

THE STAR, ST. JOHN, N. B. TUESDAY, JUNE 22 1909

FIVE



MEN'S OXFORDS IN ALL THE NEW STYLES

Don't you find those heavy boots you're wearing rather uncomfortable these hot days?

Don't they make your feet perspire—make them feel sore and painful?

Why continue experiencing the discomforts of boots?

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FOSTER MUST GO.
CHICAGO, June 21.—Professor Geo. Burman Foster, of the University of Chicago, whose denial of the divinity of Christ in a recent book has stirred Chicago Baptists to a high pitch of excitement, was dropped from the Baptist ministers' conference of Chicago today. Hises, yells and general confusion made the meeting one of the stormiest ever held by churches in Chicago, and it was referred to by one preacher as resembling a political meeting in a rowdy ward.

NEW YORK, June 21.—Today's tempesture hovered about ninety in the shade, which is a record for the year. The death of one man was reported, and many cases of heat prostration were treated at the hospital.

Knitted into its Perfect Shape—Not Stretched

Long after it is purchased—after numerous trips to the Laundry—Pen-Angle Underwear still retains its graceful, perfect glove-fitting shape, and looks as if it were donned but yesterday. Ask your dealer to show you Pen-Angle. Examine it—feel it, note its soft, smooth texture; stretch it, and see its wonderful elasticity—it cannot shrink.

Pen-Angle Underwear is vastly different. It is knitted, not woven—comfortable, not irritating.

Pen-Angle is an individual, exclusive Underwear creation. It is knitted into its snug, perfect shape—not stretched. The variety of styles, sizes and weights (for any climate) is almost unlimited.

Look for the Pen-Angle label—it's a guarantee of complete satisfaction, or your money refunded. It means quality—removes the last straw between you and Underwear satisfaction.

Remember the Watchword:

PEN-ANGLE Underwear

REORGANIZATION OF DEPT. OF AGRICULTURE

W. W. Hubbard Becomes Secretary of Department.

Office of Deputy Commissioner Abolished—Government Announces Large Programme.

The office of deputy commissioner of agriculture will shortly be abolished and in its place will be appointed a secretary for the agricultural department. An order in council has been passed making this change, and appointing W. W. Hubbard to the new office. This is being done in accordance with a plan for reorganization of the department, recommended by Dr. Landry, commissioner of agriculture.

Mr. Peters' services will terminate on July 1, and on that date he will be paid two months' salary in lieu of notice.

The report of the commission on agriculture was presented a few days ago and is now about ready for publication, and this change has been made as a first step toward carrying out the recommendations contained therein.

Mr. Hubbard acted as secretary of the commission and his appointment marks the government's appreciation of his services in this and other matters.

An aggressive policy will be adopted by the department, which will include the encouragement of new and already existing agricultural societies, investigation of fertilizers, encouragement of fruit growing and the dissemination of pure bred stocks, both provincial and imported, for the benefit of the dairy-men. Another important of heavy draught horses is likely to be made and other efforts will be made to encourage the live stock industry.

It is hoped the department will soon be able to announce that experimental and illustration farms in different sections of the province will be selected and placed under the management of experts from the MacDonald College.

The department will seek to extend the market for New Brunswick products and endeavor to encourage immigration to the province.

Mr. Hubbard spent the latter years of his life on a farm in Sunbury county. He afterwards graduated from the Joseph Agricultural College and returned to the province to take up farming. For fourteen years he held not position of correspondence and secretary of the Farmers' and Dairy-men's Association. He has been engaged in the business of agriculture for many years, and is now the editor of the "Maritime Farmer."

For several years he was with the C. P. R. as agricultural agent, since then he has managed several exhibitions as provincial organizer for the conservative party, then secretary of the agricultural commission, and during the last session was official reporter for the local government.

Nervous People

SALT OF THE EARTH
But When Overstrained Their Highly Strung Systems Give Way and Depression and Suffering is Intense

Money is made these days at the expense of brains and nerve rather than muscular tissues.

The successful men and women are often of the highest type, but with too type-keen and active—but with too little reserve force.

A little extra worry and anxiety and snap goes the nervous system. Weeks and months are often required before energy and vigor are regained.

Rest helps, so does fresh air and exercise, but the blood must also be made rich and red by use of such treatment as Dr. Chase's Nerve Food.

Much as they may disagree on some points the best physicians are unanimous in claiming that an abundance of rich, red, life sustaining nerve invigorating blood is positively necessary for the restoration of the exhausted nervous system.

There is too often little sympathy for the nervous system. When as matter of fact his sufferings are most intense, being of mind as well as body. Headaches, neuralgia, indigestion, sleeplessness, irritability, pains and cramps are often the lesser evil because of the depressed spirits and discouragements which come with loss of memory, and gloomy forebodings of the future.

The sufferer from nervous exhaustion and prostration can use Dr. Chase's Nerve Food with positive assurance that the benefits derived therefrom will be thorough and lasting.

There is no reaction from this great nerve-builder because it is not a stimulant, but a restorative and reconstructor of the wasted nervous system. 50 cts. a box, all dealers, or Edmondson, Bates & Co., Toronto.

AN OLD IDEA.

Manulay was not the first man to frame the famous image of the man of a new civilization standing amid the ruins of that which we know today. Long before he wrote of his traveler from New Zealand meditating upon London bridge, Mrs. Barbauld had used the same image, with the difference that she applied it to Blackfriars bridge. An earlier reviewer had used it in an article published in 1767, we are told by an English commentator, and Horace Walpole says in one of his letters: "At last some curious traveler from Lima will visit England and give a description of the ruins of St. Paul's."

DON'T HARMONIZE.

"It must increase your expenses quite a little to have your factory far away from your downtown office?" "Yes, it does. But then it's much better to keep 'em apart as long as our factory doesn't harmonize in appearance with the picture on our latest heads."—Cleveland Plain Dealer.

THE FUTURE OF BRITAIN.

By ARNOLD WHITE.

Whether religion, as Kant said, is essentially a sanction for duty, or "morality touched by emotion" (the definition of Matthew Arnold), or due to fear (as Lucretius, Hobbes, and Strauss contended), in Britain at all events it is undergoing a process of transition. Were the founder of Christianity to visit contemporary Britain, and to note the inscription on the Royal Exchange—"The earth is the Lord's and the fulness thereof" (the text was chosen by the Prince Consort)—it would convey to his mind nothing but an impression of humor. Since churchmen ceased to be the schoolmasters, scholars, statesmen, diplomats, and general advisers of mankind, the materialization of international politics has everywhere impoverished the soil of Europe for the growth of pure religion. The nations of Britain are nominally governed by religious sanction, but, if the doctrine of the Sermon on the Mount were applied in practice to the spheres of administration at home and of diplomacy abroad, national credit, law, order, and Empire would collapse "instantly" like the Campanile at Venice. It is not our fault that we do not act on the principles of the religion that we profess. It is our destiny that we cannot but compromise.

THE SUPERSTITION OF THE HUNGRY.

The decay of faith that marks the proletarian movement of Europe is accompanied by a general transfer of ascetical energy from theology to politics. All forms of Christianity have produced, and still produce, individual lives of saintly perfection, but Christianity in the sense of its Founder has as little in common with Europe as with Asia. Revolt and punishment beyond the grave do not exercise their ancient power in deterring men from evil and inducing them to right. Yet there is more unselfish goodness now than in the age of faith. Pestilence and famine have accompanied with a state of gross immorality. Hunger and hopelessness dominate millions of British lives. It is unreasonable to expect, therefore, that the destitute should live soberly with respect to themselves, honestly with their neighbors, or plausibly with their God. Nor will they ever do so. The hungry may possibly retain their superstition, rarely their religion, but the latter people have neither wish nor power to engage in exercises of praise, prayer, or meditation. To fast, to pray, to meditate, to the kingdom of heaven. And the masses are irreligious, not only because they hunger, but also because they are hungry. Religion as shown in the gruesome frescoes of the Judgment in the Lavra Pecherski at Kiev is superstition in Fleet street. The masses are utterly attracted and repelled by religion. They are occasionally excited into emotional ecstasy, only to be disappointed when the ecstasy is over. All the time they hunger, and the hunger is not satisfied, and they intend to get it, whatever the creed of the comfortable. The long-drawn-out discussion on the subject of religion in the schools has had a palpable effect in quenching the spirit of religion in Britain.

HOLY LIVING.

Holy living springs from something that is deeper than creed; yet creed, not conduct, is the battle-ground of the sects and their delegates in Parliament. Dogmas have little bearing on the comfort of the individual. Lives and the most depraved characters to be found among the professors of every creed are to be found in the streets of the cities. Are not the holiest of faith claims a valid patent for truth, and notwithstanding the religious instinct of the irreligious has led them to look for light on the subject of religion. Without national perception of the religious instinct, the religious instinct of the irreligious has led them to look for light on the subject of religion. Without national perception of the religious instinct, the religious instinct of the irreligious has led them to look for light on the subject of religion.

PURITANISM AND ANARCHY.

At the Peace Conference held in London in 1908, three subjects—(1) foreign missions and peace, and (2) the practical work of the churches—were discussed. The men who are doing the work of the world, whether by brain or manual labor, yearn for the living God and for a faith they can hold at work and at play; most of them pray at their mother's knee, and a seat in the House of Lords is reached by treading the Narrow Way, the masses remain outside the ordered creed of the nation. And who joys that are not joys are held out to them as inducements to seek for the kingdom of heaven, they repudiate all claim to the life of eternal fire and the "worm that dieth not" is discarded by the majority, and if something more specific than rumor does not misinform me, the Bench of Bishops themselves are no longer unanimous as to the validity of the message that they accept and teach. For good or evil, the Evangelical and Calvinistic schools are dying out; but popular faith is not replaced by popular science as the old theological landmarks fade away under the influence of research, antiquarian discovery, and scientific investigation. In their souls' thirst, men seek relief in the religion of psychology, and the spread of the Christian Science among the comfortable classes is an advertisement of the infidelity of the religious instinct. The dry rot in sacerdotalism becomes daily more apparent as the Press attacks and the nation abandons the spiritual for the political arena. As the English Church temporizes over dogmas she no longer holds the yearning and searching of the masses for the higher truth grows stronger. This yearning and searching for certainty, which began in the day of the Renaissance, is accompanied by marked phenomena of unrest, emotion, and alarm.

The hymnology of modern Christianity represents little that the spirit of

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DUSKY WIFE OF CELESTIAL HERE

Hum Foon is a happy man. Hum Foon took unto himself a charming young Cape girl for wife, and the knot was definitely tied in Cape Town, South Africa, some nine years ago. Hum Foon is a Celestial and earns his daily bread with an occasional spread of butter and a few eggs thrown in, by laundering. He resides in the North End.

Mrs. Celestial, nee Emily Maria Gables, arrived from Cape Town yesterday and joined her husband of whom she is very proud. Mrs. Hum Foon is a linguist and speaks Kaffir and Dutch fluently besides English. The lady evinced considerable surprise when she was addressed in Dutch, and Kaffir. Mrs. Hum Foon speaks very highly of her married life and the kindness and courtesy with which her indulgent husband treats her.

POWERFUL STORY OF NEW CANADA

By SIR GILBERT PARKER

"The Guest That Tarried" by Sir Gilbert Parker weaves a story around a brave community, at work on the immense acreage of the North. The wise, but over-worked Doctor, the bewildered Methodist Minister, the sudden, unexpected millionaire are a few of the characters that contribute life to this little community drama. June 26th issue COLLIER'S now on sale.

"Pa," said Mrs. Hardapple enthusiastically, "Mandy is getting to be one of these new sort of enough artist folks. Would you like to see her wash dishes?"

"No," growled the old man, "crabbed tones. 'Blamed lot of foolishness. I'd rather see her wash dishes.'"—Chicago News.

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