

The Planet.

S. STEPHENSON - Proprietor.

Business Office 53
Editorial Room..... 102

FRIDAY, JANUARY 29, 1904.

THE DIGNITY OF THE PRESS

The Globe last Thursday contained an earnest appeal to the members of the Legislature to maintain "the dignity of Parliament." It deplored the tendency to indulge in charges of corruption, and protested against the artificiality, exaggeration and shrieking which make up so large a part of political speeches.

It was a beautiful sermon. Now for the application. The following day the Globe had an editorial on Mr. Gage and the Ontario Opposition, from which we cull a few choice flowers:

"Discredit and indecency"; "virtu-
lence"; "ugly and regrettable stains
and blot"; "vile offence"; "dastard-
ly"; "brazen outraging of the decen-
cies of life"; "vitiated taste"; "low
moral standard"; "depraved nature";
"excess of shamelessness"; "mad lust
for revenge"; "foullest speech"; "in-
decency"; "reeking with vulgarity and
blackguardism"; "disgrace"; "shame-
less epithets"; "inordinate vanity";
"dishonored service"; "poisoned
tongue of the public slanderer"; "so-
cial ruffian."

Now if the parson can get off this
kind of thing, when he is in a state
of grace; and burning with zeal for
the dignity of Parliament, of the pul-
pit, or the press; what could he not
accomplish if he were fighting mad;
and were not restrained by the refin-
ing influences of early training and
a naturally sweet disposition?

WILL THE WORLD STOP AND
THINK?

"It is an indisputable fact," says
The Dublin Review, one of the lead-
ing exponents in the British Isles of
Roman Catholic thought and culture,
"that the modern world is becoming
increasingly estranged from God....
Slowly, noiselessly, imperceptibly,
human life everywhere is more and
more assuming the appearance as
though it were really a settled thing
that there is no God, no transcen-
dental responsibility, no future life."
There is a broad, solemn, and man-
ifestly sincere statement. It is not
the utterance of a cleric mainly in-
terested in his own particular reli-
gious establishment; it is one which
might have been made by any ear-
nest believer in fundamental spiritual
verities, and which will challenge the
sympathy of devout representatives
of all the creeds, and perhaps of
some who do not boast of any formal
creed.

Of course, the first question to ask
is: Is the statement true? The
matter is not one to which statistics
can apply, even statistics of church
attendance. We cannot think of any
statistics that would set this ques-
tion at rest. Do men in general, or
do they not see things sub specie
eternitatis? Do they, or do they not
feel that life is rooted in something
deeper than the animal, the vege-
table, or the physical? Have they,
or have they not, a conviction that
questions of duty, questions of self-
control, questions of the guidance
and direction of life, matter in more
than a purely utilitarian and tem-
poral sense? As they go through
their daily round of occupations, are
they ever overshadowed by a sense
that the deepest realities are not
those that take visible and tangible
form, and that the highest authority
is not to be sought in any consensus
of human opinion? Does the thought
ever come home to them with power
that somewhere there is a justice
to which all men are amenable, and
in whose scales the man alone is
weighed, and not his gold or his re-
putation? Upon the answers to
these questions depends the answer
to be given to the question whether
the writer in The Dublin Review has
truly gauged the character of the
times when he speaks of the grow-
ing estrangement of the world from
God.

Let us glance at a few of his more
definite affirmations. Men do not,
he says, formally declare that they
have ceased to believe—on the con-
trary, they still take part in public
worship, profess a creed, and go
through the form of praying to God
—but they construct their life "upon
things temporal, the things of sense;
upon a foundation firmly planted in
the seen and the known." Then
where is the cause of the existing
condition of things to be sought?
The writer indicates two principal
ones. The first he calls human pride,
rebellion against Divine authority,
for which he considers the philosophy
of the day in large measure respon-
sible. Time was when conscience was
universally considered to be the voice
of God. To-day philosophers explain
it, trace its development, and assign
it a purely natural origin. The in-
ference which the average man
draws is that perhaps there is no

moral responsibility at all. It is
true that "no one can point to a
single fact in nature which can be
made to tell against the existence
of God, or against the presence and
action of a spiritual world"; none
the less, the prevailing atmosphere
is one of doubt, and the general ten-
dency is to incline to that view of
things which seems to make for an
easy, irresponsible life.

The other chief cause of the grow-
ing estrangement from God is set
down as "sensuality—practical ap-
plied materialism." One who knows
has lately informed us—so says the
writer—that a certain section of
modern society is utterly and entire-
ly corrupt. We cannot be certain
who the person who knows is; perhaps
it may be the "Onlooker," Mr. G. W.
Russell, whose "recollections" have
certainly placed fashionable society in
England in a very unfavorable light.
However this may be, there is proba-
bly no great exaggeration in the
account The Dublin Review writer
gives of the section of society to which
he refers: "It lives in an incessant
whirl of gaiety and dissipation. It
displays astounding ingenuity in in-
venting fresh means of tickling the
senses, of engaging the mind, of frit-
tering away the strength of the soul.
For thousands and tens of thousands
of educated and cultivated men and
women the interests of the stomach
are of infinitely greater importance
than those of the soul. They culti-
vate the very ices which brought
about the decline and fall of Pagan
Rome. It is the old question with a
vengeance: what shall we eat, what
shall we drink, how shall we clothe
ourselves? . . . And there is quite
a seriousness about it all, a certain
air as though these things had now
come to be the only really important
things of life, the only things worth
living, worth lying, worth scheming
for. Money, clothes, dinners, jewels,
horses, social pre-eminence—these are
thy Gods, O Israel!" Thoughtful
men, the writer says, know that these
things are so, and that the evil is in-
creasing day by day. What then is
to be done?

The answer given to this question
is a good one—a very good one—if
we could only see that the remedy
recommended was likely to be laid
hold of and applied. The modern man
we are told, "must become true to
himself—absolutely loyal and true to
his higher and better self." But if
if the modern man does not want to
know anything about his higher and
better self; if he prefers a philosophy
which he thinks authorizes him to
confine his views wholly to the lower
life of the senses, how is he to be
persuaded to change his point of view
and the whole current of his thoughts
and desires? This the writer does not
undertake to make clear. What he
feels, no doubt, is that truth being
truth, and the human heart being fit-
ted to respond to it, there must be an
abiding possibility that men may be
brought to a knowledge of and rever-
ence for, the things that make for
their greatest good. "The foundations
of religion," he says, with much
force, "are really within ourselves, if
we would only be honest enough to
acknowledge the fact and to face it.
It is an utterly hopeless thing for us
to try and escape God. He meets us at
every point, at every corner and turn-
ing of the road. In his heart of
hearts, and in the depths of that
sub-conscious, that true self, every
normally minded man knows perfectly
well that God is, and that there is a
transcendental purpose in life." He
also quotes a saying of Bismarck's:
"I cannot imagine how a man, re-
flecting on his own existence, and yet
willing to know nothing of God, can
bear his life for weariness and dis-
gust." This weariness and disgust
certainly do manifest themselves in
a few lives; hence the insatiable crav-
ing we so often witness for ever
new and more stimulating pleasures;
hence, too, perhaps, that not infre-
quent condition of despondency, not
far removed from the impulse to sui-
cide and sometimes passes into it.

However, as we said at the outset,
the first question to consider is how
far the writer's indictment of modern
society is true. Church statistics
may be quoted to show that they can-
not be true; but do such statistics
really meet the case? Are there not
those to-day, as there were in a far
earlier age, who "have a name to live

Cure that Cough and avoid
Consumption by using
**Allen's
Lung Balsam**

and are dead?" Could there be, in
fact, greater spiritual deadness than
characterizes many who are regular
attendants at one church or another?
Test them by some appeal to
their sense for truth, their interest
in causes from which nothing in the
way of personal gain is to be expect-
ed, their belief in the possible disin-
terestedness of others; try them by
some opportunity of making a mean
profit, of meanly getting possession
of another's secret, or committing
anyone of the thousand pettinesses
that poison and disfigure social life;
and the result will prove how nearly
destitute they are of any true, spon-
taneously-acting moral sense. It is
certain, therefore, that we cannot
count on the whole mass of church
attendants to disprove the writer's
thesis. How about those who do not
attend church? It might at first be
thought that these must en masse
bear witness to the estrangement
spoken of, but such a conclusion
would be rash. Emerson's words:
"Himself from God he could not
free,"

may find many an application here.
Church has been forsaken, but a
sense of, and a belief in, something
greater than church survives.

The hopeful thought in connection
with this question is that which the
writer has expressed when he says
that "the foundations of religion are
really in ourselves." There is no
philosophy worthy of a moment's
consideration that makes light of
moral responsibility. They who say
there is wrest the truth to their de-
struction. The gospel of moral re-
sponsibility, the gospel of the soul
of man, the gospel of the higher pur-
pose of life is a gospel that does not
grow old. If rightly preached, there
is access for it at all times to human
hearts; and, perhaps, never was it
more called for than it is just to-day.
—Toronto News.

ALMOST DROWNED.

Stratford, Jan. 27.—While passing
over the "longbridge" at noon yester-
day, Mr. John Idington, K. C., saw the
form of a little girl clinging to an
ice block where the Whyte Pork Pack-
ing Co. are cutting ice in Lake Victo-
ria. Mr. Alex. Easson went to the
rescue and pulled the child to safety.
She was too numb to speak, and
would have perished in a few minutes.
The ice gave way with her at a
treacherous spot where the drifted
snow had concealed its treacherous
nature.

Barbarous Surgical Operation

For The Cure of Piles.

Is not only intensely painful, dan-
gerous to life and very expensive,
but in the light of modern medical
research, and since the discovery of
the Pyramid Pile Cure, wholly un-
necessary. If you have any doubt
on this point kindly read the follow-
ing letter from one who knows that
the claims regarding the merits of
the Pyramid Pile Cure are borne
out by facts.

"For a long time I suffered with
blind piles. They gave me so much
pain and uneasiness that they al-
most disqualified me for doing any-
thing. I saw an ad in the Atlanta
Journal of Pyramid Pile Cure and
ordered a 50 cent box. I used them
and they gave me relief; that en-
couraged me and I bought another
50 cent box and they cured me. Oh
how glad that I am well again!"

"The Pyramids cured me and I am
satisfied they will cure anybody else
who is suffering as I was, if they
will use them."

"You may use this in any way you
see proper, if my experience will en-
courage any sufferer to use your
Pyramids I shall be glad." H. K.
Hicks, Calhoun, Ga.

The Pyramid Pile Cure is sold by
druggists for 50 cents a package,
and its merit is so well known that
the sales exceed those of all similar
remedies combined.

Write Pyramid Drug Co., Marshall,
Mich., for their little book on the
causes and cure of piles, which is
sent free for the asking.

The more thanks you give the more
you'll have to give.

A man should have "the will to do,
the soul to dare."

A standing argument can seldom
be settled at one sitting.

HALF CURE IS
DANGEROUS.

When you get a Cold,
La Grippe, Influenza, do not
be satisfied with something
to check it.

The greatest danger is in
the lingering results of a
half cure.

Many a life history would
read different to-day if
that severe attack of Cold
and La Grippe had been
properly handled. A hard
cold will settle in the weak-
est part.

ANTI-PILL acts on the
entire mucous membrane
of the body—relieves Con-
gestion—cures Constipa-
tion, Biliousness, and Dys-
pepsia—every large gland
of the body is brought
under its influence and a
clear-cut cure established
with a medicine perfectly
harmless to man, woman,
or child. 50 cents of
dealer, or by addressing
WILSON-FYLER CO., Niagara
Falls, Ontario. Free sam-
ple to any address.



A Money-Saving List

Among the list of specials we have prepared for Saturday cash buyers will be found many lines at One-Quarter, One-Third and even One-Half off Regular Prices. Goods are in every respect the best your money can buy. And back of all is the broad liberal policy that governs all our dealings—Satisfaction guaranteed or your money refunded

60 Flannellette at 40 yd.—500 yds fine
heavy shaker flannel in good range of fast
color stripe patterns, fine finish, full 29 in
wide, none better in the city at 60 a yd, our
Saturday price 40.

Two Dress Goods Bargains.—40c, 50c,
60c and 75c Dress Goods at 26c yd.—547 yd
dress goods, 48 in Amazon Suitings, 48 inch
Pauna Suitings, 44 in pure wool Serges,
42 in all wool Cheviots, 44 inch all wool
Tweed Suitings, 42 inch all wool Granite
Suitings, 42 inch Lustras, 42 in Fancy
Zebelines, etc., in colors black, navy,
brown, green, red and mixtures, reg 40c to
75c a yd, clearing Saturday at 26c.

50c French Flannels and Challies at 33c a
yd.—16 per fine quality, pure wool French
Flannel Waistings, and pure wool French
Challies, in range of choice designs and
colorings, fast dyes, regular 50c to 80c yd,
Saturday 33c.

50c Table Linens at 38c. Yard—3 pieces
heavy pure linen tabling, fine quality, wide
width, half bleached finish, choice patterns,
reg. 60c a yd, Saturday price 38c

All our Flannellette Wrappers, pretty
styles and patterns, reg. 90c to \$1 values,
clearing Saturday at 69c.

Flannellette Wrappers, handsome styles,
prettily trimmed, choice patterns, reg.
up to \$1.60 each, clearing Saturday at \$1.19

\$1.50 Black Sateen Petticoats at 98c—5
dozen beautiful black sateen petticoats,
bright silky finish, reg. \$1.25 to \$1.50 each,
clearing Saturday at 98c.

Clothing at Less than Half-Price—Men's
fine all wool tweed suits in good range of
patterns and colorings, thoroughly well
tailored, superior linings and finish, sizes
35 to 42 in., reg. \$6.50, \$7.50, \$8.50, \$9.00
and \$10, clearing Saturday at \$3.90.

Youths' Suits, sizes 30 to 35 in., fine all
wool tweeds in natty patterns, well made,
fine linings, long or short pants, reg. \$4.50,
\$5.50, \$6.50 and \$7.50, clearing Saturday
at \$3.50.

Boys' 2-pc. and 3-pc. Suits—Nobby styles
in fine tweeds and serges, sizes 22 to 29 in.
reg. \$3 to \$4.50 a suit, clearing Saturday
at \$2.38.

Boys' Reefers—16 only boys' double
breasted reefer coats in beaver, boucle,
Frieze and Nap Cloths, colors navy, grey,
brown and black, well made tweed or
Italian linings, reg. \$2.75, \$3, \$3.50 and
\$4 each, clearing Saturday \$1.90.

Men's Overcoats.—Fine beaver and frieze
overcoats, colors grey and black, well tail-
ored, excellent linings and finish, sizes 36 to
44, regular \$6.50 to \$8.00 each, clearing
Saturday at \$4.90.

FOR
SATURDAY
SHOPPERS

Men's Overcoats.—11 only fine pure wool
Kersey and heavy pure wool Frieze, superior
workmanship, first class linings, colors
black and Oxford grey, regular \$10.00,
clearing Saturday at \$6.90.

Children's Elder Coats at 98c.—Fine
heavy wool elder in plain and fancy colors,
made with shoulder capes, prettily trimmed
lined and unlined, reg. \$1.50 to \$2.25 each,
clearing Saturday at 98c.

Ladies' Gauntlets.—Fine Astrachan curl
and rich seal cloth gauntlets, colors grey
and black, wool lined, kid palms, reg. 90c to
\$1.25 pair, clearing Saturday at 69c.

\$1.25 and \$1.50 Lace Curtains at 95c pair.
—36 pairs fine Nottingham Lace Curtains in
handsome designs, overlook edges, 3 yards
and 3 1/2 yds long, regular \$1.25 and \$1.50 a
pair, Saturday for 95c.

Heavy Scotch Linoleum at 50c yd.—3
yds and 4 yds wide, superior quality,
guaranteed in wear, choice floral and block
designs, special a sq yd 50c.

Men's Underwear.—All our 50c and
fleece lined shirts and drawers at 39c;
our 50c pure wool Scotch knit unders
at 39c; all our 75c lambs wool in f
stripes for 49c

Seven
Stores

THE NORTHWAY CO. Limited.

Two Large
Factories

ANIMAL SURGERY.

Wild Beasts Are Wise In Medicine
and Easily Heal Themselves.

Most people have seen a sick cat eat
grass or an uneasy dog seek out some
weed and devour it greedily to make his
complaining stomach feel better. Some
few may have read John Wesley's di-
rections on the art of keeping well—
which have not, however, found their
way into his book of discipline for the
soul—and have noticed with surprised
interest his claim that many medi-
cines in use among the common people
and the physicians of his time were
discovered by watching the animals
that sought out these things to heal
their diseases. "If they heal animals,
they will also heal men," is his invin-
cible argument. Others may have
dipped deep into Indian history and
folklore and learned that many of the
herbs used by the American tribes, and
especially the cures for rheumatism,
dysentery, fever and snake bites, were
learned direct from the animals by
noting the rheumatic old bear grub for
fern roots or bathe in the hot mud of a
sulphur spring and by watching with
eager eyes what plants the wild crea-
tures ate when bitten by rattlers or
wasted by the fever.

The most elemental kind of surgery
is that which amputates a leg when it
is broken—not always or often, but
only when the wound festers from de-
cay or fly bite and so endangers the
whole body. Probably the best illustra-
tion of this is found in the coon, who
has a score of traits that place him
very high among intelligent animals.
When a coon's foot is shattered by a
bullet he will cut it off promptly and
wash the stump in running water, partly
to reduce the inflammation and partly,
no doubt, to make it perfectly clean.
As it heals he uses his tongue on the
wound freely, as a dog does, to cleanse
it perhaps and by the soft massage of
his tongue to reduce the swelling and
allay the pain.

THE END OF NIAGARA.

In Twenty-five Centuries the Great
Falls Will Have Disappeared.

In 2,500 years hence the discharge of
the Niagara will have become inter-
mittent, ceasing at low stages of the
lake, and finally the Niagara river, on
the rising edge of the basin, will have
its waters turned back and southward,
and no water will flow over the Ni-
agara escarpment of that day. Through
this agency alone Niagara falls will
cease to exist long before the escarp-
ment has been worn away to the river
level at Grand Island, but as it is even
now lessening the volume of water
poured over the falls the erosive power
of the stream is diminishing, and we
must therefore increase the period ne-
cessary for the retreat of the Canadian
falls to the south end of Goat Island
and the stealing of the waters of the
American falls.

Assuming the continuity of the forces
named, we might outline the probable
future life and death of the falls thus:
With progressive loss in water vol-
ume the Canadian falls will reach the
south end of Goat Island in from 1,000
to 1,500 years, the death of the Ameri-
can falls.

The flow of the waters will now have
become intermittent, and at first only
at periods of mean and high water in
Lake Erie, eventually at high water
alone, will there be any discharge over
the escarpment. This will continue for
a period of from 1,500 to 2,000 years.

The entire flow to the north will
cease, and the river will flow back into
Lake Erie, leaving the escarpment dry
at a point not very far south of Goat
Island and with a height of about 100
feet. This will be 3,500 years hence
the death of Niagara falls.—John M.
Clarke, Ph. D., LL. D., in Harper's
Weekly.

The character that needs law to
mend it is hardly worth the trouble.

A man's home is his castle, but he
needn't get up in the air about it.

Extra Special

—AT—

MEYNELL'S
Cut Price Sale.

39c. buys All Wool Underclothing,
regular 50c. and 75c. kinds.

75c. buys All Wool Underclothing,
\$1.00 and \$1.25 kinds.

\$1.39 buys any Hat, Stiff or Soft, in
the store.

50c. buys any Tie in the Store, 75c.
kinds.

25c. Mule Mits lined, 50c. kind.

69c. Men's All Wool Shirts, with or
without collars, \$1.00 and \$1.25 kinds.

30c. buys any Winter Cap in the
store.

\$1.98 Men's Tweed Coats, odds from
suits, lined.

\$3.00 Boys' 3-piece Suits, up to \$4.25.

\$1.25 Men's Pants, \$1.50 and \$1.75
kinds.

\$10.00 buys any Suit or Overcoat,
up to \$17.00.

Have your share of Bargains at

Meynell's,

3 Doors West from
Market, King Street

Skins Used For Writing Purposes.

The skins of animals were an an-
cient material for writing. The rolls
of books mentioned by Bible writers
were probably rolls of skins, and some
very ancient copies of the Bible pre-
served by the people of India are said
to be of leather.

A Snake That Bites Sheep.

The snake known as the sheep stin-
ger is very common in South Africa,
where it causes much more injury to
sheep, dogs and other animals than it
does to man.

CURES COLDS IN ONE HOUR.

Many cold cures are dangerous be-
cause composed of deadening opiates.
But fragrant, healing, Catarrhoxone
cures colds in one hour and is harm-
less and delightful to use. Even the
worst colds, sneezing, sniffeling colds
and running eyes are stopped very
quickly when the balsamic vapor of
Catarrhoxone is inhaled. Catarrho-
xone acts like a charm on colds, kills
them outright, prevents their return
a few hours later. For colds, cat-
arrh and throat trouble use only Cat-
arrhoxone. Complete outfit \$1.00,
trial size 25c. at all druggists.

The Egg and the Rabbit.

The egg is the symbol of the recrea-
tion of life; the rabbit, that of fertility.
They were both used by the Romans in
connection with the spring festival
which has been adapted to the Chris-
tian Easter and have been taken over
to the latter festival.

The Condor.

The condor keeps its young longer in
the nest than any other bird. Fully
twelve months elapse before the young
condors can fly.

Minard's Liniment Cures Distemper

In Demanding
That the Magi
Water be
Served to You

is to insure getting the water of
Caledonia Springs which is
what you want.

J. J. McLEOD, INC., TORONTO,
AGENT.

THE DANDELION.

No More Successful Plant and
More Wonderful.

Perhaps none of our plants is a
common or more familiar than the
dandelion, and certainly none is more
wonderful. First of all it is not a na-
tive, but was introduced from Europe,
whence have come many of our worst
weeds, fitted by centuries of struggle in
cultivated fields to overcome the na-
tive plants of a continent where culti-
vation had previously been practically
unknown and where natives had had
no opportunity of adapting themselves
to the conditions of civilized agricul-
ture.

One of the dandelion's strongest
points is the ability to obtain nourish-
ment under strong competition and in
unfavorable situations. A deep, strong,
perennial taproot draws all available
nourishment and moisture from sur-
face and subsoil, stores nourishment
during the winter and enables the
plant to start far and away ahead of
most of its competitors. This same tap-
root is exceedingly bitter, which very
likely protects it from destruction by
mole and other animals. At least I
do not remember having seen a root
that had been disturbed by animals of
any kind.

But only a small portion of its food
comes from the soil. Air and sunshine
are just as necessary, for the air is
food and the sunshine is digestion for
our vegetable neighbors. Note the
shape of the leaves. Narrow at the
base and widening at the outer end,
they form a dense rosette that not only
gets for the dandelion all the air and
sunshine coming its way, but smother
all but the most sturdy competitors.
Here lies the secret of the dandelion's
presence in lawns and walks and open
waste places. In lawns the grass is
kept low so that it cannot overtop and
shade the dandelion, while its own
leaves lie so low and close that they
— little hurt by the mower and
smother the grass underneath.

MAGAZINES

AND PERIODICALS

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will bring price lists.

G. W. SPRAGUE
CHATHAM

Cosmopolitan

For

January.

This popular Illus-
trated Monthly for January
is on sale at the Book
Store.

Lady Henry Somerset,
Herbert S. Stone and a
number of other well-
known contributors have
articles in this issue, and
there are the usual large
number of entertaining
short stories by popular
writers.