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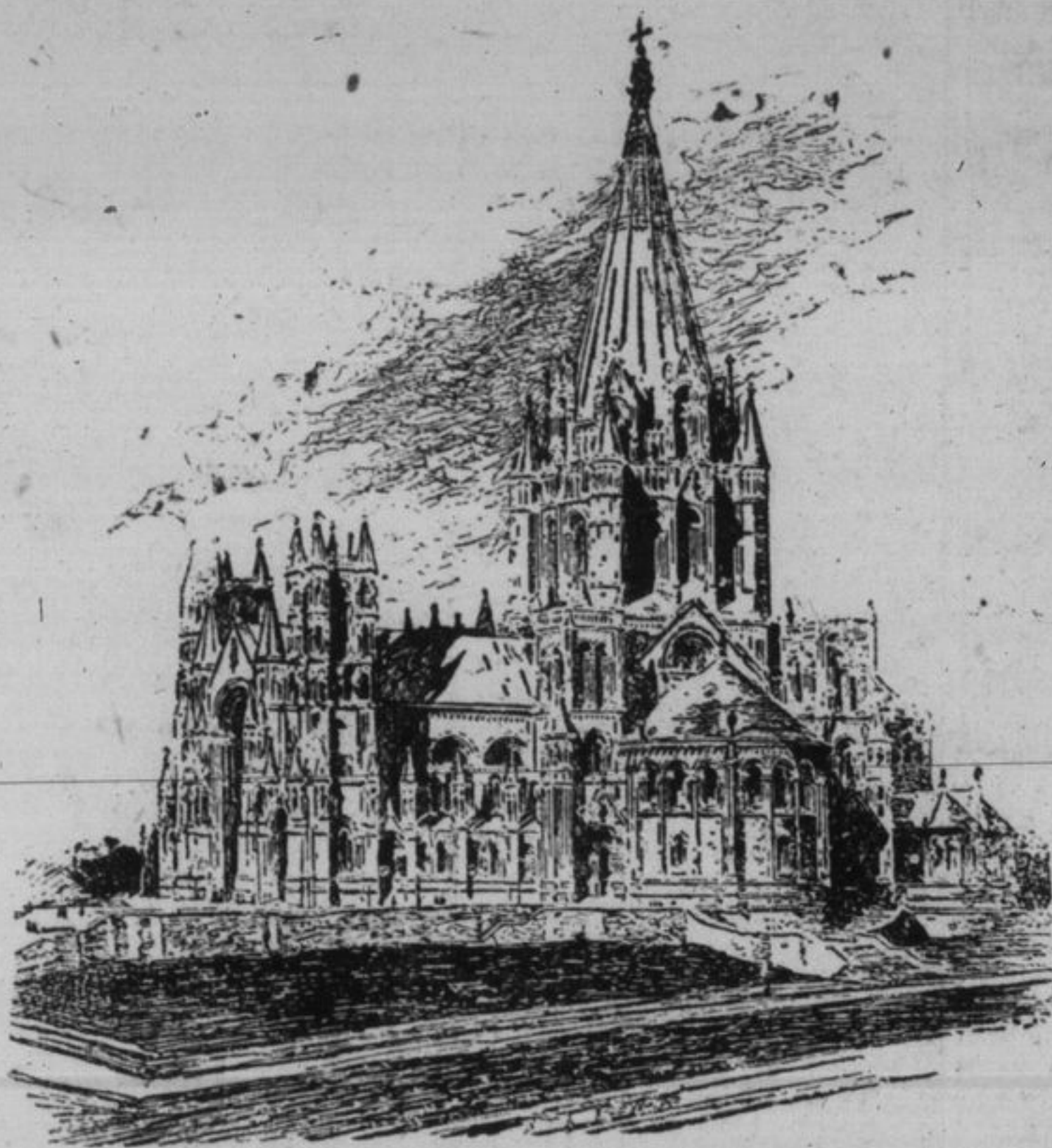
Things that are easy to do are seldom worth the effort.

### A NEW IMMENSE DOME

HAS BEEN BUILT OVER CATHEDRAL OF ST. JOHN THE DIVINE.

It Will Be One Hundred and Thirty-Five Feet in Diameter, and Is a Daring, Stupendous Work—Heavy Wind Interferes With the Men While at Work—A Description of the Work.

An immense dome, 135 feet in diameter, has been built over the cathedral of St. John the Divine, on Morningside Heights, New York. Barclay Parsons, the engineer, recently returned from a visit to the cathedrals of Europe, says this dome is a daring, stupendous work. It is a "feat" because the first great dome built without false work or scaffolding. Cantilever bridges involving the same principle are built of sections of ready made steel frame work, trusses of steel held in place by rods, bolts and braces as the structure progresses. But the mighty vault above St. John's was built bit by bit over nothing, 200 feet above the church floor. When architect Gustavino began preparations to work up there with a handful of men, builders called him foolhardy, said it was an impossible



FULL DESIGN OF CATHEDRAL OF ST. JOHN THE DIVINE, NEW YORK.

feat, that there was no precedent for it. Messrs. Parsons and La Farge (the architect), alone showed their faith in his ability to erect the structure without supports. The plan was to build the dome of ordinary thin, flat terra cotta tile, 6x12 inches, an inch thick, much in size like the bricks of the ancient Romans still to be seen in the walls of the little church near Canterbury. Mr. Gustavino began laying these tile exactly as if he were shingling an imaginary dome in space, only using cement for nails. Beginning at the bottom course, the first six or seven thicknesses of tile were laid one over the other breaking joints, in a special cement of plaster of paris. The next course, laid in Portland cement, was held in place by overlapping the tile below, without the aid of girders or scaffolding, thus saving thousands of dollars by dispensing with costly false work and heavy staging. Most of the experts considered the young man's project visionary and sure to end in disaster, with death to his men when it collapsed, for it had to support not only the workmen, but the heavy building material required each day.

The dome springs from the four massive skeleton arches 62 feet above, of solid granite, rising 145 feet above the street, with a clear span of 85 feet. These four arches will eventually carry the huge tower and spire, weighing millions of pounds, shooting above the dome and church 425 feet from the pavement. The ten million dollar cathedral itself has the extreme dimensions of 520x280 feet, being cruciform in plan. Work was begun fifteen years ago. The walls and arches of the great tower, the choir and sanctuary have been completed. The four great arches form a square of one hundred feet exactly under the dome, which rises from its four corners already making a vast cathedral chamber to open into the nave and transepts, for St. John's is in the form of a cross. The dome, 135 feet in diameter, is one of the four domes of the world constructed of masonry. The Pantheon, in Rome, the largest, is 142 feet across; St. Peter's, 139, and the Duomo, at Florence, about the same. The Mosque of St. Sophia is about 115 feet, while the famous dome of St. Paul, in London, is only 112 feet. When finished a great dome is the most beautiful thing in architecture. No wonder Emerson said, "The hand that rounded Peter's dome wrought in sad sincerity."

One great obstacle encountered by the brave men working aloft was the heavy wind on the exposed heights of Morningside Park. More than once it seemed as if everything, men, mortar and tiles, would be swept from the roof. One almost regrets, standing under that high, impressive vault, to learn that the central portion is to be removed when the great spire, rising from another dome a hundred feet above the present one, is finished. The present dome will serve a double purpose—enclose the great space under the dome so that services can soon be held, and the work of putting in the upper columns or piers between the two domes and building the spire itself will proceed without interfering with worship or imperiling the life of any one below. There is wisdom in the architect's plans.

#### Correcting Date of Crucifixion.

Prof. L. H. Weston, of Portland, Oregon makes an interesting calculation, fixing the date of the crucifixion of Christ on April 18 at noon, in the 74th Julian year, or the 29th year A.D. The full moon occurred at 7.41 Jerusalem mean time, on 17th April, 74 Julian. This was a Julian Sunday and the thirteenth day of the moon by the Jewish calendar. Among the Jews the day began at sunset, hence the calendar of Caillippus invariably called that day following the sunset immediately at

ter full moon the 14th day of the moon and a Sunday (sun's day). Thus, the 17th April, in the calendar of Caillippus was the 13th day of the moon, and a Jewish Saturday.

The Passover was always celebrated on the 14th day of the moon next following the solar ingress into the first degree of Aries, the vernal equinox, and it must always, by law, be celebrated on the 14th day of the moon, as shown on the calendar calculated by the priesthood. In the Julian year 74, the sun entered Aries at 5.26 p.m., on March 22, a Tuesday. The new moon following was at 1.19 p.m. April 2, at Saturday. Full moon, then, falling on the 17th at 7.41 a.m., shows Tertullian, the Latin historian, to be correct in affirming that the Passover feast was on the 18th of the calends of April.

Again, says Prof. Weston, modern ecclesiastical authorities on chronology find it impossible to assume that Christ was born later than 4 B.C. and Tertullian clearly states the nativity occurred in the forty-first of the Augustan monarchy and the twenty-eighth after the death of Cleopatra, therefore in the 750th year of Rome, or 4 B.C. Christ reached 33 years of age, for His ministry began the third year before the crucifixion. Prof. Weston deems it impossible to set any other day for the crucifixion than Monday, April 18th, Julian year, 74.

### REAL STATE OF JAPAN.

Christianity Is Proving Most Acceptable To The Japanese Mind.

In a picturesque little town in the heart of Sussex resides temporarily the man who has been signally honored by the Emperor of Japan. For thirty-two years Rev. John Batchelor has been the agent of the Church Missionary Society among the little-known Aizu people, and in a few months he will return to the Far East to live among them. Hale and hearty, vigorous and alert, flowing white beard, he has a commanding personality. He will carry with distinction the Order of the Sacred Treasure. The Aizu are the aborigines of Japan, driven north by the Japanese and south by the Russians, till there are only 15,000 left. So rapidly is their language dying out, that the New Testament which Mr. Batchelor translated ten years ago is almost obsolete. They are nature worshippers to the fullest extent—birds, bears, and other animals being the objects of veneration. Shamanism used to be a strong feature of their religion. Fetish worship is still in vogue among them.

The Japanese, Mr. Batchelor says, have been quick to find the utilitarian, but in no case where Japanese ideas and customs are supposed to be better than Caucasian or European do they change their own. Japan has had a good civilization for one thousand years, and what they have adopted from Europe has not superseded their own civilization, but has been super-imposed upon it. The worst features are found among the young students, brought through Agnosticism from Europe and America. This Agnosticism cuts at the root of their own religion, but supplies nothing in its place; hence so much despair and suicide among the students. Yet the Japs are keen about education, and for lectures, but will adopt no man's opinion without thorough investigation.

Christianity is proving acceptable to the Japanese mind, but I do not mean ecclesiasticism. They will take the Scriptures for themselves, and will work out a church polity which will be purely Japanese. Even exceptions of the Roman Catholics and the Greeks, live in near brotherhood, interchanging platforms and joining in mission work. Now there are numbers of entirely independent churches supported wholly by Japanese money, and the day is not far distant when Anglican native members will have their own bishops, and clergy. I have great hopes of the Church of Japan, for their moral and religious standards are high, and because the church is becoming less and less the church of the parson, and more and more the church of the people. It is the people who are taking hold of things; they are working towards realization of vox populi, vox Dei.

On the future of the Far East Mr. Batchelor was no less explicit. China and Japan in the end will stroke hands, and live on brotherly terms, though there may be strife first. That may not be a menace, but it is certainly a warning to the nations of Europe. A mutual understanding between China and Japan will inevitably raise the question whether the world is to be dominated by the East or the West. The treaty with Great Britain has been of good service; the commercial, political and religious outlook is good, and if the friendly relationship is maintained it will do much to preserve the peace of the world.

A Chicago theosophist says that when Roosevelt dies his soul will enter the body of an insect. For the sake of mankind we hope the insect is not a mosquito. It would be the busiest mosquito in ten continents.

### STILL MOURNING IN CHINA

OVER THE LATE EMPEROR AND THE GREAT EMPRESS DOWAGER.

No Man Can Shave His Head During the Period of Mourning—Not a Finger Nail Can Be Pared or a Marriage Ceremony Performed.

F. G. Carpenter in Buffalo Express. The Chinese are still mourning the Emperor and the great Empress dowager. The Emperor has had two funerals, and he will have a third before finally laid away in the great western tombs. His monument there will cost \$1,000,000. The remains of the dowager lie in a lacquered coffin in Peking. Her tomb will cost more than that of Kwang Su, and her funeral expenses will run high into the millions. It is almost a year since the deaths, but mourning will last for three years, and during that time the highest of the imperial clan will keep on sackcloth and will have regular periods of weeping.

The death of a monarch means much to the Chinese Empire. Those alone who understand the reverence these people have for their rulers and their holy feeling for ancestral worship can appreciate what has been going on for ten months. What would our people think if the government should send out an edict that for one hundred days every man in our whole country should go about unshaved; that every woman should take off her finger rings, earrings and all other jewelry, and every man, woman and child should lay away bright colors. Suppose the proclamation should provide that during that time not a face should be touched by the razor, not a lock of hair cut, not a finger nail pared. Suppose all feasting and love making should be forbidden, and marriage prohibited within twenty-seven days. This was the condition of China at the first of the year, and the police were instructed to see that the regulations were kept; all who broke the new laws were fined or sent to prison.

The mourning was especially hard on the barbers. Supposing China to have a population of 400,000,000, there are half that number of men and boys, each of whom has his head gone over with a razor twice a week. The Chinese gentlemen would rather go unshaved than shaved. Now, when one has shaved his head from his babyhood the hair grows like a bamboo sprout. The result was that a week or so after the mourning period began these millions of Chinese scalps were covered with bristles and looked like a shoe brush. The barbers, numbered by millions, had nothing to do; in some places they came so near starving that the government advanced them money until the mourning period was over.

Here and there a man broke the laws and had his head shaved. All such who were discovered were punished. In Tien-Tsin a clerk in one of the banks shaved his head three days after the death of the Empress Dowager. He was arrested and fined \$250 in silver. This is equal to over \$100 gold, and it was one of the costliest shaves upon earth. In Peking, a young Chinese dandy went to a barber and begged for a shave. The barber feared he would be arrested, and the dandy thereupon promised to stand all the fines. The head was half shaved when a policeman came in and took both barber and customer off to the court. The judge imposed a fine of \$30 upon each. The dandy paid the fines, and as a favor was allowed to have the other side of the head shaved. This custom of stopping shaving goes back to the days of Chien Lung, the second great emperor of the present dynasty, who started it when his favorite wife died.

The imperial deaths had a serious effect upon the women of the empire. The laws provided that they must take off their jewelry within three days and lay aside their silks and satins for three months. All wore dull colors, and some clad themselves in white. It was against the laws to wear red, and any woman found on the street with a red gown was ordered back home. A young Chinese lady disregarded the law and started out call, wearing red slippers. A policeman saw her as she crossed a muddy place in the street. He stopped her and pulled off her shoes, and she tramped back in her foot wrappings, although the temperature was then about freezing. Another regulation prohibited the painting and powdering of the face. This was severe on the Manchoo girls, who plaster their complexions with white and tint them with rouge, as well as upon the Chinese, most of whom do likewise.

The regulation that abolished marriages for twenty-seven days created consternation. It was known two days beforehand that such an edict would be issued, and during that period there was an epidemic of weddings. Every city and town had scores of them, and although Peking was shrouded in gloom on account of the deaths, the other cities were alive with weddings and their festivities. In the hurry the brides and grooms were sometimes mixed up. According to Chinese custom, the groom furnishes the clothes for his bride, and seldom sees her before the wedding. She always comes veiled to the ceremony. At a wedding at this time in Tientsin, when the bride unveiled, the groom said: "These are not the clothes which I furnished." "And that is not the girl I chose for you," said the matchmaker. It was then discovered that two weddings were slated for that night in the same block, and that the wrong brides had been carried in their closed chairs to the wrong grooms. It took considerable money to buy the officials to untie the knots and bring the right couples together.

For a certain time after weddings were resumed it was prohibited to use music in connection with them, and during the period of deep mourning all noisy festivity was punished. A high Chinese scholar of Peking who played the banjo was fined \$500 and given 25 lashes. In Wuchang a Greek had been granted the right to open a biograph show for a month. He had just begun to exhibit his motion pictures when the imperial deaths occurred. The officials said the show must close, and the Greek was paid \$1,250 in lieu of his loss. In this same town of Wuchang, just opposite Hankow, the police were given scissors the day the mourning began and were instructed to cut from the caps of the men every red button they saw; they were ordered also to cut into pieces any red clothing that might be worn. An official in this same region shaved his scalp contrary to law. He was put into a cage, and a board framework fitted around his neck, extending so far out that he could not touch his head with his hand. The police smeared his scalp with pitch and turned him loose on the streets. Among the Chinese the deepest grief is

represented by white and half-mourning by blue. Red and gold are the emblems of rejoicing. The day after the death of the Emperor an edict was sent out that the red buttons must be changed on the caps of men and boys for white or blue buttons. The officials came out in white sackcloth, many in gowns of white sheepskin, with the wool on the outside. Then an edict was sent forth that for three years no furs, except the white sheepskins, could be worn by the officials. This seriously affected the fur market, sable and other costly furs going down like a shot. Most furs are a drug on the market, and some of the merchants have been ruined by the Emperor's death. An American bought a sable robe worth \$2,000 for \$320. He got a tiger skin for \$60 and fox skins for almost nothing. The only furs in demand are lambskins and sheepskins. The official who dared come out in gay clothing lost his office. Four government officials who wore gold watches during the mourning were fined. All of the gentry, in addition to not shaving their heads, braided blue and white cords) into their queues, and most of the government clerks went about with sackcloth gowns over their ordinary dress, the same being tied with white sashes. Indeed, for the last year, the most common costume worn by the officials has been white. Many have left off their peacock feathers, and those who wish to acquire merit have covered up their embroidery, and have even donned sackcloth.

The putting on of mourning has not been confined to the people. Many things material, ordinarily red and gold, have been covered with blue and white. At the railroad stations the baggage carts had blue paper pasted over them, the trolley cars of Tientsin have used white flags instead of red, and for a time they had white cloths over the red signs on their sides. For one hundred days after the Emperor died every policeman and student in China wore a wide white band around his left arm, and for a few days every merchant put a table covered with a white cloth on the street in front of his shop. This table contained two mourning candlesticks of white pewter and a pewter bowl, in which sticks of incense were burned. Store signs were covered with blue paper, on which new signs were painted, and even the numbers on the doors or door-plates were made white and blue. It was so everywhere. The carts have blue cushions, and the passenger wheelbarrows, which usually have red blankets, were covered with blue.

There were many queer things about the mourning at the palace, Peking. For many days after the Empress dowager's death her 3,000 eunuchs went dressed in white. The buttons were taken off their caps, and they looked like yellow-faced ghosts. The officials went to the palace in chairs covered with blue, or in carriages with blue wrappings. The highest officers wore sackcloth; their faces and heads were unshaven and their fingernails uncut. At the time of the crowning of the young new Emperor the officials suspended mourning and came out in gay clothing. After the celebration they put on mourning again.

An important part of the mourning was the waiting by officials all over the empire, at about four in the morning, dressed in white, with girdles of sackcloth. They were usually divided into two parties, the military and the civilian, standing on opposite sides of the room. At a signal these white-gowned men got on their knees and bumped their heads on the floor as they screeched out a weird wail. At another signal they rose to their feet, and at a third went down again and wailed. This was done for three days succeeding the deaths of the Emperor and the Empress dowager. In some places the waiting continued longer, and some especially devoted Chinese grew hysterical under it, and some went into fits. All members of the imperial family must mourn for three years; they cannot engage in festivities, and it is a disgrace to a family to bring forth a child while the mourning period lasts. Indeed, one of the reasons for the Boxer uprising is said to have been the rage of the people against the late Emperor, Kwang Su, because he was born at that time.

During the long funeral procession with the remains of the late Emperor to the western tombs, funeral money was thrown into the air, and 125,000 taels of such money was burned every day. This money was in the shape of discs of white paper, each about as big around as the bottom of a tin cup, and with a square hole in the centre. It was gathered up by coolies, and sold for twenty cents a bag. Such things are burned at the graves, the idea being that they will serve for the wants of the departed. Another theory is that they propitiate the ghosts, which hover about the dead and probably charge for their services.

#### March of the Water Wagon.

Home Journal. The editor of a Toronto paper made an unbecoming comment on the Beresford visit, insinuating that it was a horrible disgrace for members of Toronto clubs or societies to drink the health of King Edward or Lord Charles in any but alcoholic form. Is that editor aware that the distinguished sailor is much averse to alcoholic drink, and abstains from such refreshment? In any case, most of us will fail to see anything ridiculous or absurd in drinking the health of the King or subject in non-alcoholic form. It is the courtesy intended that makes the act graceful; it is the spirit, not the spirits, which makes the toast. Lord Charles Beresford, or any other distinguished visitor to Canada, is too well-bred, we should hope, to criticize the fashion in which hospitality is shown him. To those who feel that intemperance is the supreme curse of Great Britain, and that the indulgence is one of the most soul and mind destroying sins, it is a matter of congratulation that Canadian clubs and societies are showing a desire to stand for better things and purer practices.

A Canadian citizen, seventy years of age, was commenting recently on the decrease in social popularity of the use of wine, and spoke of the olden days of New Year's receptions when many young men, after a few hours spent in calling, reached home in a state of intoxication which a decent person would call disgusting. There was a time when a 'Varsity dinner or a students' banquet would have been considered tame and impossible without a profusion of wine. In these days, even the convivially-disposed are willing to have it banished for such occasions. Canadian clubs are taking the right and manly course in abolishing from their litchons that which has proved the deadliest enemy to a host which cannot be numbered.

### Fifteen Years of Agony

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Harbor au Bouche, Antigonish Co., N.S., March 24, 1909. "I wish to express my sincere appreciation of the great benefit I received from taking 'Fruit-a-lives.' I suffered from Biliousness and Dyspepsia for fifteen years and I consulted physicians and took many kinds of ordinary medicine, but got no relief. I was in miserable health all the time and nothing did me any good. I read the testimonial of Archibald McKeechane, of Ottawa, and I decided to try 'Fruit-a-lives.' I have taken a number of boxes of 'Fruit-a-lives,' but before I had taken one box I felt better and now am entirely well. "I am thankful to be well after fifteen years suffering, and I am willing to have this statement published for the sake of other sufferers, and to them I strongly recommend 'Fruit-a-lives.' (Signed) CHARLES BARRETT.

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Dear Chum: I am enjoying my visit with grandpa and grandma hugely. Yesterday grandpa took me down to the docks to see the ocean liners. Gee! they're whoppers! I bought me my third box of Moir's Chocolates. They are the sweetest candies ever. The chocolate outside are a wiffly smooth and rich, and in the inside are cream, jelly and nuts. Those tasted Moir's Chocolate Chips taste like honey dipped in chocolate. Another kind called Moir's Nougatines are so good that I teased grandma into promising me another box tomorrow. \*\*\*\*\* not a bit homesick.

Your old chum,  
Tommy.



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If you suffer from bleeding, itching, blind or protruding Piles, send me your address, and I will tell you how to cure yourself at home by the absorption treatment; and will also send some of this home treatment free for trial, with references from your own locality if requested. Immediate relief and permanent cure assured. Send no money, but tell others of this offer. Write to-day to Mrs. M. Summers, Box 261 Windsor, Ont.

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All Come From Dandruff, which is Caused by a Germ. Split hair, hard hair, lusterless hair, brittle hair, falling hair, all owe their origin to dandruff, which is caused by a mealy little microbe that burrows into the scalp, throwing up the outside into dandruff scales, and sapping the vitality of the hair at the root, causing the several diseased conditions of the hair: till it finally falls out. Modern science has discovered a remedy to destroy the dandruff microbe, which is combined in Newbro's Hair-oil, the delightful hair dressing. Alays itching instantly and makes hair soft as silk. Take no substitute, nothing "just as good." Sold by leading druggists. Send 10c. in stamps for sample to The Herpicide Co., Detroit, Mich. 81 bottles guaranteed. G. W. Mahood, special agent. What a grand old world this would be to live in if opportunity knocked at a man's door as often as the bill collector. Perhaps the water wagon would be a more popular conveyance if it were equipped with pneumatic tires.