## MIRAMICHI ADVANCE, CHATHAM, NEW BRUNSWICK, FEBRUARY 18, 1904.

General Business.

COMMON SOAP WILL CAUSE ROUGH SKIN

On Face and Hands,

We have just imported a large lot of Olive Oil and Cucumber Soap direct from the factory which we next TWO WEEKS \_\_\_\_\_AT\_\_\_\_

3 Oakes for 10 cents. It is made from Pure Olive Oil and the Juice of Mackenzie's Medical Hall.

**HICKEY'S** Drug Store.



Keep warm and enjoy the cold fays by wearing a perfect-fitting Frost King or Frost Queen **Chamois Vest** Made of chamois, reinforce ith fiannel-light, soft and co Like everything else in thistore, these vests are guarantee Price, \$2.00 FOR SALE BE

C. P. HICKEY, DRUGGIST CHATHAM, N. B.



General, will be received at Ottawa until N con Friday the 25th February, 1004-for the convay-of His Majesty's Mails, on a poposed Contract four years, six imes per week each way, between

s of proposed Contract may be seen and of lender may be obtained at the Post natham, Tracadie and others on route files of the Post Office Inspector at St.

G. C. ANDERSON.

THOMAS FRANCIS, BY THE GRACE OF GOD, AND FAVOR OF THE APOSTOLIC SEE, BISHOP OF CHATHAM :

To the Clergy, Religious Orders and Laity of the Diocese, Health and Benediction in the Lord :--

DEARLY BELOVED,-

The first divine commandment obliges us to worship God in Prayer, public and private, especially by the thoughts of our mind and the affections of our heart. The second forbids us to profane his sacred name by our words, and not his mere name "Thou shalt not take the name of the Lord thy God in vain."" Notwithstanding this clear precept so strictly imposed by Almighty God on all His creatures from the very beginning and so often repeated in holy writ, there is nevertheless no evil at the present day more common among men-young and old-than the detestable habit of profaning the name of God by swearing and blaspheming. We witness it among all classes of the people, the rich as well as the poor, the learned as well as the illiterate. The professional man as well as the laboring man hesitates not by his profane language to draw down upon himself and his work the displeasure and malediction of Heaven. How can such people expect their works to prosper and to bring them profit? "And he loved cursing" says the Psalmist "and it shall come unto him : and he would not have blessing and it shall be far from him."<sup>b</sup>

On our streets, in our work-shops and factories, in our lumber camps and mills, in our harvest fields and on our riverboats,—yea even among our school children the name of our Great God is continually profaned in the most shocking manner. Would that this monstrous evil were confined to the advanced in years! But, alas, such is not the case, for a great number of our young men and boys seem incapable of uttering a single sentence without interposing the solemn pledge of an oath. And what is still more appalling is the dreadful truth that the young are often taught this horrible vice by the constant example of thoughtless and ungodly parents and masters.

It is the duty of every creature and especially of every christian man to honor and respect the name of his Creator—to love and glorify the name of his merciful Savior. He is not only obliged to do this himself but he is bound to see that those under his charge or dependent on him do not dishonor the Divine Name. Are we not all taught to pray thus "Our Father, Who art in Heaven, hallowed be Thy name?" How guilty then is the conduct of parents, masters and employers, who instead of correcting and showing good example to their children and subordinates, teach them on the contrary by their abominable expressions and irreligious discourses to outrage that august name which is above all names, and at the sound whereof every knee shall bow of things in Heaven, of things on earth, and of things under the earth."c

It is our duty, Dearly Beloved, to admonish you of the It is our duty, Dearly Beloved, to admonish you of the grievousness of the sin of swearing and blaspheming, and to re-mind you of the dreadful consequences which follow from such sinful conduct. The Old Testament tells us in many places and in the clearest terms of the severe punishment inflicted on those who profaned the name of God among the chosen people of Israel. In the Book of Leviticus we read that the blasphemer was to be led outside the precincts of the camp and there stoned to death by all the people "And when he had blasphemed the Name and cursed it he was brought to Moses. And they put him into prison till they might know what the Lord would com him into prison till they might know what the Lord would com-mand. And the Lord spoke to Moses saying: "Bring forth the blasphemer without the camp, and let them that heard him put their hands upon his head: and let all the people stone him. And thou shalt speak to the children of Israel: The man that curseth his God shall bear his sin. And he that blasphemeth the name of the Lord, dying let him die: All the multitude shall stone him whether he be a native or a stranger. He that blas-phemeth the name of God, dying let dim die." Can we think for a moment that God is not as jealous of the honor due to his name now as he was in the time of the Jews? Or does not the Christian name of God, our Merciful Redeemer, deserve as much respect as that of Jehovah? If the blasphemer, Dearly Beloved,

so the impious words of man cannot injure the Deity but may with vengence return upon the head of him who utters them.

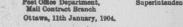
The most notorious blasphemer may say that he has no intention of outraging the name of God, but merely swears through habit or anger. It is hard to admit that such excuses can very much diminish his guilt. His want of intention or deliberation may in some instances lessen his fault, but if your neighbor calls you opprobrious names day after day will you excuse him because he avers that he has no intention of offending you? Habit is no excuse for cursing or swearing. A man sins by acquiring a bad habit and the longer he continues in it the more guilty he becomes. If a person is in the habit of stealing your property you will not forgive him because of his bad habit but will have him brought before the civil court in order to recover your property and have him severely punished. God's honor is his property and the man who deprives him of it will have to render an account before his dread tribunal where the plea of bad habit shall be of no avail. "If one man shall sin against another, God may be appeased in his behalf: but if a man shall sin against the Lord who shall pray for him." Nor can anger or impatience be alleged to mitigate the offence. Anger is an inordinate movement of the soul and unless justified by good cause, such as prompted the Savior to drive the money dealers from the temple, is always sinful and consequently only increases the guilt of the offending party. "Anger and fury are both of them abominable, and the sinful man shall be subject to them." "He that is impatient exalteth his folly."" It may be asked if blasphemy, cursing or swearing is ever allowed.—Blasphemy, generally defined as a word or speech in-iurious to God or to persone or things in as much as they are a sub-

jurious to God or to persons or things in as much as they apper tain immediately to God, is never lawful but always sinful. This sin may be committed also in thought, as the Psalmist teaches : "The fool hath said in his heart : There is no God ;"\* or sometimes even by an external sign as when the Apostate Julian, according to history, in contempt for God, shot the arrow towards heaven .--- Cursing is to wish evil to others and can never be sancheaven.—Cursing is to wish even to others and can never be sanc-tioned as the result of passion or for the purpose of revenge; but in very rare cases and for grave reasons, it is sometimes permitted by the authority of the Church as in the case of St. Peter with Ananias and Saphira who had agreed to tell a falsehood to the Apostles "because they lied not to man but to God," and St. Paul who delivered the incestuous Corinthian "to Satan for the determine and the fact that the state is the sate of the sate destruction of the flesh that the spirit may be saved in the day of our Lord Jesus Christ;"<sup>m</sup> or again by divine inspiration as when the prophet Eliseus cursed the little boys who came out of the city and through contempt for the man of God and his religion mocked him on his way to Bethel." This curse was followed by a visible judgment of God on these little boys as a punishment upon the inhabitants of Bethel who trained up their children in prejudice against the true religion and its ministers.-Swearing, that is, calling God to witness the truth of what we say or promise is also lawful and permitted when, as the Catechism expresses it, "God's, honor; our own, or our neighbor's good requires it." But these oaths should be taken as rarely as possible and always with the three necessary conditions of truth, judgment and justice: "Thou shalt swear: As the Lord liveth: in truth, judgment and justice." Should one of these conditions be wanting an oath ought not to be taken. The first condition of an oath is truth, that is, we must

believe what we swear to be true and our conviction of its truth must be founded not upon rash grounds or conjecture, but upon undoubted motives of credibility. If this condition is wanting the heinous crime of perjury is committed. The second condition is judgment: an oath is not to be taken rashly but after due deliberation and calm reflection. It is a criminal thing for buyers or sellers to raise or lower the value of their goods with the flippant use of an oath. The third and last condition of an oath is justice: if this condition is absent the oath does not oblige. It is sinful to take it and still more sinful to keep it. Herod swore that he would grant the request of Herodias as a reward for the pleasure she afforded him by dancing. She demanded the head of St. John, the Baptist, and Herod criminally kept the unlawful oath which he had sworn?

Accompanied and safeguarded by the foregoing conditions an oath is lawful and becomes a solemn religious act as shown from different passages of Scripture. "Thou shalt fear the Lord, thy God," says Moses, "and shall serve him only, and thou shalt swear by his name."<sup>7</sup> St. John in the Apocalypse assures us that the angels sometimes make use of this solemn form to attest the truth-"And the angel whom I saw standing upon the sea and upon the earth lifted up his hand to heaven and he swore by him that liveth forever and ever."r In his epistle to the Hebrews St. Paul says : "That God himself making promise to Abraham, because he had no one greater by whom he might swear, swore by himself"; and the Psalmist declares : "The Lord hath sworn and he will not repent; thou art a priest forever according to Melchisedech."\* Although oaths are thus lawful and have been used by our Lord and the saints we should not have recourse to them frequently and for triffing reasons. As it is unwise to employ medicine unless when it is necessary and as its frequent use is nearly always injurious, so with regard to oaths, we should seldom recur to them and only for just and grave reasons; otherwise instead of being useful they become highly prejudicial to us. The erroneous opinion existed among the Jews that truth alone without judgment or justice justified the use of oaths, and hence they did not hesitate to make use of them on the most trivial occasions and to exact them in a similar manner from others. Our Redeemer, in St. Matthew, reproves and condemns this perverse opinion of the Jews and teaches that an oath is never to be taken unless very grave interests necessitate so solemn a pledge—"You have heard that it was said to them of old, Thou shalt not forswear thyself: but thou shalt perform thy oaths to the Lord. But I say to you not to swear at all, neither by heaven, for it is the throne of God; nor by the earth for it is his footstool.....but let your speech be yea, yea, no, no; and that which is over and above these is of evil.<sup>nu</sup></sup>Evidently then while in certain cases and with due precaution swearing is not prohibited when exacted in civil or ecclesiastical courts, nevertheless it is clear that it should not be indulged in or used in familiar conversation; and the Catechism of the Council of Trent strictly enjoins on pastors the duty of frequently explaining to the faithful what is commanded and what is forbidden by the second commandment, and of impressing upon them that the common propensity at the present day to swear in ordinary and trivial affairs is the fruitful source of countless evils and equally condemned by divine and human law -"Let not thy mouth be accustomed to swearing for in it there are many falls; and let not the naming of God be usual in thy mouth, and meddle not with the names of the saints: for thou shalt not escape free from them. A man that sweareth much shall be filled with iniquity; and a scourge shall not depart from his house "v We would gladly see the "Holy Name Society" established in our missions especially in towns and populous districts where our young people are more exposed to contract the evil habit of These societies have done much good in other places cursing. and We are confident they would be productive of the most salutary results here. Let the people be taught to pronounce the name of God with the greatest reverence; let the sweet name of the Redeemer be frequently invoked; let it be the first word the pious mother will teach her child to utter. "To each of us it ought to be dear, by each of us ought it to be cherished and lovingly pronounced. Speak it in trouble and it shall bring you comfort; speak it in temptation and it shall bring you victory; speak it in times of relaxing fervor and it shall throw fire into your hearts : speak it in devotion and it shall perfect you. There is no time, no place, where it is out of season, if to the lips at least to the thought; there is no action so blessed which it will not improve; there is no forgetfulness so deep from which it will not arouse you.'w Let the Holy Name be often called down upon us all, upon our families and upon our works. It will be a guiding star to us during our earthly pilgrimage; it will be a cloud of fire in doubt and darkness; it will be our comfort in death and our joy in eternity.





# Bank of Montreal.

#### MSTABLISHED 1817.

Capital (all paid up) \$12,000,000 Reserved Fund 8,000,000 (TWENTY MILLION DOLLARS!)

IN THE SAVINGS BANK DEPARTMENT

of this Branch, interest is allowed AT CURRENT RATES

on sums of \$4.00 and upwards and paid or compounded twice a year, on 30th of Jane and 31st December. This is the most con-venient form for depositors, but deposit receipts will be issued to those who prefer them.

#### COLLECTIONS

made at all points in Canada and the United States at most favorable rates.

#### SPECIAL NOTICE

The Chartered Banks in Chatham, N. B and Newcastle N. B. have decided to change the Saturday closing hour to 12 O'CLOCK, NOON, commencing on October 4th next. Uatil futher sotice, for convenience o castomers, this Bank will be open for busi busicess from 9.30 a. m. on Saturdays Other days as usual from 10 a. m. unti 3 p. m.

R. B. CROMBIE, Manager Chatham Branch.

# Notice of Sale.

<text><text><text>

Together with all and singular the buildings an improvements thereon; and the privileges and as purferences to the said premises beionging or m at ywise aropertaming.

Dated this 27th Day of January A.D. 1964. HERBERT B. MCDUNALD, Mortgagee

## REMOVAL.

Dr John S Benson has removed his office to the residence, lately occupied by Mrs Alexander Robin-son on St. John Street, where he may be found at all hours. Chatham, July 7 1903;

NOTICE RE TIMBER LIMITS.

n of the limits formercy held by phite Fibre Co. (Limited), and n same will be prosecuted. R. B. CROMBIE, Manager Bank of Montreal

A MARTY

is not now stoned to death for his blasphemy as the Jew was, it is not that his sin is less, but the mercy of God, in view of the incarnation and sufferings of his Divine Son for man's redemption, is greater.

In this regard, however, we should not presume too much on the divine clemency for our Divine Savior assures us that there is a kind of blasphemy that will not be forgiven "And I say to you that all sins shall be forgiven to the sons of men and the blasphemies wherewith they shall blass the blasphemies wherewith they shall blaspheme; but he that shall blaspheme against the Holy Ghost shall never have forgiveness, but shall be guilty of an everlasting sin." Can the Christian man who is a slave to the diabolical habit of cursing and swearing read these words of Divine Wisdom without trembling for his salvation? Our Most Merciful Lord who is always ready to receive and pardon the greatest criminal, who assures the penitent that "if his crimes be as scarlet they shall be made white as snow, and if they be red as crimson they shall be white as wool" still solemnly affirms that there are certain blasphemies which he will not forgive and whose guilt remains forever. Is it that his merciful arm is shortened and that there is a limit to his bounty and compassion when there is question of this particular sin? No, but as St. Augustine says the blasphemer is so obstinate in his sin that he refuses to be converted and therefore lives and dies in final impenitence and is lost through his own perverseness.

St. Bernardine says that blasphemy is a sin peculiar to devils and reprobates, for as the Holy Ghost speaks by the mouth of the good so the devils speak through the mouth of the blasphemer. St. Thomas declares that blasphemy is always a grievous sin unless it is committed in a hasty moment and without reflection. All other sins are slight, says St. Jerome, in comparison with this, for other sins offend God indirectly while blasphemy is a direct insult offered to his Most High Majesty. St. Ephrem addressing the blasphemer exclaims "Oughtest thou not to fear that fire may fall from Heaven upon thee and consume thee, if thou dost venture to asperse the name of the Almighty Will not the earth open and swallow thee up? Deceive not thyself, O man, thou canst not escape the hand of an omnipotent God." When the aged Bishop of Smyrna, St. Polycarp, who was a disciple of St. John, the Evangelist, and animated with the same spirit of love for his master was about to be burnt at the stake, the pro-consul addressing him from his tribunal exhorted him to respect his great age and save his life: "Swear by the genius of Caesar and I discharge you ; blaspheme Christ." undaunted Bishop refused : "I have served him these fourscore and six years and he never did me any harm, but much good how can I blaspheme my King and my Savior ?"

Blasphemy is often punished by the secular authority.—St. Louis of France ordered the blasphemer to be seared on the lips with a red hot iron. This was done to a wealthy citizen of Paris, with the result that in a short time no blasphemous expression was heard in the kingdom. According to the military laws of Spain swearing was forbidden in the army and the blasphemers were expelled forthwith. In England "Blasphemy or contum-elious reproaches of the Savior Christ are punishable at common law by fines and imprisonment or other infamous corporal punishment." By the same authority we are informed that "somewhat allied to blasphemy though in an inferior degree is the offense of profane and common swearing and cursing. Accord-ing to later English statutes every laborer, sailor or soldier profanely cursing or swearing shall forfeit one shilling; every other person under the degree of a gentleman, two shillings, an every person of superior rank, five shillings to the poor of the for every second conviction, double, and every subsequent offence, treble the sum first forfeited."s The statutory laws of the Dominion of Canada and of our own province of New Brunswick are sufficiently explicit and quite severe on the same subject. It is a great pity, however, that those in authority seem so ignorant of their existence or so derelict in their duty to enforce them. Were a little more vigilance exercised and christian zeal displayed for the reverence due the Lord's name, and these laws more strictly applied by our civil magistrates a great blessing would be conferred on the community, the Savior's name be less profaned in our midst and the shocking language we are so often obliged to hear on our public thoroughfares would soon be in a great measure diminished. Praiseworthy indeed is the zeal manifested for the due observance of the Lord's day by enforced abstention from servile works, very often harmless and indifferent in themselves; many precautions are justly taken for the suppression of intemperance and due punishment is meted out for other violations of the law; how is it then that such flagrant profanation of the Lord's name, always in itself an intrinsic evil, can be passed over in silence? St. Jerome once rebuked an ungodly man for his impious words. When asked why he presumed to do so he said "A dog may bark in his master's defence, and am I to stand by silent when God's Holy Name is blasphemed? I would sooner die than forbear to speak."—"The blasphemer" says St. John Chrysostom "whets the sword to pierce his own heart." As the man who throws stones at the clouds cannot injure any of the heavenly bodies, but may, should the stones fall back upon him, do bodily harm to himself,

By virtue of faculties received from the Holy See We grant the same dispensations in the Lenten Fast and Abstinence as last year: the Rules therefore will be the same

This Pastoral shall be read in every Church of the Diocese on the first Sunday after its reception that the priest shall officiate therein

> + THOS, F. BARRY, BISHOP OF CHATHAM.

Chatham, N. B. February 11th, 1904, Feast of the Apparition of our Lady

of Lourdes.

LOUIS O'LEARY, Secretary.

Por marine was marine interest

a Exodus 20: 7. b Ps. 108: 18. c Philip. 2: 10. d Levitic. 24: 11, 16. c St. Mark 3: 23, 29. f Isaias 1: 18. g Blackstone, book 4, p. 59. h 1 King 2: 25. i Ecci. 27: 33. j Prov. 14: 29. k Ps. 13: 1. l Acts 5: 4. m 1 Cor. 5: 5. s 4 King 2: 23. o Jer. 4: 2. p Matt. 14: 7. q Dout. 6: 13. r Ap. 10: 5, 6. s Heb. 6: 13. t Ps. 109: 4. u St. Matt. 5: 33, 37. v Ecci. 23: 9, 12. w Card.

and 540 respectively, but in 1874 it gave a liberal majority of 1181. In Tuesday there were seven others for 1878 it went conservative by 9 major | seats in the House of Commons on that ity and in 1882 by 137. In the next day.

election-1887-it reverted to the The liberal candidates won in St. A Lubricant to the Throat. liberals by 213 and, in 1891, became James Division, Montreal, Hochelaga, A Tonic to the Vocal Chords. conservative again by 586. In 1896 Montmagny, West Queens P. E. I., The Baird Co., Ltd. Gentlemen,it changed to the liberal side by a and St. Hyacinthe and the conservamajority of 722 and in the last general tives in East Bruce and East Lambton, election-1900-it gave the liberal The Liberals therefore lost St. John, leader of the Province a majority of In the other constituencies they stand

Elections on Tuesday.

Besides the St. John bye-elec

997. In Tuesday's election it again as before. shifted its party allegiance to the conservative side-not because of any advantage it had to hope for from that with the general administration of the between Japan and Russia, although Liberal Government, but on account of voluminous, contain conflicting statethe Grand Trunk Pacific Railway ments of victory and defeat from both At last week's meeting of the local undertaking.

in 1867 and 1872 by majorities of 792

-such as the St. John Globe-which circles. effect in arraying St. John against it liberals of Northumberland it is right Consideration to furnish as security in the matter, his politics it was hoped he would also and that default caused the expected abandon the employment of some of his

general election to be put off and a meeting of parliament called to make we believe he has succeeded in doing so meeting of parliament called to make changes in the Grand Trunk Pacific Act, it intensified the distrust of the whole scheme and furnished the St. we believe he has succeeded in doing so to some extent and if he continues on the Liberal side he may finally realise Used to some of the continues on the Liberal side he may finally realise whole scheme and furnished the St. that it isn't good form to "call names." Senator G. G. King, president, and Mr.

affecting the contest in St. John was as his name sppears in some of the St. Cabinet. Mr. Emmerson having atrained affecting the contest in St. John was the attitude of the city press. The Government had only one of the daily papers loyally on its side. It is true papers loyally on its side. It is true thursday las'. The relationships between the deletics are convention of Thursday las'. The relationships between the deletics are convention of the should be a desire on his part to meet its representative members, who, on that the Globe gave a qualified support Mr. O'Leary and Mr. Geo. V. McInerney heir part, were of course, desirous of to the Liberal candidate, but the fact ex M. P. for Kent county have been very giving him formal recognition. There that it had at first aided the opponents intimate both pultically and otherwise, was no doubt, when it had been fully of the Grand Trunk Pacific scheme and who knows that as the former has asort fined that Mr. Blair had retired and had been, for years, a co-worker returned to the old fold it may not be a from the leadership, as to Mr. Emmerson with the conservative papers, in seek- precursor of the distinguished and being the party's unaumous choice as ing to damage the prestige of Liberal eloquent Geo. V. again falling in o the that gentleman's successor, but such a ing to damage the prestige of Liberal ranks of these whe in former times joined gathering as that of Lat week seemed him in his exposures of alleged conserva-Government in the Province, rendered tive midding? its changed and half hearted attitude for the purposes of Tuesday's election a Spruce Deals.

source of weakness rather than strength to the Liberal candidate. There is more than a suspicion that the Liberals The arrivals of New Branswick and tied success. It said on Friday-the of St. John owe their defeat largely to Nova Scotia spruce and pine deals during morning af er the meeting : the Globe wing of their party, whose the past month, chiefly by the liners, have

a guide for the future.

of the party in Mr. McKeown's antici-same month last season, are alequate. the St. John Laberals, who attended in pated success. This led to many who Freights have ruled exceptionally lew, good numbers, filled Berryman's halls

Your TAR, HONEY AND WILD CHERRY one of the best cough remedies we sell. Our - custemers are all satisfied with it. E. HARMER. Norton Sta., N. B.

The Russo-Japanese War. The press telegrams of the past week and buyers of cousignment parcels to

party, or that it had any fault to find on the subject of the war in the far east some extent have reaped the benefit.

The Stumpase Question.

sides. It is evident that little of a gove nment the committee of the Lum-There is no doubt, whatever, that material character has been done since bermen & Limit Holders' Association. the Government's policy in regard to that enterprise has weakened the allegiance of its friends, particularly in New Brunswick. When the scheme was first proposed it met with stremuous a staggering blow. Japanese troors was first proposed it met with strenuous a staggering blow. Japanese troops greater than it should be, and urged that opposition in St. John, as well as in are evidently in possession of Cores, as it has been only one-balf of the stump other parts of the province, from the and the indications point to decided age on spruce and pue, it should not be press as well as from leading public Japanese gains, although different con- increased to more than a proportionate men. It is true that some of the papers ditions are represented in Russian a wount. They also objected to the increased mileage, and recommended

-such as the St. John Grove-which at first opposed it afterwards approved, but that was clearly for party reasons. to have been desirous of impressing the that inches, instead of the inches, instead of the limit being rightern feet by the inches. They also proved that there Hon. Mr. Blair's attitude in opposition Liberal convention at St. John with his as now. They also urged that there to, and his powerful arraignment of it in the House of Commons had great in a political fight. In justice to the it was in Quabra.

and it was difficult to convince St. John to say that the doughty political premiers ated that he could not hold oitizens that it was not an undertaking warrior of Newcastle acquired his out any hope of a reduction in stumpage, in which their port was to be side track-d. When the Grand Trunk to his opponents at the time when he was which the government would carefully consider. No intimation was given of Company failed to carry out its obliga-tion to put up the \$5,000,000 it was Northumberland. When he changed what would be the decision regarding an extension of the leases.

A Great Party Gathering.

The largest and most effective meeting John opposition managers with effective ammunition for the hys-election cam-paign. A noticeable feature of the conditions We observe that Mr. R chard O'Leary, of R chibuoto, has evidently returned to his old political love—the Liber 1 p. rty— Hon. A. G. Bb is in the Dominion out New Brunswick to the new leader.

In their oircular of Feby. 1st Mersrs. classed as an opposition newspaper,

"The Liberais are elated over their defection on this occasion is an experi- been large, also much in excess of corres. provincial convention held here yesterday. ence which ought to have good effect as ponding period last year, viz., 6.030 In point of numbers it was a grat success. standards, against 3,230 standards in being regarded as the largest and most Another contributory sause of this 1903; the deliveries have been disap. representative convention by either of the Liberal reverse was the over-confidence of the service in the art of the service in the service

emmently fitting as giving assurance of the fealty of liberals generally through-The Daily Telegraph, which is now

