one, strange 8 p.m. that she does not recognize that voice upon 12. Glen Miller 3; Trenton 8. whose slightest word she had so often hung, 13. Frankford 10.30; Stirling 8. and that familiar face which had so lately 14. St. Lawrence 10.30; Rawdon 8th Line looked unutterable love from the cross. But not long does Jesus leave her in despair. 15. Marmora.-Trinity 3; St. Paul's 7.30. utters the familiar salutation, "Mary," and what ecstasy of recognition as she exclaims, 17. Millbridge 11; Glenmire 3; Bannockburn "Rabboni, Master, Lord." Thus it is that Jesus ever meets the sorrowing soul that in 18. L'Amable 11; Bancroft 7.30. sincerity is seeking him. Oh, that each heart 19. Pevers 11; Maynooth 7.30. that each woul might respond with eager re- 21. Faraday 11; Coe Hill 3; Ormsby 7.30. when his unbelief gave way before the tender evidence of his Saviour's love, "My Lord and 25-27. Committee meetings in Kingston.

True to his divine character, our Lord's first 3; Tweed 7. my brethren." Blessed words. He is not ashamed to call them brethren. How reassuring to their hearts, trembling between hope and 1. Flinton 7.30. fear, stricken with grief and remorse, to feel 2. Cloyne 10.30; Harlowe 3; Arden 7.30. that their betrayed, denied, forsaken, crucified, 3. Olden 11; Parham 7.30. but now risen Lord, cherishes towards them 4. Harrowsmith 10.30; Murvale 3; Sydenham not feelings of implacable anger, but the yearn-

floods of sorrow drown. As we meditate on these august and glorious | 8-11-Diocesan Synod. themes, as we obey the angel's admonition to 13. Sunday-Pleyna 11; Ardoch 3; Ompha 7. come and see the place where the Lord lay, 14. Clarendon 3; Oso 7.30. as we dwell in thought upon his life and death 15. Zealand 10.30; Sharbot Lake 7.36. us as they ought? Do we re oice with thanks. giving that life and immortality are brought 20. Sunday-Gananoque 11; Prescott 7. to light through the Gospel? Has the risen 21. Westport 7.30 p.m. Saviour met our sorrowing souls and spoken 22. Bedford Mills 10.30; Fremoy 3; Newboro the thrilling words, "Be of good cheer, you sins are forgiven you." Or are our eyes still 23. Portland 10.30; Elgin 3; California 7.30. holden, our understandings darkened, our 24. St. John's 10.30; Seeley's Bay 3; Lyndhearts unaffected by the tender story of a hurst 7.30. Saviour's love? Shall we not fall in deepest 25. Delta 11; Oak Leaf 3; Athens 7.30. adoration at his feet and in joyous recognition 6. Redan 11 a.m. cry "Rabboni, Master, gracious Lord," and 27. Sunday-Easton's Corners 11; Newbliss 3; love and serve him faithfully all the days of Frankville 7. our life, that we too may be partakers of his 38. New Boyne 11; Lombardy 3. resurrection and of his everlasting joy!

LEGENDS OF EASTER FLOWERS. The Lily Has Come Close To The Heart Of

The People. In all ages and in all lands the lily has come 3. Odessa 10.30; Morven 3; Napanee 8. close to the heart of the people, and to-day the favorite Easter bloom is the "Faster Lily. No other flower so beautifully typifies the religious sentiment of Easter morn, and it has come to be regarded as the symbolic flower of the resurrection. It was once known -tradition states-as the "Persian Beauty," but as the Virgin plucked and held itein her hand, its yellow hue turned to white. This Whatever one's theories about temperance, lily is known to the French'as "fleur de Marie." his first obligation, as a member of the com- Dante named it the "lily of the Arno;" Tasso munity is to help existing laws. These laws styled it the "golden;" and Solomon alludes may not be all to his liking, but the obliga- to it as the "lily of the field." To us it stands Perhaps of all the legends connected with tions of good citizenship require him to see pre-eminently the type of Easter hope and joy. Easter and the custom of coloring eggs, the that they are fairly enforced, in the interest | Long before Christians gave a new signifimost beautiful is: After the crucifixion of of all concerned. Even the saloon-keeper may cance to the day, the people of Northern Christ, Joseph of Arimathea took the body not be unlawfully oppressed. Every man must climes had celebrated with fitting ceremonies and laid it in his tomb, and while soldiers and be accorded his rights under the law. One the return of spring, and in these lands the angels stood guard over this holy sepulchre, may go so far as to declare that the con- Spring-time flowers had their significance, where the crucified Christ lay awaiting the servation of the law is of greater importance even to the heathen. The Buddhist finds in

> that are constantly revolving. of the lily with religion, and the best aspira- The chariots of God are thousands of Angels. Line Agents. Kingston.

tions and thoughts of our minds, caused it to adopted by the earlier masters of art, who placed it in the hands of the saints and angels in their paintings.

In the Madonna pictures of the old masters are frequently three lilies on one stem, typifying either the Trinity or the annunciation, for the most part quaint and interesting. The Our Lord's First Message After He Left The conception and birth of our Saviour. A pot of lilies over doors or windows symbolizes the Virgin, in ecclesiastical art and architicture. St. Joseph's staff that budded, brought The resurrection of Jesus is the central fact forth lilies, and he is thus represented by the

In some parts of England, in country vilhis gorgeous robes glittering with gold, while asleep in Christ are perished. It is because lages, the "lily of the valley" is called the on his head is a towering triple-golden mitre. he liveth that we shall live also. Not the "Ladder of Heaven," and in floral language By his side are borne huge fans of peacock dead Christ, but Christ the risen and glorified; of Europe it is emblematic of the return of away all medicine the new day and fresh activity, particularly feathers, symbolizing the watchful eyes of the he who saith. "I am he that liveth, and was happiness, doubtless in allusion to the season risk REMEDY a trial. No matter what church. After celebrating the mass, accom- dead; and behold I am alive forever more," of the year-the Spring-time-when it opens

the body of Jesus lay, two shining ones keep The purple hyacinth, especially, signifies sor-

the rapt seraphim. With tender com- 11. Easter Sunday, St. George's Cathedral, Kingston,

church, Merrickville. 7.30 p.m., business meeting at Kemptville.

the Redeemer 7 p.m. 2. Sunday-Tamworth 10:30; Enterprise

5. Amherst Island. Stella 8 p.m.

8. Gosport 10.30 a.m.

12th Line 7.30. What thrilling power is in his word as he 16. Sunday-Madoc 11; Rockies 3; Queensbore' 7.

might hear the Saviour's gracious "Hail." Oh, 20. White Church 10.30; Monteagle Valley 3. cognition, "Rabboni, Master," or with Thomas. 23. Sunday.-Belleville, St. Thomas', 11; St. John's, 3; Christ Church, 7.

30. Whit Sunday-Actinolite 11; Hungerford message is one of love and mercy, "Go, tell 31. Thomasburg 10.30; Moneymore 3; Roslin

ings of an intense and undying affection, of 5. Interview candidates for Orders, Kingston. a love that many waters cannot quench nor 6. Trinity Sunday at 11 a.m.-Ordination in Cathedral.

and resurrection, do they as profoundly affect 17. Wolfe Island-Christ church 11; Trinity church 7.30.

30. Belleville-St. Thomas' 10.30; Point Ann 3: Shannonville 7.30.

1. Tyendinaga-Ail Saints' 11; Christ church i 3: Deseronto 7.30. 2. Kingsford 10.30; Selby 3; Strathcona 7.30.

4. Sunday-Newburg 11; Camden East 3; Yarker 7. TO JESUS THE NAZARENE.

Late Frederic Knowles, in the "Century." Closest to men, thou pitying Son of Man, And thrilled from crown to foot with fellowship, Yet most apart and strange, lonely as God-Dwell in my heart, remote and intimate One! Brother of all the world, I come to thee!

Gentle as she who nursed thee at her breast (Yet what a lash of lightnings once thy tongue To scourge the hypocrite and Pharisee!)— Nerve thou mine arm, O meek, O mighty One! Champion of all who fail, I fly to thee! O man of sorrows, with the wounded hands-

For chaplet, thorns; for throne, a pagan cross; Bowed with the woe and agony of time, Yet loved by children and the feasting guests— I bring my suffering, joyful heart to the Chaste as the virginal fily on her stem, Yet in each hot, full pulse, each tropic vein, More filled with feeling than the flow'r with sun; No anchorite—hale, sinewy, warm with love— I come in youth's high tide of bliss to thee.

O Christ of contrasts, infinite paradox, Yet life's explainer, solvent harmony, Frail strength, pure passion, meek austerity. And the white splendor of these darken'd years-I lean my wondering, wayward heart on thine.

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