IN THE RELIGIOUS WORLD

THE MISSION OF THE JEW

By Rabbi Martin A. Myer, New York.

The attention of our city and country, if not that of the whole civilized world, has been riveted upon the sessions of the peace conference. Personally, I felt a deep sense of relief to find the chief place in our daily papers given over to the account of these sessions of a movement which promises to be era creating in human history. It was a healthy thing for the public mind to be purified by contact with the best thought of the world after having been contaminated so long by constant reference to one of the nastiest affairs of our inner history of the past decade. It was good, too, that we should have some tangible evidence of the greatest of the present day world movements, for it is the conviction of an ever increasing number that, as the nineteenth century tolled the death knell of slavery, so will the twentieth century make it impossible for the nations of the future to learn war any more. But I am not most concerned to discuss this conference with you as a whole, for I have already given one evening to the discussion of the issues of peace. I am most interested in certain features of the conference which must have meaning for us as Jews.

On the best of authority of a gentleman of my acquaintance, who attended all the sessions of the conference, and this borne out by my own observation, I have it that the honors of the occasion upon three separate evenings of the congress were carried away by the Jewish participants. It was not only that they displayed the highest qualities of public oratory, but more that it was they who brought the most fertile suggestion to the attention of the audiences gathered. The prince of the American rabbinate, the giant Hirsch of Chicago; Oscar S. Straus, the chief of our laymen and our pride, and Felix Adler, who, by birth and education, is a Jew of Jews, on three occasions carried away the honors of the day. I am sure we all of us feel highly complimented on this achievement of our representatives. It is a matter for congratulation that on the same platform with the best in the intellect and spirit of the world, the Jew was not found wanting. To me, this incident suggested something of far more importance. To me it suggested the query whether we, as Jews, have not something still to offer the world, which justifies our continued separateness, and more whether it does not necessitate our remaining in the midst of the world from which it would be cowardly to retreat. Do we not owe something to the peoples, to the cause of civilization, which necessitates our staying where we are, as the leaven of the peoples, as a nationless nation?

We are all surely agreed that the Jew has contributed to the progress of civilization in the past. We recognize certain Hebraic elements in the make-up of modern culture and life, which are fundamental in the perpetuation of the ideals of that civilization. The Jew has taught the meaning of the spiritual as opposed to the material, the sensual. He has been the magic transmuter and interpreter of ethical values; he has taught the forcefulness of the ideal of God, and has demonstrated the fallacy of brute force and numbers. He has exemplified the lessons of suffering and patience and fortitude. He has been the element of leaven, the element which has forced the great mass out of itself into a higher phase of activity. In calling these achievements to mind, I have not so much interest in the bare facts of accomplishment as in the means of their achievement. While the Jew dwelt in his own land, while his national isolation kept him revolving about himself as his own center of gravity, the splendid dreams of his teachers and prophets were unrealized, unfelt as forces to uplift, even within Israel itself. The people's whole attention was absorbed in maintaining its separate political existence. It was unconscious of the real power it had, of its duty to the world and to civilization. It needed contact and contrast with world thought for the Jew to awaken to self-consciousness and self-realization.

But to come to the present and peer into the future of our people. We say that the future is hidden from our gaze, but more correctly than that, it is tantalizingly dangled before our eyes by the vision of the present. Our own inner powers or lack of powers gives that vision tangible form and content. It is very much like the tale of a certain lad who is led on in his work by a vision of the future. When he has finally finished the preparatory stages of his education and first stands face to face with the actual problem of his life, the cold hand of what we may call stage fright lays its hold upon him. But the chill gives way to the intoxication of enthusiasm; he comes out of his dream once more back to earth. He recognizes that it was not a dream, but a vision—a vision born out of that surging power within himself, a dream born out of the bosom of his own pulsating strength and consciousness. So is it with all of us. The seemingly unknown future is after all outlined for us by the presaging voice of our own inner consciousness. So has it been with Israel. Its future was never in doubt, never an unknown quantity, for it has always felt within itself the stirring of life, the realization of itself, of its powers, of a might to do and accomplish.

So let us examine at the present moment whether there be anything stirring within our consciousness which presages life and not death, a future, an assured future, for all time. The incident of this peace conference to which I referred in the opening remarks of this sermon gave me my answer, at least to my own satisfaction. It showed me that the Jew had still a message to the world, that the power within was not exhausted, that the consecration of the past was not worn out. It showed me that the Jew had still a contribution to make to the modern world and that any drawing back from this God-imposed duty was cowardly, disastrous to the world good, and suicidal for the highest interests of Judaism. You ask me what it is that the Jew can still give the world. Briefly, it is an undeniable inspiration and suggestion. It is an undeniable fact that the problems of today are all social, our economic problems are all of them in last analysis moral and ethical problems. View them as you will from your own peculiar angle, they all resolve themselves into moral questions. And as it was this that rendered the word of the Jewish prophets unique, so is it in this field that we may still find work to do, to pour into the hearts of humanity, into the life of the world a distinct Jewish contribution to its continued and better life.

I do not think that a national consciousness for the Jew is a good interchange for its present moral, ethical and spiritual mission to the world. One of the speakers at the peace congress said he did not know why the world need say, liberty or death; he chose liberty and life. So say I to you, so say I to all my brethren, I do not see why we must hold up the alternatives of Jew and Cosmopolitan. I say both, for the one but supplements the other.

We are not looking to erect more barriers in the world. We are looking to wipe out boundary lines and national distinctions. We are looking forward as men and as Jews, equally, in all phases of our mental and spiritual life, we are looking forward to the wiping out of such human made distinctions. I do not think there was any line more quoted at the recent congress than those splendid lines of the poet Tennyson:

When the war drums throb no more
and the battle flags are furled
In the parliament of man, the federation of the world.

And equally with that the dream, the vision of Isaiah. When men should turn their swords into plowshares and their spears into pruning hooks, when nations should no more make war, lift up sword against nation, nor learn war any more.

It was not Isaiah as a Jew that made his words forceful, but both of them as men of God's inspiration among the sons of men, as prophets of the universal. Nor did Isaiah lose as a Jew nor Tennyson as an Englishman. They were united by a common bond to do the will of the Father in heaven to promote His kingdom on earth. The Jew surely has something to give. Let him stay and give it.

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A delicious drink and a sustaining food. Fragrant, nutritious and economical. This excellent Cocoa maintains the system in robust health, and enables it to resist winter's extreme cold.

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Sold by Grocers and Storekeepers in ¼-lb. and ½-lb Tins.

CHURCH NOTES FOR BUSY MEN.

In this department facts, not opinions, are given, and as far as possible the authorities are cited.

ROMAN CATHOLIC.

The body of Pope Leo XIII, is to be transferred from its temporary tomb in St. Peter's to the church of St. John Lateran at night and as privately as possible.

THE ANGLICAN.

The Bishop of Hereford's circulating book boxes for the elementary schools and villages of Herefordshire have been adopted by 65 schools and 27 villages. Each box contains 50 books exchanged three times a year. The total number of books issued to children was 41,598 and to villagers 6,604. All books found in infected houses are destroyed.

Few itinerant preachers can beat the following:

The Bishop of St. Albans, describing his work to a public meeting at Ongar, said that he had slept in 14 different beds in 18 nights.

The British Weekly speaking of the services held by the Bishop of London during the season of Lent and of the good resulting from the same says:

"His is a voice of which no one wearies, for his message always springs from fresh fountains of thought and language. Simple as his language is, he speaks to the heart of London; as years go on one feels that his evangelical fervor increases; and the solemnity of his pulpit manner is like that which we associate with the early Tigh Church leaders. We felt that he has real people in mind."

The Archbishop of Armagh, Dr. Alexander, the head of the Irish church is in is 85th year, and has been a bishop for 44 years. His health is good, and he still takes a lively interest in all matters of interest to members of the church in Ireland. His wife is said to be the authoress of the beautiful poem, "The Burial of Moses."

THE PRESBYTERIANS.

Five hundred thousand dollars will be required to provide churches and manses in the Highlands and towards which a Scottish lady has given a subscription of fifty thousand.

The Glasgow Free Church Presbyterian has requested the Law and Advisory Committee to make special representation to the Churches Committee on behalf of the congregations in the presbytery which have been deprived of their churches, or for which no equipment has been provided.

The Westminister for May has a deeply interesting paper by Rev. Frank Baird of Sussex, on The Presbyterians of Pictou, in No 5 of his attractive articles on "The Romance and Beauty of Acadia."

In reply to and in refutation of much contained in the letter of Rev. Mr. MacBeth referred to in last week's notes, Rev. Dr. Millar, of Halifax, in a calm and well thought out letter in which the various points are dealt with, concludes thus:

"On the whole we are well pleased with Mr. MacBeth's statement. We take it that it is the best that can be said by a man of wide experience in opposition to the proposed union. That is reassuring.

On the other hand the churches are not forgetful that union would be an immense saving in missionary funds; would be an immense saving of men and labor; that immigrants are pouring into the land at the rate of 150,000 and 200,000 a year; that the Canadian Churches must grapple with the supply of ordinances, and the transforming of the strangers into Christians and Canadian citizens; that our success in the past was the result of happy unions consummated in the last half century; that presumably our capacity to grapple with the greater call of the present, will depend on closing up the ranks; that union will sweeten the intercourse of Christians now standing apart; that it will begin to remove the reproach often flung at the religious denominations today on account of their divisions and jealousies; and that it will present a more united front to the forces of ignorance, superstition, unbelief and materialists."

THE BAPTISTS.

The largest Sunday school in New England is that of the First Baptist church, Malden, Mass.

The Examiner says: "The only way to conserve the principles for which Baptists stand is for those who profess them to practice them."

The cottage where Spurgeon was born is for sale. It is said that a syndicate has been formed to buy it and to convert it into a Baptist mission room and Spurgeon Museum.

The Brooklyn, N. Y. Baptist Temple, Dr. Courtland Myers, pastor, has now over two thousand members. On a recent Sunday the pastor baptized fifty-five converts.

The Metropolitan Tabernacle, London, Thomas Spurgeon, pastor, has 3,035 members, eighteen missions and nineteen Sunday schools. The latter have 577 teachers and 7,997 scholars.

Introducing Dr. Russell H. Conway, pastor of the Baptist Temple, Philadelphia, to a recent meeting, the chairman said of him: "The Baptist denomination enjoys the distinction of having in its ministry a man who has travelled more miles, lectured to more people, preached to more people, baptized more people than any other living minister. He was the founder of institutional church work. He is the pastor of the largest white church in America, and, in addition to being pastor is president of a college that has an enrollment of more than three thousand students, and president of a hospital that treats more than 1,100 patients each month. This man has been pastor in Philadelphia more than twenty-five years."

Leicester, England, has been noted for its magnificent Baptist history, and at the present time it is striving to make what is regarded as an advance step. The local Baptist Union have brought forward a scheme, now before the churches for consideration, by which it is proposed that all the Baptist churches in Leicester shall unite and form one church, and yet each church will have charge of its own affairs. The united governing body will consist of all the ministers, deacons, and elders, with a delegate for each thirty members. That if a church has not a pastor, a new one is to be elected by the whole body. Each minister is to be paid a minimum salary of £150. Also that all the members of the various churches shall observe the Lord's Supper as a united body at last once a year.

Of Baptist work in France, Rev. R. Sailleus, an accomplished preacher and most zealous leader, writes, the editor of the Argus: "We fight against great odds, but we are much encouraged, and sustained. Our churches stand for strict evangelism. Many Protestants of other denominations look to us as the maintainers of the faith in a fully inspired Bible."

THE METHODISTS

ONE HUNDRED AND TWENTY-SIX churches have been built during the last four years by the Methodists of Manitoba, Alberta and Saskatchewan, and during the same time the circuits have increased from 257 to 420.

AS THE OPPONENTS of union are expressing thier views in the Presbyterian and Congregational papers the Christian Guardian recommends "the freest discussion," and says, "There should be no atempt to muzzle the opponents of the union."

THE REV. DR. MACLEAN is about to publish a book on "William Black, the Apostle of Methodism in the Maritime Provinces."

J. C. EATON, of Toronto, has donated $10,000 to Victoria University, and thus completes the $100,000 which has recently been asked for, for special purposes.

OVER 2,000 children have during the last thirty-four years been sent out to Canada from the Home and Orphanage, London, England, the precentage of failures being remarkably small. In a pamphlet issued by the principal, Dr. Gregory, a number of typical cases are given showing from what conditions they have been taken and to what they have attained.

ANXIOUS to secure the best men for their circuits quite a number of Quarterly Boards have invited ministers to begin their work as far ahead as 1909.

STRONG ATTACK ON THE LIQUOR TRAFFIC

An Impressive Sermon by Rev. Father Hazleton, S. J

The Daily Tribute to the "False God," in This City Staggered Him.

Rev. Fr. Hazelton, S. J., of Montreal, was the preacher at the High Mass in the Cathedral yesterday. There was an unusually large congregation present. The sermon was of nearly an hour's duration and strikingly impressive, retaining the closest attention of the large gathering. The subject was taken from the Gospel of the day—St. John xv.: 26, xvi.: 1-4. The main points of the discourse centred upon the double testimony that our Lord foretold would be rendered to himself: "The Spirit of Truth who proceedeth from the Father, He shall give testimony of Me; and you shall give testimony."

The preacher began by showing the advent of a new and extraordinary power introduced into the world, but a few days after the ascension of our Lord. The power of course came with the descent of the Holy Ghost on the first Pentecost; and this power at once manifested itself in the very striking change of heart, working an absolute renewal of character in the apostles. The work of this Divine mission was immediately begun. Testimony is at once borne to our Lord, they declare themselves witnesses of the marvels which He had wrought beginning in Jerusalem, extending through Judea and Samaria to the uttermost bounds of the earth. Imperial Rome became the special theatre of their apostolic labors. The Eternal City is startled. Extraordinary interest is manifested in the new message and at once the inquiry becomes general: "Whence this wonderful power and who are these that teach such unheard of lessons"? They are the followers of the crucified; His witnesses in Imperial Rome tell the same; become general throughout the empire. "Christian is another Christ."

Pagan Rome refuses recognition both to the divine message and its heralds, the spirit of the world and the spirit of Christ coming in conflict. The work of the apostolate, however, triumphs, millions taking the place of the few who are put to death in testimony, the apostles themselves at last being seized and seal with their blood the truth of their words as they receive the martyr's crown. "Thus they bore testimony to the uttermost bounds of the earth."

But it was not only to the apostles that the divine declaration was made, "You shall bear testimony of me," nor to their times alone, but to all Christians in all ages until the consummation of the world. "You shall bear testimony of me to the uttermost bounds of earth," and, Behold I am with you always even unto the consummation of the world."

An important question now arises, "Have the succeeding Christians borne similar and glorious testimony to their Divine Master, have they truly borne testimony to Him?" The millions of martyrs who sleep in the Eternal City are sufficient answer to the question.

Very touching references were made to two in particular, Sts. Agnes and Pancratius, mere children in age but heroes by that new power, divine, which has worked such marvels for well nigh 2,000 ears.

Agnes was but twelve years old, Pancratius was a boy of fourteen. Both sought the occasion to bear testimony with their blood to the sacred truths of Christianity. Agnes openly professed herself a Christian, though fully conscious that it meant death for her, and Pancratius declared "My father too was a witness in this place" (the Flavian amphitheatre).

From their time to our own ample and magnificent testimony has been borne by the vast armies of saints, confessors, virgins, monks, solitaries, holy men and women, nor is the age of sanctity past. There are still multitudes of holy souls throughout Christendom of whom the world recks not but who are practicing the Christian virtues to a degree of heroism. It is a fatal error to imagine that the saints are only of a past age and far away; there are multitudes of Christians right in our midst practicing the virtues, even to a heroic degree, in the humblest paths of life, bearing testimony, living witnesses to their Master.

Many Temples to False God

The preacher here made very pleasing references to the impressions made upon him during the few days he had passed in St. John. He is a missionary of some experience, having passed through many cities in both Canada and the United States, and nowhere had he been more favorably impressed by the people and by the city than in St. John. There was every mark of respectability and refinement on the part of the people visible throughout the city. Reference was made to St. Paul as he was walking through the streets of Athens, when he saw the temple erected to the unknown God.

In like manner, said the preacher, "whilst passing through the streets of your beautiful city during the last few days I noticed many a temple erected to a god alas, too well known, the name of the divinity written in letters of gold. Is this, I ask, the testimony that we, a Christian people, are bearing to a crucified Master?

"It is St. Paul who exhorted the early Christians to live soberly, justly and piously. Can these temples just mentioned be cited as proof of sobriety, honesty and piety? Whilst in general our people are religous and honest enough, yet I have noticed that throughout the land the giant enemy that opposes the Master is the vice that reigns supreme in the temple that is reared against His temple.

"We may suppose a visitor from Japan seeking for a proper religious basis for his national greatness, determines to visit the people where the same doctrines are still taught and the same virtues are still practiced as he had read in the Acts of the Apostles.

"He lands at San Francisco where the virtues of Christianity do not edify him to any great extent. Passing through the great commercial centres without being overawed by any very striking examples of heroic virtue, he finally visits the good city of St. John, where the honesty and the piety of the people are a source of edification, but where the tribute flowing daily into the coffers of the false god surprises and staggers him. He had read in the Acts of the Apostles, that they loved one another, that Roman senators once Christian had thrown their wealth at the feet of the apostles in favor of their less fortunate brethren and now liberated slaves.

"Yet here are men professing to be Christians, with broken hearted mothers, sorrowing wives, starving children, because their wealth has gone to decorate altars of the false gods. What a contradiction. "See how these Christians love one another," said even the pagan Romans. What a reversion of feeling must the Japanese visitor experience at the sight of such a contrast of early Christian love as he witnesses in the so-called Christian home, where the drunkard sacrifices the dearest interests of his family to his own debased appetite.

A touching appeal was then made that all might exercise the great virtue of self-sacrifice in imitation of their sanctified Lord. The disciples must follow the footsteps of the Master. "But there are footsteps dyed in blood, and lead over Calvary. But while Calvary means death, in the case of Christ it means also the resurrection, and this is followed by the triumphant ascension. By following His footsteps the disciple passes through death to the glory of a like resurrection and an eternal triumph."

MONCTON PASTOR ON LIQUOR TRAFFIC

Rev. Mr. Thomas Impatient With New Town Council — Roxbury, Mass., Woman's Husband Missing

MONCTON, N. B., May 12.— The Moncton hotels, liquor dealers and drug stores which are supposed to conceal barrooms were scathingly criticized tonight by Rev. H. E. Thomas, who preached in Wesley Memorial Church on temperance conditions here and elsewhere. He claimed that despite the fact that there was a large temperance vote at the time of the civic elections, the local conditions have not improved under the administration of the present council. He said that the four aldermen who voted to retain the the former police chief should be called on for an explanation of their stand.

Mr. Thomas urged that a raid be made on the barrooms in Moncton, and that second and third offenses be enforced. Speaking of the effects of the liquor traffic, he claimed it was the cause of the majority of accidents, drawing attention to the case of a young man who was burned to death in a shed at St. John, having been placed there, so Rev. Mr. Thomas claimed, while drunk.

Chief Rideout on Saturday received a letter from Mrs. Hugh Entwistle of Roxbury, Mass., inquiring for the whereabouts of her husband, who left here a year and a half ago. The man was located in Amherst, working for the Robb Engineering Company, and the Amherst police authorities have been communicated with. The woman's letter was most pitiful, saying she was in straitened circumstances with her child. She last heard from her husband four months ago.

While at work at the Public Wharf, Friday, engaged in unloading the schooner Elsie, John W. Trites was struck by a rolling keg of molasses and tumbled off the platform which had been build between the side of the vessel and the wharf. He dropped 32 feet, alighting on his feet and was not hurt.

Four or five inches of snow fell in Moncton Saturday afternoon and evening, resembling a winter scene. Under the influence of the warm sun the snow disappeared today.

SATURDAY SERMONETTE

SACRED CONCERTS.

If many crimes have been committed in thes name of "Liberty" many very pronounced secular concerts have been "sugar coated" by the word sacred.

I wonder what makes a concert sacred? Is it the tune? Then many rollicking tunes that reek with bar room associations have been wedded to sacred hymns, and some one should have forbidden the banns. Is it the singer? Then many singers whose breath reeks of the bar room are sacred. Does a church make a concert sacred? I know a famous quartette who never heard sermon or prayer. If they sang in the first part of the service, they went back to the beer saloon—at least two of the famous four did; If they sang at the close of the service they came from the saloon, tinting the air of the church with beer and whisky. Was this music sacred? I am not asserting, I am interrogating; like "Rosa Darth" I want information. "I want to know, you know."

If I am pastor of a church and my sermons have not "drawing power" and I get some famous singer to fill the church for me, and incidentally half empty several other churches at the same time, is the music sacred?

The singer or singers make no pretensions to piety. They would feel as much at home in a prayer meeting as a savage would in a drawing room.

If a church by its artistic singing—not its spiritual—can draw from homes and hotels men who would fish the streams or idle the day away and never hear a sermon, I suppose the end justifies the means and the singing may by a modicum of truth be called sacred.

When worldly choirs take advantage of their official position and giggle and flirt and doze, while the sermon is preached, knowing that the officials of the church will be deaf and dumb to to their innocent? amusements for fear of a ruption in the choir if they complain and it is so hard to get singers to take their place if they leave, is that music sacred? "I only want to know." If Carlyle is right that there is "nothing secular, all is sacred," then it is all right.

"The Every Day Club" has some rather fast music and tunes that start feet of the boys beating time, but it is sacred music, I am heterodox enough to say, for it keeps the feet of the boys from slippery places.

I get confused when I go out from the churches—and they are all too few—where "all the people sing" and go to the churches when only the "chosen few" sing, and then go to the theatre where the music is sometimes better, and I cannot tell what is secular and what is sacred.

I have seen actors in churches and heard them sing and preach, let them not throw stones at actors who are worse or better artists than themselves. I have seen and heard men and women in the churches whose song and speech was sacred, for they sang and spoke with the "spirit" and understanding.

Thaddeus

Rev. R. A. Armstrong, the new rector of Trinity Church, appeared before the congregation for the first time yesterday since having been elected rector. The new rector proved himself to be a fine preacher, his arguments being logical, clear and direct. He has an excellent voice, and good delivery, and arranges his subject in an effective manner. In his opening sermon he spoke of the Ascension, which was last Thursday, pointing out the importance of this day in the ecclesiastical year, mentioning that although special services were not held, it was too important a day to be allowed to pass unnoticed. He defined very clearly the meaning of the Ascension, and forcibly pointed out the sympathy the church had with man on earth and how after a man had lived a good life while on this earth, passed to his eternal reward, God having exalted mankind by making possible the attainment of heaven.

COMMISSION HEARD APPLICATION FOR 2 CENTS A MILE RATE

TORONTO, May 12.—The application of W. N. Robertson to compel the Grand Trunk Railway to run two cent a mile passenger trains on all its lines was heard by the Dominion railway commission Saturday, but no decision was made. Wallace Nesbitt, K. C., Grand Trunk counsel, said they had forgotten all about the old law, which was obsolete and should not be enforced. If it were enforced the railway might evade it, he said, by putting on cars without seats.

Judge Killam told him the commissioners had more power than he thought, and could force the railway to provide for the comfort of passengers.

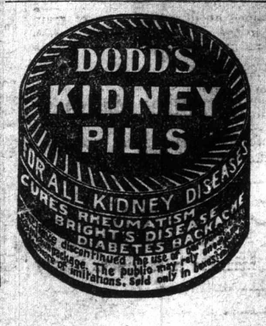
HEAVY SNOW AND FROST IN WESTERN CANADA DESTROYS FRUIT CROPS.

TORONTO, May 10.—A snow fall in several parts of western Ontario was the unpleasant surprise of the tenth of May. Two or three inches fell in some sections and Toronto had little under half an inch. Snow flakes were seen at intervals all day. Fruit, such as tomatoes, will probably be a failure.

In Cobalt there is ten inches of snow on the ground, and in Manitoba and Saskatchewan heavy snow and frost are reported.

TORONTO, May 10.—George Frederick Marter, a former member of the provincial parliament and at one time leader of the Ontario Conservative party, w ho had been ill for many months, died this morning shortly after two o'clock at his home, Parkdale.

TORONTO, May 10.—Justice Anglin this morning granted a postponement until the next sittings of the assizes at Toronto in the London election bribery case, in which John O'Gorman, William J. Mulloy, Daniel Wiley, George M. Reid and E. I. Sifton are charged with conspiracy. The defendants submitted that it was absolutely necessary for the purposes of defense that the evidence of W. T. R. Preston should be obtained.



Equity Sale.

There will be sold at Public Auction at Chubb's Corner, so called, corner of Prince William street and Princess street, in the City of St. John, in the City and County of St. John, in the province of New Brunswick, on Saturday, the eighteenth day of May next, at the hour of twelve o'clock noon, pursuant to the directions of a certain Decretal Order of the Supreme Court in Equity made on the nineteenth day of February, A. D., 1907, in a suit for the foreclosure and sale of the mortgaged premises hereinafter described, wherein Ida May Macaulay is Plaintiff and James E. Stanton is Defendant with the approbation of the undersigned Referee in Equity, all the right, title and interest of the Defendant in and to a certain Indenture of Lease bearing date the first day of May, A. D. 1900, and made between one Thomas Gilbert of the one part and the said James E. Stanton on the other part, and in and to the leasehold lands and premises therein and in the Plaintiff's Bill of Complaint in the said Cause and in the said Decretal Order described as:

"The southwestern part of a lot of land, situate lying and being in the City of St. John, known and distinguished on the plan of the said City by the number of two hundred and thirteen fronting on Saint Patrick street, the part of which hereby leased containing a front of twenty-six feet on the said street and extends therefrom southeasterly one hundred and twenty-five feet more or less as will more fully appear by reference to the plan aforesaid."

For terms of sale and other particulars apply to the Plaintiff's Solicitor, or to the undersigned Referee in Equity.

HUGH H. McLEAN.
Referee in Equity.

E. T. C. KNOWLES,
Plaintiff's Solicitor.

F. L. POTTS,
Auctioneer.

15-3-10

THE NAVAL DEPOT AT ESQUIMALT WILL BE UNDER CANADIAN CONTROL

Marconi Wireless Station at North Sydney for Marine Department—Ottawa Man's Death

OTTAWA, Ont., May 12.—The British naval depot at Esquimalt will be placed under the control of Canada within a few weeks. At the time Halifax was transferred Canada was given to understand that the British government would not be averse to Canada taking control of the depot on the Pacific coast. However the admiralty authorities did not seem disposed to facilitate this and the transfer was not made. Hon. Mr. Bordeur, minister of marine, has recently written from England that he has had a conference with Lord Tweedmouth, head of the admiralty, and that they have agreed upon the details as to the transfer of the British naval station at Esquimalt to the custody of Canada. The transfer will be made immediately.

A Marconi wireless station is being erected at North Sydney by the department of marine. It will be in operation within a few days. It is being put up for the purpose, chiefly, of communicating with the mail steamers who are to take mails from and leave them with the tender Montcalm, as long as the ice closes the Straits of Belle Isle and forces the mail steamers to approach the St. Lawrence by the southern route, around Cape Race and through Cabot Strait. The station at North Bay was being used for the purpose but it was found to be too remote.

A man died in the middle of a Christian Science lecture here this afternoon and the lecturer went on to the end without the audience being aware that there had been a fatality in their midst.

The announcement that Judge Ewing of Chicago was to deliver a lecture on Christian Science, attracted a large audience to the Russell Theatre. When Judge Ewing was half way through his address, E. P. Joneson of 381 Cooper street, collapsed and was removed to one of the dressing rooms. Dr. McKinnon was summoned, but was unable to rally the man, who died before the lecture was ended.

Saturday night Oliver Deslaurier, a bartender employed at the Almonte House, Wellington street, committed suicide in his room at the hotel by shooting himself.

CASTORIA.
Bears the Signature of Chas. H. Fletcher. The Kind You Have Always Bought

THE SNOW STORM HEAVY THROUGHOUT N. S.

HALIFAX, N. S., May 12.—Within the last 24 hours Halifax has experienced a variety of weather, hail, rain and snow, and a decided drop in temperature. The snow fall in the city was very light, but to the west it was heavy, and at Amherst and other points along the line there was sufficient to make good sleighing. All incoming trains were covered with snow.

WEST YORK NOMINATIONS

TORONTO, Ont., May 12.—Dr. Forbes Godfrey of Mimico, received the Conservative nomination for West York for the local legislature at a convention Saturday at Weston.

THE PRAYER OF AGUR.

Remove from me vanity and lies; give me neither poverty nor riches; feed me with food convenient for me;

Let I full and deny Thee and say: Who is the Lord? or lest I be poor and steal, and take the name of my God in vain.—Proverbs, xxx:8-9.

WILL INSPECT ICE BREAKERS

Hon. L.P. Brodeur to Leav England for Russian Water

Will Go On Canadian Steamer Stanl New Undergoing Repairs on the Clyde—Canada's Finances.

OTTAWA, May 10.—R. R. Farr has been made assistant commissio of customs. He was in the departme as accountant. He is promoted to t position made vacant by John Ba who resigned a couple of months a S. L. T. Frost, assistant accounta succeeds Mr. Farrow, and H. Rorke is made assistant accountant.

Hon. L. P. Brodeur will shortly lea England to study ice breakers wh operate in Russian waters. Mr. B deur will go in the Canadian steam Stanley, which has been undergo repairs in a shipyard on the Clyde a it will be possible for him to make first hand comparison between a Ca adian ice breaker and the foreign u ized for the same purpose.

The fiscal period ending March will be the best in the history of Ca ada. Returns made to the finance d partment so far show this. The re enue already reported for this n months' period amounts to $67,188,5 and it is estimated that the final turn of collections will add two m lion to this. This will be almost million more than Mr. Fielding ho for when he made his last bud speech in November, when he estim ed the revenue at $62,000,000. At t time Mr. Fielding calculated the penditure would be $64,500,000. which $52,500,000 would be charged revenue and $12,500,000 to capital.

Returns to date show expenditure revenue of $45,000,000, which will be creased by four or five millions by c plete returns and $12,000,000 expendit on capital, which will be increased a half million dollars. This indica that collections will exceed and exp diture fall below the Finance Minist expectations. Mr. Fielding hoped fo surplus of thirteen millions, but the dications are that it will be from teen to seventeen million dollars, or largest in the history of Canada. means that not only will expenditure both revenue and capital accounts met but the net debt of Canada car substantially reduced. This will all h been accomplished within a period nine months.

Hon. Frank Oliver left for the W tonight. He will be absent from O wa about a month.

Provincial New

CHARLOTTETOWN, P. E. I., 11—Mr. Cowie, the Scotch expert, Assistant Smith arrived at Souri arrange to give a few weeks inst tions in Scotch methods of curing ring. Operations will begin on Mon afternoon. Finishing at Souris, C goes to the Magdalens.

In the athletic Y. M. C. A. sports night the Abegweits of Charlottet defeated the Giants of Pictou, at ket ball, 16 to 12.

Last night Capt. Lister, deputy tant general of signalling for Can completed his inspection of the C lottetown school of signalling.

Charlottetown today is envelope a thick snow storm.

Arthur H. M. Hay, B. A., has been appointed manager of the of Nova Scotia agency in St. Ge Mr. Hay is a clever young W stock man, son of ex-Mayor W Hay, head of the big dry goods Young Mr. Hay is a graduate Acadia University, and while in tendance at that seat of learning tinguished himself by winning governor general's gold medal. graduating, he entered the Ban Nova Scotia here, and after risi the position and dignity of accou was transferred to Montreal, he has been occupying a respon post. That he is yet a stude shown by the Journal of the Can Bankers' Association for April contains an article from his pen titled "The Canadian Banking S —with a comparison of its mos portant features with those of National Banking System of United States." The article was ten as an essay in a course of Mr. Hay is doing for the degree A., at Acadia University, and he mitted it to publication at the re of the editor of the Journal. J. Knight, the editor, says, "the cates of higher education for officials will find something to them in connection with it. Mr. has proved the possibility of re ing a student even after undert the daily work of a bank clerk. too much to hope that this goo ample of determination on the of a young bank official to im his mental equipment for life's gies may prove an incentiv others?"

HALIFAX, N. S., May 12.—A p dispatch received here says th overdue bark Osberga, from Tur land, March 15, for Boston, had sighted 25 miles off Nantucket, p ly dismasted, but all well on bo

SACKVILLE, May 12.—Mt. Athletic Association will build mile running track near the Univ residence at an early date. The will cost about $800. One hal amount has been guaranteed b faculty. The remainder will be by subscription.

FREDERICTON, May 12.—Th ther here continues very cold a river is gradually falling. Fe are running and the boom co will not undertake rafting ope until there is a further rise of

M. A. Orchard, of the Uni preached in the Brunswick stre tist Church this morning, and th ning Rev. Dr. McLeod occupi pulpit.