



The Beacon



VOL. XXXI

SAINT ANDREWS, NEW BRUNSWICK, SATURDAY, JULY 26, 1919

NO. 2

A WISH

MINE be a cot beside the hill;
A bee-hive's hum shall soothe my ear;
A willow brook that turns a mill,
Wh'ny many a fall shall linger near.
The swallow, oft, beneath my thatch
Shall twitter from her clay-built nest;
Oft shall the pilgrim lift the latch,
And share my meal, a welcome guest.
Around my ivied porch shall spring
Each fragrant flower that drinks the dew;
And Lucy, at her wheel, shall sing
In russet-gown and apron blue.
The village-church among the trees,
Where first our marriage-vows were given,
With merry peals shall swell the breeze,
And point with taper spire to Heaven.

SAMUEL ROGERS

(Born July 30, 1763; died December 18, 1855.)

ON THE NEW WOMAN

MOLLY DONAHUE have up an become a new woman!
"It's been a good thing fr' man Donahue, though, Jaw. He shtid ivry-thing that mortal man cud stand. He seen her appearin' in th' road wearin' clothes that no lady shud wear an' ridin' a bicycle; he was humiliated whin she demanded to vote; he put his pride under his arm an' ma-arched out iv th' house whin she committed assault-an'-battury on th' piannah. But he's got to th' end iv th' rope now. He was in here las' night, how-come-ye-so, with his hat cocked over his eye an' a look iv resolution on his face; an' whin he left me, he says, says he, 'Dooley,' he says, 'I'll conquer, or I'll die,' he says.
"It's been comin' fr' months, but it on'y bust on Donahue las' week. He's come home at night tired out, an' after supper he was pullin' off his boots, whin Mollie an' th' mother begun talkin' about th' rights iv females. 'Tis th' era iv th' new woman,' says Mollie. 'Ye're right,' says th' mother. 'What d'ye mean be th' new woman?' says Donahue, holdin' his boot in his hand. 'Th' new woman,' says Mollie, 'il be free fr'm th' oppression iv man,' she says. 'She'll wurruk out her own way, without help or hinderance,' she says. 'She'll wear what clothes she wants,' she says, 'an' she'll be no man's slave,' she says. 'They'll be no such thing as givin' a girl in marriage to a clown an' makin' her dipndant on his whims,' she says. 'Th' women'll earn their own livin',' she says; 'an' mebbe,' she says, 'th' men'll stay at home an' dredge in th' house wurruk,' she says. 'A-ho,' says Donahue. 'An' that's th' new woman, is it?' he says. 'An' he's said no more that night.
"But th' nex' mornin' Mrs. Donahue an' Mollie came to his dure. 'Get up,' says Mrs. Donahue, 'an' bring in some coal,' she says. 'Ye drowsy man, ye'll be late fr' ye'er wurruk.' 'Divvie th' bit iv coal I'll fetch,' says Donahue. 'Go away an' lave me alone,' he says. 'Ye're intruptin' me dreams.' 'What ails ye, man alive?' says Mrs. Donahue. 'Get up,' 'Go away,' says Donahue, 'an' lave me slumber,' he says. 'Th' idee iv a couple iv big strong women like you makin' me wurruk fr' ye,' he says. 'Mollie'll bring in th' coal,' he says. 'An' as fr' you, Honoria, ye'd best see what there is in th' cupboard an' put it in ye'er dinner-pail,' he says. 'I heard th' first whistle blow a minyit ago,' he says; 'an' there's a pile iv slag at th' mills that has to be wheeled off before th' sup'r'intendant comes around,' he says. 'Ye know ye can't afford to lose ye'er job with me in this delicate condition,' he says. 'I'm going to sleep now,' he says. 'An' Mollie, do ye bring me in a cup iv cocoa an' a poached egg at tin,' he says. 'I expect me music-teacher about that time. We have to take a wallop out iv Wagner an' Bootoven before noon.' 'Th' Lord save us fr'm harm,' says Mrs. Donahue. 'Th' man's clean crazy.' 'Divvie's th' bit,' says Donahue, wavin' his red flannel an' dershirt in th' air. 'I'm the new man,' he says.
"Well, sir, Donahue said it flured thim complete. They didn't know what to say. Mollie was game, an' she fetched in th' coal; but Mrs. Donahue got nervous at eight o'clock come around. 'Ye're not goin' to stay in bed all day an' lose ye'er job,' she says. 'Th' ell with me job,' says Donahue. 'I'm not th' man to take wurruk whin they're industrees women with nawthin' to do,' he says. 'Show me th' pa-apers,' he says. 'I want to see where I can get an eighty-cint bonnet fr' two and a half.' He's that stubborn he'd've stayed in bed all day, but th' good woman weakened. 'Come,' she says. 'Don't be foolish,' she says. 'Ye wudden't be th' ol' woman wurrukin' in th' mills,' she says. 'Twas all a joke,' she says. 'Oh-ho, th' ol' woman!' he says. 'Th' ol' woman! Well, that's a horse iv an-

other color,' he says. 'An' I don't mind tellin' ye th' mills is closed down to-day, Honoria.' So he dressed himself an' wint out; an' says he to Mollie, he says: 'Miss Newwoman,' says he, 'ye may find wurruk enough around th' house,' he says. 'An', if ye have time, ye might paint th' stoop,' he says. 'Th' ol' man is goin' to take th' ol' woman down be Halsted Street an' blow himself fr' a new shawl fr' her.'
"An' he's been that proud iv th' victory that he's been a reg'lar customer fr' a week."
From "Mr. Dooley in Peace and in War," by Finley Peter Dunne. London: Grant Richards, 2s. 6d.
* * * F. P. Dunne was born July 10, 1867.

SUNDAY

THE present demand for leisure as one of the necessities of civilized life is certain to revive the Sunday observance question. "Surely that is settled!" we hear some one cry with impatience; "Sunday has been secularized." This is to some extent true. Sunday is no longer strictly "observed" in England; but it is this very fact which must, we think, reopen the question. If the pleasure of the people is to be provided for on a greater and greater scale, vast numbers of their fellows must work to provide it. The Continental Sunday appears to the casual stranger as a scene of happiness and refreshing gaiety resting upon nothing. In reality, of course, it rests upon work. If we use the word "rest" in the simple sense of physical repose, the Puritan Sunday certainly gave it to as many people as possible. The modern English world, however, desires not so much rest as recreation. Normally active persons in these vigorous days hate inertia, and refuse altogether to conform to what seems to them an ideal of the past. They want a Sabbath made for them; they will not be made over again to suit the Sabbath, and it is difficult for the most orthodox Christian to deny to the rising generation this right of refusal.
The pronouncement of Christ and the injunction of the Fourth Commandment cannot be brought into line. The one is applicable to all peoples and all times, the other to one people at one time. The Puritan Sunday recedes further into the past. What position are the Churches who have inherited the tradition of this Sunday to take up? A good many people will say, we know, that it does not matter—that the Church of England has lost her hold. Obviously this is too large a question to be tackled as a side-point of the Sabbatarian question. It must be admitted by every one that the Church hopes to regain her influence, and there are many people who believe that, while death and conscience preoccupy men, the Church as the organized interpreter of these two mysteries, will remain alive. All English Churchmen, whether they belong to the Establishment or not, must necessarily think the matter out. Even in the present day many simple people—nearly all poor people in country parishes—believe Sunday to be the Jewish Sabbath in Christian guise. This the Puritans effectually taught. The prohibitions of the Fourth Commandment were for them an unalterable moral law not susceptible of abrogation, and some of them went to the absurd length of declaring that the sin of its profanation was as the sin of murder. It is obvious that from the beginning this was not so. Nothing can be more certain than that the early Christians worked upon Sunday. Christianity began among people who were poor, and for the most part under orders. They could not regulate their own hours of labor. For freedom to meet together and to celebrate the Eucharist they were willing to sacrifice their lives, but no one suffered, for the sake of an idle Sunday. The earliest of what are usually known as "The Fathers," Irenaeus, in the beginning of the second century, objected to all Judaizing of Sunday, which seems to have been distinguished from other days by worship alone. This willingness to work, does not, however, prove that the Church did not desire to rest upon the first day of each week, upon which all Christians commemorated the Resurrection of Christ. The first law regulating the observance of Sunday is to be found in the edict of Constantine published in 321. It enjoins rest for townsmen upon Sunday, but permits agricultural work, exhorting agricultural laborers not to lose the fruits of the earth out of regard for the day—a counsel in plain contravention of the Fourth Commandment.
A strict and a proper keeping of the Lord's Day seem to have existed side by side for centuries. At the Council of Orleans in 538 an attempt was made to restrain those prelates who advocate such prohibitions as "belong rather to Jewish than to Christian observance"; but a growing tendency to the severer view is to be traced, and in the seventh and eighth

THE DAY OF JUDGEMENT

WHEN the fierce North-wind with his airy forces
Rears up the Baltic to a foaming fury;
And the red lightning with a storm of hail comes
Rushing again down;
How the poor sailors stand amazed and tremble,
While the hoarse thunder, like a bloody trumpet,
Roars a loud onset to the gaping waters
Quick to devour them.
Such shall the noise be, and the wild disorder
(If things eternal may be like these earthly),
Such the dire terror when the great Archangel
Shall raise the trumpet;
Tears the strong pillars of the vault of Heaven,
Breaks up old marble, the ropes of princes,
Sees the graves open, and the bones arising,
Flames all around them.
Hark, the shrill outcries of the guilty wretches!
Lively bright horror and amazing anguish
Stares thro' their eyelids, while the living worms lies
Gnawing within them.
Thoughts, like old vultures, prey upon their heart-strings,
And the smart twinges, when the eye beholds the
Lofly Judge frowning, and a flood of vengeance
Rolling afore him.
Hopeless immortals! how they scream and shiver,
While devils push them to the pit wide-yawning
Hideous and gloomy, to receive them heading
Down to the centre!
Stop here, my fancy: (all away ye horrid
Doleful ideas!) come, arise to Jesus
How he sits God-like! and the saints around Him
Throned, yet adoring!
O may I sit there when He comes triumphant,
Dooming the nations! then ascend to glory,
While our Hosannas all along the passage
Shout the Redeemer's!

ISAAC WATTS

(Born July 17, 1674; died November 25, 1748).

centuries the Church made a great effort to enforce rest on Sundays, prohibiting all travel, most work, and some amusements, especially "shows" and "fairs." Obviously, so far as work was concerned, the Church desired to stand between the serf and his master. So no doubt did Moses, but his authority does not seem to have been appealed to. England kept pace fairly closely in this matter with Continental custom, regarding Sunday as a feast blessed by the Church upon which all tasks stood over and all men paid homage to their Maker, joyfully and reverently or superstitiously and superficially according as they were disposed in their hearts; and no one scrupled to take such recreation as the ecclesiastical convention of the moment did not deprecate.
The early Reformers, the great authors of the Reformation, made no effort to Judaize Sunday. Take the most out-and-out of all the Reformers, Calvin. His words on the subject must have been a stumbling-block indeed to his Puritan followers. He declares "that the ancient fathers substituted the Lord's Day in place of the Sabbath not without special reason, for it was the day of Christ's Resurrection and which finished all legal shadows; and Christians were admonished by this alteration of the day not to adhere to a shadowy ceremony." Christians, he goes on, "should have nothing to do with a superstitious observance of days." There is no use in "changing the day and yet mentally attributing to it the same sanctity." The "gross and carnal superstition of Sabbatism" arouses his ire. It is the Lord's Day, and has in his eyes nothing to do with Moses. In England Cranmer in his Catechism, published in 1548, takes much the same tone—
"Here note, good children," he writes, "that the Jews in the Old Testament were commanded to keep the Sabbath Day. But we Christian men in the New Testament are not bound to such commandments of Moses' law concerning differences of times, days, and meats, but have liberty and freedom to use other days for our Sabbath days, therein to hear the Word of God and keep an holy rest. And therefore that this Christian liberty may be kept and maintained we no more keep the Sabbath on Saturday as the Jews do; but we observe the Sunday and certain other days as the magistrates do judge convenient, whom in this thing we ought to obey."
Needless to say, Luther was heart and soul against Sabbatarianism:—
"Keep the Sabbath holy for its use both for body and soul," we read; "but if anywhere the day is made holy for the mere day's sake, if anywhere any one sets up its observance upon a Jewish foundation, then order you to work on it, to ride on it, to dance on it, to feast on it, to do anything that shall reprove this encroachment on the Christian spirit and liberty."
Tyndale is not one whit less emphatic. "We be lords over the Sabbath," he asserts, "and may change it into Monday, or any other day as we need."
It is impossible, however, not to admit that while the Puritans alone cast a gloom over the day singled out by the Church to keep in perpetual memory the Light cast upon life by the Resurrection, there is a very general consensus of opinion among religious people both early and late that Sunday should be a day set apart. Men

ought to have time to think as well as time to play. Before us as we write lies a pamphlet on the subject entitled *Sunday in the Twentieth Century*, by the Rev. James Fell (Kendal: T. Wilson and Son). Its author pleads for the blessing of the Church upon all innocent amusements which do not involve work, especially for outdoor games. He writes from the point of view of a country parson. Why should not the young men and maidens of a village play after church time? "Work is forbidden on the Sabbath Day—recreation is not," he writes. He does not, however, quite squarely face the objection that recreation for the town-dweller necessitates a good deal of work—means of transport and provision of food, for instance, to mention only the two most obvious forms of labor. So far as villages are concerned his arguments seem to us unanswerable. There may be some practical difficulties to be overcome, and that is all. To see a number of young people disporting themselves in a field within earshot of the morning service would be an obvious breach of Sunday decorum, but for that no one asks. The real difficulty would arise upon summer evenings. Villagers go to church most often in the evening. Will the devout be scandalized by the somewhat untimely merriment? It would be impossible, we think, to insist, or to advise rather, that all games should be stopped by six on a June afternoon. It cannot be denied that Protestantism lends itself less readily than Roman Catholicism to Sunday recreation. The English Church has not laid emphasis upon one service. To the ordinary villager Matins, Evensong, and Communion are all of about equal importance. These obstacles might be got over, the more easily as Anglican opinion is changing in this matter of religious values. The question how far the Church should sanction the work-imposing recreations is not so easily settled. We imagine it is always possible in all trades for a man to get one day off in seven. Why then should the Church not offer every spiritual privilege in her power to those who desire to have such privileges on another day than Sunday? Churches are now left open "for private devotion" during the whole week. Why should a daily Communion Service not be held at whatever hour is found best for the would-be worshippers? The reason this is not done is no doubt a sad one. Few would go. But is not this state of things partly due to a superstitious tradition for which the Church must thank herself? If the rest, the worship, the commemoration had been insisted on, and no countenance had been given to the superstitious regard for a day, religion might have been less regarded as a thing to be put on with one's best clothes. Certainly the fact of allowing the two Commandments of Christ to be read instead of the ten of Moses will make the path of a clergyman who desires a Sabbath made for the twentieth-century man much plainer and less obstructed by verbal contradiction than has hitherto been the case.—*The Spectator.*

UP-RIVER DOINGS

St. Stephen, N. B., July 16.
Mr. Charles McBride has arrived in St. Stephen to visit his parents, Mr. and Mrs. James McBride.
Mrs. Maria Burton, the efficient matron of the Robinson Memorial Nurses' Home, has been visiting St. Andrews.
Mr. Louis A. Abbot has arrived from Cuba to spend the summer in St. Stephen.
Mr. and Mrs. George Webber and children, of Brockton, Mass., are guests of his mother, Mrs. Robert Webber.
Mrs. Robert Nixon and her young son are visiting Hartland relatives.
Miss Grace Newton, of Grand Manan, has been the guest, during the past week, of Miss Theo Stevens.
Miss Ester Clarke, of Montreal, is visiting St. Stephen friends.
Miss Florence Cunningham, head nurse at the Chipman Memorial Hospital, is spending a well-earned vacation at her parents' home in Bocabec.
Mrs. Ralph Horton is visiting Fredericton friends.
The teachers and children of Trinity Church Sunday School enjoyed a picnic at Oak Bay last Thursday afternoon, on the grounds near Rev. W. D. Blackall's residence.
Mrs. Peter Ross has arrived from Rousesford to accompany his wife back to their home.
Rev. and Mrs. Elliot, Mrs. G. D. Grimmer, and Miss Waterbury, of St. Andrews, visited St. Stephen during the past week.
Mrs. W. W. Inches has returned from Woodstock.
Miss Freda Wren and Miss Grimmer, of St. Andrews, are visiting St. Stephen friends.
Mrs. Augustus Cameron and her young son, Douglas, have arrived from Northampton, N. H., and registered at the Queen.
Mr. and Mrs. Thomas Hay, of Boston, were guests at the St. Croix Hotel, Calais, during the past week.
A handsome stained glass window is being placed in the Union Street Baptist Church, by his widow, to the memory of the late Lieut. Governor Ganong.
A garden party was held on the grounds of Miss Linton, Main Street, Calais, on Tuesday evening by the Women's City Club. There was a fine attendance of patrons, and some splendid selections by the band, but the dampness and rain rather spoiled the pleasure of the affair.
Mrs. Louise Strudor, of Arizona, is this week the guest of her uncle, Dr. John P. Nason.
St. Stephen, N. B., July 23.
Mr. and Mrs. Thomas H. McCue, of Portland, Me., have been visiting this week in Calais, his native city.
Mrs. Leo Strudor left on Friday for Sussex again to visit her sister, Mrs. Clarence Flewelling, before leaving for her home in Arizona. Her friends in St. Stephen extremely regret her departure.
Mr. Whitney Mason, of New York City, is visiting his parents, Dr. and Mrs. Mason in Calais.
Mrs. Godfrey Newnham, of Woodstock, was a recent visitor in town.
Mrs. Ralph Horton has returned from a visit with Fredericton friends.
Mrs. W. F. Todd, with a party of ladies expects to leave early next week for a motor trip to Nova Scotia.
Miss Mary Grimmer has returned to her home in Chamcook, after a pleasant visit with St. Stephen friends.
Mrs. William Thickens, of Manchester, N. H., has been visiting her relatives, Mr. and Mrs. Harry Haley, in Milltown.
Mrs. E. M. Wade and Miss Pearl Gillmor were guests of Mrs. W. H. Stevens during the past week.
Mrs. J. Edgar Pearson, of Eastport, is the guest of her aunt, Mrs. J. Ross Sederquest, Union Street, St. Stephen.
Mr. Howe Grant, manager of C. C. Grant's dry goods Emporium, is visiting New York this week.
Mr. and Mrs. Bozinn and family, who have been summering at a cottage at the Ledge, have returned to their St. Stephen home.
Misses Margaret and Minnie Bolz and their sister, Mrs. Mador, are visiting in St. Stephen, coming from Dorchester, Mass.
Master Tom Odell, of St. Andrews, is visiting his uncle, Dr. Frank Duston.
After an illness of several months, Mrs. Orran Sawyer passed away at the home of her son-in-law, Mr. George Ensor, Marks Street, on Sunday morning. Mrs.

Sawyer was seventy years of age. Mrs. George Ensor, of St. Stephen; Mrs. Chas. Murchie, and Mrs. Milton Mann, of Calais, are the surviving daughters. The funeral was held on Tuesday afternoon.
Mr. and Mrs. Herbert C. Maxwell are receiving congratulations to-day on the birth of a son.
Mrs. H. D. Bates is spending a few days with her brother, Mr. C. C. Grant, at his summer cottage at Bog Brook.
The saw mill and box mill, and a large quantity of lumber owned by the pulp company at Woodland, Me., were destroyed by fire on Monday afternoon. The smoke was intense and could be plainly seen from St. Stephen. The loss is between \$200,000 and 300,000.
A tennis lawn is being built at the Robinson Memorial Nurses' Home for the pleasure of the young nurses-in-training at the Chipman Memorial Hospital.
Saturday in St. Stephen was a day of glad rejoicing and pleasure, and from early morning until late at night the festivities reigned, to celebrate the great war Victory and Peace.
At seven o'clock in the morning all the bells in the town were joyfully rung and at nine o'clock a large number of people gathered at the Marks Street School grounds where a religious service was held, all clergymen in town taking part. At ten o'clock there was a grand parade of returned soldiers, various societies, the Mayor and Town Council, fire Companies of St. Stephen and Milltown, and the hose carts and ladders beautifully decorated with flowers and flags. There were trades and fancy floats, and some sixteen hangers filled with school children, who sang "O Canada," "The Maple Leaf Forever," and other Canadian patriotic songs as they wended their way through the streets. At twelve o'clock the bells rang merrily again and a salute was fired from the Public Wharf. In the afternoon the Curling rink was filled with a large audience to listen to the fine addresses given by the Chairman, Mr. N. Marks Mills, Judge M. N. Cockburn, and Dr. Travis, who has recently returned from overseas and has been at the Queen Hotel for several days a guest of the Board of Trade. The address he gave was of intense interest, his descriptions of the battle fields and the bravery of the soldiers in the trenches were most thrilling, and it was a regret to all when he finished speaking. Miss Georgia Nesbitt, in costume, sang "Rule Britannia," and afterwards gave "Rose of No Man's Land." Both were splendidly sung and won for her much applause and appreciation. Before the meeting came to a close, Major W. H. Laughlin presented Nursing Sister Annie Nicholson with a Military Cross bestowed upon her for her splendid work and bravery in a hospital in France. She also received a handsome bouquet, a gift from the Red Cross Society of St. Stephen. The band played the National Anthems of America, France, and Great Britain, and the most splendid meeting enjoyed for years in St. Stephen came to a close. There were sports of all kinds at the Park, for which prizes were offered. In the evening there was a band concert at the Queen Hotel, and fire works at the Public Wharf. A ball was held in the evening at Oddfellows Hall, which was enjoyed until a late hour by a large number of young people. Everybody thoroughly enjoyed the day which passed off without accident.
WEIR CONDITIONS IN CHARLOTTE COUNTY
St. George, N. B., July 22.—Preliminary inquiries into living conditions among the weirmen were made here yesterday by E. O. Sawyer, Jr., of Ottawa, acting for Dr. McFall, Cost of Living Commissioner. Mr. Sawyer is superintendent of the fish section Canadian Trade Commission, and has been appointed an examiner under the Department of Labor in regard to fisheries affairs. Inspector Calder, of the Fisheries Department here, is acting jointly with Mr. Sawyer. They conferred with a committee of Charlotte County weirmen and further hearings will follow.
NEWFOUNDLAND HAS SURPLUS
St. John's, N. F., July 22.—Newfoundland's great fishing industry was the means of bringing the colony through the war financially unscathed. Estimates made public to-day indicated that notwithstanding generous provisions for all pub-services, the surplus revenue for the year ended June would be at least \$1,100,000, or nearly double the surplus of the previous year and three times that of 1916-1917. Every attempt will be made to develop further the world market for the fishery products, but the return of pre-war fishing activities in Europe is expected to put an end to the trade advantage enjoyed by Newfoundland during the past five years.

Minard's Liniment Cures Distemper.