THE JESUITS

THE Jesuite, or Society of Jesus, for which the letters S. J. are commonly used as an abbreviation, are a religiou rder founded by Ignatius Loyola in 1534 Like other religious orders, the member are bound by the three religious vows of overty, chastity, and opedience, and then rty, chastity, and obedience, and their lown in a written code of 'constitution oved by papal authority. The society nd its special work in trying to stem the rising tide of Protestantism, and is closely identified with the counter-reformation. The members of the society an divided into priests, scholastics (intended altimately for the priesthood, but for the time being engaged in teaching or study ing), lay brothers, who do the work of the ise, and novices, who are as yet bound by no vows. Very great power is vested in the head of the order, the 'father general," who is elected for life; but this power is in practice controlled by a small council of five assistants, who represent respectively the Italian, Spanish, German French, and English-speaking , soups of provinces." Each province is ruled by a provincial; but the provincials and rectors, or heads of all the more important coleges and residenc s, are appointed by the general, not elected by the votes of their

The popular conceptions of a code of secret instructions (Monita Secreta), or of an inner circle of the initiated, like the highest grades of the masonic lodges, or again of an elaborate system of lay spies and secret emissaries, are fictions. The

documents by which these legends are upposed to be proved have repeatedly no ecclesiastical dignity. In the relatively Pope, who dispensed them from this vow The development of the society was rapid. At the death of its founder in 1556 it numbered rather more than 1,000

SERVICE NATIONAL . What is your full name t L la what aswritry) L la what aswritry was your father been? Where do you live?
 Name of city, town, i village or Post Office . Were you born a British sul 0. How much time have you lost in last 12 months from sickness? . If not, are you naturaliz 11. Have you full use of your arms? ... 18. Which are you—married, single or a widower?
 16. Hew many persons besider yourself do you support? 12. Of your less? 13. Of your sight?... 14. Of your hearing?..... 17. What are you working at for a fiving?.... 18. Whom do you work for ?..... 9. Have you a trade or profession ?..... 20. If so, what ?. 21. Are you working now ?...... 22. If not, why ?..... 23. Would you be willing to change your present work for other necessary work at the same pay during the war?.... 4. Are you willing, if your railway fate is paid, to leave where you now live, and go to some other place in Canada to do such work ?..... Write your Answers on the Card which you will shortly receive and Return Promptly. It is Obligatory! THE BARONETAGE OF GREAT ant facts regarding agriculture, mines, NATIONAL SERVICE WEEK inerals, waterpowers, forests, fisheries, BRITAIN and furs to standardized forms capable of Every man in Canada will have a card to It appears that the members of the baclost classification and to so control and fill out soon National Service Week is drawing very facts of map be promptly furnished as fill out soon supposed to be proved have repeatedly formation that related groups been shown to be forgeries. The order rometage of Great Britian are indebted to the late Mr. John Murray and to the late apostolic work—everything, that is, which Sir Albert Woods, for many years Garter near and the fact that the first week of required. Concurrently therewith and the fact that the first week of required. Concurrently therewith and the fact that the first week of required. Concurrently therewith and the fact that the first week of required. can be brought under the formula ad majorem Dei gloriam ('for the greater glory of God'), the initial letters of which, A. M. D. G., may in some sense be regard. A. M. D. G., may in some sense be regard, appears that the lale Sir Henry Peck interest. The men are interested because specialized lines of study and performance; ed as the distinctive device of the society made a collection of the reported mis; it is obligatory upon each of them, be- the special libraries and research facilities But three forms of activity are singled out as specially proper to the institute—viz, the work of teaching the young, preach-ing to the ignorant and the heathen, and grading Christians in the way of perfec-completed the black list of the bankrupt, as he says, "in some very dirty dirches," and the black list of the bankrupt, completed the black list of the bankrupt, as he says, "in some very dirty dirches," and individuals most directly interested in specific natural resources, and pre-sumably able to utilize them to advantage. But three forms of activity are singled out doings of baronets up to 1888, and his tween the ages of 16 and 65 years, to fill of the country will be catalogued and tion, this last object being carried on criminal, fraudulent, and generally dis- interested because their co-operation is This plan, so comprehensive in scope through the confessional and through the spiritual exercises a scheme of devotional training of which Ignatius himself was the author. The Jesuitz may be said to have been the first of the distinctively educa-tional orders and the devotional the protection of the distinctively educa-tional orders and the distinctively educ tional orders; and they have always attached special importance to missions to the heathen, since every professed. Sir Albert Woods, who begged of him not sion upon which the Pope, may send him, even at the risk of life. In two other respects Ignatus departed from received meetings and the industrial applications and the industrial applications for bubbles them. "I knew," said Sir Albert, "something of this condition of meetings and the industrial applications for bubbles them. "I knew," said Sir Albert, "something of this condition of meetings and the industrial applications at home have to reply to the various meetings. To write in the answers and return the for heaven's sake, don't print it," Mr. Murray gave similar advice, and the industrial advice, and the interval and the same and the side of the provide and the interval and industrial applications and the industrial applications for heaven's sake, don't print it," Mr. tional orders; and they have always Henry Peck, aghast at the result of his the meaning of National Service and the Corporation operating under Dominion respects ignatus departed from received from received for harden's safe, unit if, wir card promptly is a good New Years durations of public the duration of the did, not bind his fol-lowers to the chanting of the office in choirs a duty which in the older orders, occupied much time; (2) he exacted from all the professed a special yow to accept book and key. The writers of melo-drama postmar, in the cities gets the hard work, of the chanting of the did not bind by the Starter Advisory Board composed of eminent specialists and organizers. Although initiated by the Executive of the Canadian Parific Railway and support-took and key. The writers of melo-drama postmar, in the cities gets the hard work, ed by that company the work of the lock and key. The writers of melo-drama postmar, in the cities gets the hard work, ed by that Company the work of the no ecclesissical domity. In the relatively few instances in which lesuits have been made cardinals or bigliops, this has only been done by the dispessed them from this your Prope, who dispessed them from this your

A National Call for Information

THE CULTIVATION OF HEMP trial development and prosperity of the easier. National Service means that we are Dominion. to get into that frame of mind which will Obviously a work of this magnitud During the past two seasons attempts cause us to think of the needs of the cannot attain its full measure of useful-During the past two seasons attempts cause us to think or the needs of the Califor attempts of ness without the cordial support and ness without the cordial support and suppo

THE BEACON, SATURDAY, DECEMBER 36, 1916

AFAR IN THE DESERT FAR in the Desert I love to ride, A With the silent Bush-Boy alone by my side When the sorrows of life the soul o'ercast, And, sick-of-the Present, I cling to the Past : When the eye is suffused with regretful tears, From the fond recollections of former years; And shadows of things that have long since fled Flit over the brain, like the ghosts of the dead Bright visions of glory-that vanish too soon : Day-dreams-that departed ere manhood's noon Attachments-by fate or by falsehood reft : Companions of early days-lost or left ; And my Native Land-whose magical name Thrills to the heart like electric flame ; The home of my childhood ; the haunts of my prime All the pasions and scenes of that rapturous time When the feelings were young and the world was new, Like the fresh bowers of Eden unfolded to view All-all now forsakdn-forgotten-foregone ! And I-a lone exile remembered of none-My high aims abandoned-my good acts undone,-Aweary of all that is under the sun.-With that sadness of heart that no stranger may scan I fly to the desert afar from man!

Afar in the Desert I love to ride, With the silent Bush-boy alone by my side When the wild turmoil of this wearisome life, With its scenes of oppression, corruption and strife-The proud man's frown, and the base man's fear .--The scorner's laugh, and the sufferer's tear,-And malice, and meanness, and talsehood, and folly, Lispose me to musing and dark melancholy; When my bosom is full, and my thoughts are high, And my soul is sick with the bondman's sigh-On ! then there is freedom, and joy, and pride, Afar in the desert alone to ride There is rapture to vault on the champing steed. And to bound away with the eagle's speed, With the death-fraught firelock in my hand-The only law of the Desert land !

Afar in the Desert I love to ride. With the silent Bush-boy alone by my side Away-away with the aweilings of men, By the wild deer's naunts, by the buffalo's glen; By the valleys remote where the oribi plays, Where the gnu, the gazelle, and the hartébeest graz And the kuuu and eland unhunted recline By the skirts of grey forests o'erhung with wild-vine; Where the elephant browses at peace in his wood, And the river horse-gambles unscared in the flood, And the mighty rbinoceros wallows at will In the fen where the wild-ass is drinking his fill.

Afar in the Desert I love to ride, With the silent Bush-boy alone by my side : O'er the brown Karroo, where the bleating cry Of the springbok's fawn sounds plaintively; And the timorous quagga's shrill whisting neigh Is heard by the sountain in-twilight grey; Where the Zebra wantonly tosses his mane With wild noofs scoring the desolate plain ; And the fleet-footed ostrich over the waste Speeds like a horseman who travels in haste Hieing away to the home of her rest, Where she and her mate have scooped their nest, Far hid from the pitiless plunderer's view In the pathless depths of the parched Kairoo

Afar in the Desert I love to ride. With the silent Bush-boy alone by my side Away-away-in the Wilderness vast, Where the White Man's toot hath never passed And the guivered Coranna or Bechuan Hath rarely crossed with nis roaving clan A region in emptiness, howling and drear, Which man hath abandoned from famine and fear; Which the snake and the lizard inhabit alone, With the twilight bat from the yawning stone; Where grass, nor herb, nor shrub take root, Save poisonous thorns that pierce the foot : And the bitter-melon, for food and drink, Is the pilgrim's fare by the salt lake's brink ; A segion of drought, where no river glides, Nor rippling brook with osiered sides : Where sedgy pool, nor bubbling fount, Nor tree, nor cloud, nor misty mount, pears, to refrsh the aching eye:

MINIATURE ALMANAC	A STATE OF A
ATLANTIC STANDARD TIME	TRAVEL
PHASES OF THE MOON	
December	- + - Martin
First Quarter, 1st	Grand Manan S. S. Company
Last Quarter, 17th 2h. 6m. p.m. New Moon, 24th 4h. 31m. p.m.	After Oct. 1 and until further notice
First Quarter, 31st 8h. 7m. a.m.	S. S. Grand Manan leaves Grand Manan
	Mondays 7.30 a.m., for St John. return- ing leaves St. John Wednesdays 7.30 a.m., both ways via Campobello, Eastport and Wilson's Beach.
Day Day Surr Surr H. H. L. L.	Leave Grand Manan Thursdays 7.30 a. m., for St. Stephen, returning Friday 7 a. m., via Campobello, Eastport and St. Andrews, both wåys.
31 Sun 8:12 4:50 4:48 5:15 11:20 11:48	Leave Grand Manan Saturdays 7.30 a. m., round trip St. Andrews, returning 1 p. m., both ways via Campobello and Eastpor'.
1 Mon 8:12 4:51 5:46 6:19 0:18 12:21	Atlantic Standard Time.
2 Tue 8:12 4:52 6:46 7:24 0:51 1:26 3 Wed 8:12 4:53 7:47 8:26 1:57 2:34	SCOTT DeGUPTILL, Mgr
4 Thur 8:12 4:54 8:44 9:22 3:00 3:32	
5 Fri 8:12 4:55 9:38 10:13 3:54 4:22	MARITIME STEAMSHIP CO., LTD.
The Tide Tables given above are tor the Port of St. Andrews. For the follow- ing places the time of tides can be found by applying the correction indicated, which is to be subtracted in each case: H.W. L.W. Grand Harbor, G. M., 18 min. Seal Cove, "30 min. Fish Head, "11 min. Eastport, Me., 8 min. 10 min. L'Etang Harbor, 7 min. 13 min. Lepreau Bay, 9 min. 15 min.	On March 3, and until further notice the S. S. Connors Bros., will run as follows: Leave St. John, N. B., Thorne Whar and Warehouse Co., on Saturday, 7.30 a m. for St. Andrews, calling at Dipper Harbor, Beaver Harbor, Black's Harbor, Back Bay or Letite, Deer Island, Red Store, St. George. Returning leave St Andrews Tuesday for St. John, calling a Letite or Back Bay, Black's Harbor Beaver Harbor and Dipper Harbor, tide and weather permitting.
PORT OF ST. ANDREWS.	AGENT-Thorne Wharf and Warehouse
CUSTOMS	Co., St. John, N. B. 'Phone 2581; manager, Lewis Connors
Thos. R. Wren,	Black's Harbor, N. B. This Company will not be responsible for any debts contracted after this date without a written order from the Com pany or Captain of the steamer.
OUTPORTS	-
INDIAN ISLAND.	
H. D. Chaffey, Sub Collector	CHURCH SERVICES
H. D. Chaffey,	CHURCH SERVICES
 H. D. Chaffey,	PRESBYTERIAN CHURCH-Revd. W. M.
H. D. Chaffey,	PRESEYTERIAN CHURCH-Revd. W. M. Fraser, B. Sc., Pastor. Services ever Sunday, 11 a m. and 7 p. m. Sunda School, 2.30 p. m. Prayer services Fri day evening at 7.30. METHODIST CHURCH-Revd. R. W. Weddal B. A., Pastor. Services on Sunday at 1
H. D. Chaffey,	PRESBYTERIAN CHURCH—Revd. W. M. Fraser, B. Sc., Pastor. Services ever Sunday, 11 a m. and 7 p. m. Sunday School, 2.30 p. m. Prayer services Fri day evening at 7.30. METHODIST CHURCH—Revd. R. W. Weddal B. A., Pastor. Services on Sunday at 1 a.m. and 7 p. m. Sunday School 12.0
 H. D. Chaffey,	 PRESBYTERIAN CHURCH—Revd. W. M. Fraser, B. Sc., Pastor. Services ever Sunday, 11 a m. and 7 p. m. Sunda School, 2.30 p. m. Prayer services Fri day evening at 7.30. METHODIST CHURCH—Revd. R. W. Weddal B. A., Pastor. Services on Sunday at 1 a. m. and 7 p. m. Sunday School 12.0 m. Prayet service, Friday evening a 7.30. ST. ANDREW CHURCH—Revd. Fathe
H. D. Chaffey,	 PRESBYTERIAN CHURCH—Revd. W. M. Fraser, B. Sc., Pastor. Services ever Sunday, 11 a m. and 7 p. m. Sunday School, 2.30 p. m. Prayer services Fri day evening at 7.30. METHODIST CHURCH—Revd. R. W. Wedda B. A., Pastor. Services on Sunday at 1 a.m. and 7 p. m. Sunday School 12.0 m. Fraye: service, Friday evening a 7.30. ST. ANDREW CHURCH—Revd. Father Meahan, D. D. Pastor. Services Survices Survices Survices Services Survices Services Survices Services Survices Su
H. D. Chaffey,, Sub Collector OAMPOBELLO. W. Hazen C. rson, Sub. Collector North HEAD. Charles Dixon, Sub. Collector LOED'S COVE. T. L. Trecarten Sub. Collector GRAND HARBOR. D. I. W. McLaughlin, Prev. Officer WILBON'S BEACH. J. A. Newman Prev. Officer SHIPPING NEWS PORT OF ST. ANDREWS Dec. 22–26, 1916. Entered Coastwise	 PRESBYTERIAN CHURCH—Revd. W. M. Fraser, B. Sc., Pastor. Services ever Sunday, 11 a m. and 7 p. m. Sunday School, 2.30 p. m. Prayer services Fri day evening at 7.30. METHODIST CHURCH—Revd. R. W. Weddal B. A., Pastor. Services on Sunday at 1 a. m. and 7 p. m. Sunday School 12.0 m. Prayer service, Friday evening a 7.30. ST. ANDREW CHURCH—Revd. Fathe Meahan, D. D. Pastor. Services Sun day at 8.00 a. m., 10.30 a. m. and 7.3 p. m. ALL SAINTS CHURCH—Revd. Geo. F.
H. D. Chaffey,	 PRESBYTERIAN CHURCH—Revd. W. M. Fraser, B. Sc., Pastor. Services ever Sunday, 11 a m. and 7 p. m. Sunday School, 2.30 p. m. Prayer services Friday evening at 7.30. METHODIST CHURCH—Revd. R. W. Weddai B. A., Pastor. Services on Sunday at 1 a. m. and 7 p. m. Sunday School 12.0 m. Prayer service, Friday evening a 7.30. ST. ANDREW CHURCH—Revd. Father Meahan, D. D. Pastor. Services Sunday at 8.00 a. m., 10.30 a. m. and 7.3 p. m. ALL SAINTS CHURCH—Revd. Geo. I Elliott, B. A., Rector. Services Hol Communion Surdays 8.00 a m. 18 Sunday at 11 a. m. Morning Praye and Sermon on Sundays 11 a. m.
H. D. Chaffey,	 PRESBYTERIAN CHURCH—Revd. W. M. Fraser, B. Sc., Pastor. Services ever Sunday, 11 a m. and 7 p. m. Sunday School, 2.30 p. m. Prayer services Friday evening at 7.30. METHODIST CHURCH—Revd. R. W. Weddal B. A., Pastor. Services on Sunday at 18. M. Prayer service, Friday evening a 7.30. ST. ANDREW CHURCH—Revd. Fathe Meahan, D. D. Pastor. Services Surday at 8.00 a. m., 10.30 a. m. and 7.3 p. m. ALL SAINTS CHURCH—Revd. Geo. H. Elliott, B. A., Rector. Services Hol Communion Surdays 11 a. m. Morning Praye and Sermon on Sundays 11 a. m. Frayer and Sermon on Sundays 11 a. m. Frayer Services Surday at 1.00 p. m.
H. D. Chaffey,	 PRESBYTERIAN CHURCH—Revd. W. M. Fraser, B. Sc., Pastor. Services ever Sunday, 11 a m. and 7 p. m. Sunday School, 2.30 p. m. Prayer services Fri day evening at 7.30. METHODIST CHURCH—Revd. R. W. Weddal B. A., Pastor. Services on Sunday at 1 a. m. and 7 p. m. Sunday School 12.0 m. Prayer service, Friday evening a 7.30. ST. ANDREW CHURCH—Revd. Fathe Meahan, D. D. Pastor. Services Sun day at 8.00 a. m., 10.30 a. m. and 7.3 p. m. ALL SAINTS CHURCH—Revd. Geo. If Elliott, B. A., Rector. Services Hol Communion Surdays 8.00 a m. 1s Sunday at 11 a. m. Morning Praye and Sermon on Sundays 11 a. m Evenings—Prayer and Sermon on Sun days at 7.00 p. m. Fridavs, Evenin Prayer Service 7.30.
H. D. Chaffey,	 PRESBYTERIAN CHURCH—Revd. W. M. Fraser, B. Sc., Pastor. Services ever Sunday, 11 a m. and 7 p. m. Sunday School, 2.30 p. m. Prayer services Fri day evening at 7.30. METHODIST CHURCH—Revd. R. W. Weddal B. A., Pastor. Services on Sunday at 1 a.m. and 7 p. m. Sunday School 12.0 m. Prayer service, Friday evening a 7.30. ST. ANDREW CHURCH—Revd. Fathe Meahan, D. D. Pastor. Services Sur day at 8.00 a.m., 10.30 a.m. and 7.3 p. m. ALL SAINTS CHURCH—Revd. Geo. I Elliott, B. A., Rector. Services Hol Communion Surdays 8.00 a m. 18 Sunday at 11 a. m. Morning Praye and Sermon on Sundays 11 a. m Evenings—Prayer and Sermon on Sur days at 7.00 p. m. Fridavs, Evenin Prayer Service 7.30.

Stmr. Grand Manan, Ingersoll, Eastmonth when it is held at 7 in the evening. port. Motor Schr. A. T. Haynes, Ross, East-22 Motor Schr. Joker, Mitchell, Lubec. Motor Barge, G. B. Otis, Calder, Lubec. 23 Stmr. Grand Manan, Ingersoll, East-**ST. ANDREWS POSTAL GUIDE** port. 25 Stmr. St. Andrews, Grant, Calais. 26 Stmr. St. Andrews, Grant, Eastport. ALBERT THOMPSON, Postmaster

Office Hours from 8 a.m to 8 p.m. Cleared Foreign Money Orders and Savings Bank Busi 22 Stmr. Grand Manan, Ingersoll, East 22 Stint. Grand Manan, Ingersol, Lubec.
 Motor Schr. Joker, Mitchell, Lubec.
 Motor Barge, G. B. Qtis, Calder, Lubec.
 23 Stmr. Grand Manan, Ingersoll, Eastport.
 25 Stmr. St. Andrews, Grant, Eastport.
 26 Stmr. St. Andrews, Grant, Calais. the 5 cent rate applies do *not* require the "War Tax" stamp. Post Cards one cent each to any address n Canada, United States and Mexico in Canada, United States and Mexico One cent post cards must have a one-cent "War Stamp" affixed, or a two-cent cart can be used. Post cards two cents each to other countries. The two-cent cards do *mot* require the "War Tax" stamp. Newspapers and periodicals, to any ad dress in Canada, United States and Mexico, one cent per four ounces. ARRIVES : 12.20 p.m. CLOSES : 5.05 p.m. All Matter for Registration must be Posted half an our previous to the Closing of Ordinary Mail. SHERIFF'S OFFICE ST. ANDREWS. N. B. R. A. STUART, HIGH SHERIFF Time of Sittings of Courts in the County CIRCUIT COURT: Tuesday, May 9, 1916, Justice Barry; Tuesday, October 3, 1916, Chief Justice K. B. D., Landry. COUNTY COURT: First Tuesday in Febin October in each year, Judge Carleton. CHARLOTTE COUNTY REGISTRY OF DEEDS. ST, ANDREWS, N. B. George F, Hibbard, Registrar Office hours 10 a. m. to 4 p. m., Daily. Sundays and Holidays excepted. Advertise in the Beacon H. O'NEILL **UP-TO-DATE** MARKET Dealer in Meats, Greceries. Provisions, Vegetatles, Fru.ts, Etc. Stevenson Block ST. ANDREWS, N. B. Next Door to the Custom Hon-

reten t

sprang up in every province; and during small one, was pulled on 30th of August,

St. Francis Xavier, the companion of Doon Twine Mills for report. The fibre Every man should be doing the work must in large part rely upon the voluntary Ignatius, preached the gospel, with extra was pronounced to be of good quality, which represents his most efficient service assistance of occasional and part time ordinary success in the remotest, part of but appeared to have been spoiled by to his country.

ordinary success in the remotest, part of but appeared to have been sponen by the instance of the particularly desire to be prought into the heart of the chinese empire. In the seed being again obtained from southern hemisphere the dream of a Washington, through the kinness of the Christmas Utopia seemed to many to be officials of the United. States Department resilies in the famous heart treduction. It was source on the 25th ence a stronger and a better people. If dealing with such resources.

IN ONTARIO

find a parallet to the heroism of such mis-sionaries as Fathers Brehewi and Jogues Although the season was the driest on stood, if the Government's call for in-resources or immediate industrial oppor-in greaching to the North American Inspharite as Fathers Breheeuf and Jogues Although the season was the driest on in preaching to the North American In-dians. Upon this see, for example, F. Parkman's The Jesuits in Morth American In-the talkest plant being 10 ft. 54 in very in Canada's history. Parkman's The Jesnits in North America. It was retted under water and was sent year in Canada's history. and Thwaites's Appencan edition of the to Doon as before. The report was as

Insuit Relations in the spinning quality, besides being a beautie generally appeared as the full colour. Further, it had good length

montanism. During the 16th censury however, is the retting, which in this case collection of definite and accurate infor- or of immediate advantage to individual they, and in particular Peter Canissis, did was not very well done. It would seem mation regarding the resourses them- communities or industries. Several such which to disseminate these ultramontane not to have had sufficiently long to soften selves and the systematic classification of views in Germany. In France the Jesuits the fibre so that it was very difficult to this imformation in such form that it shall which may be mentioned the series of co-

5300

Ins.

500

4

50

2

ception of the Jewa has ever been more 21st of May, was harvested on various prosperity are still practically ignored. Correspondence regarding the work of the Natural Resources Survey and tenders Lesus, Tay have been largely dentified. November, according to the degree of this stood in a bitter earnest which the author himself never interact at the store of the sto

himself never intended; and the strict ation of 90 per cent. In 1916 the seed the Government Departments, notably, organization of the society has tended to was sown on the 25th of April, and the produce a more perfect solidarity, and at plot was cut on the 25th of October, the the same time a greater isolation, than in amount of seed obtained being 12 oz., on ment of the Interior, the Railways, the "What to you about this matter?" "I can't discuss that," replied Senator Sorghum. the case of other, similar, associations, a plot of 1-363 of an acre, or at the rate Canadian Mining Institute, Society of matter is what my constitute out the case of other, similar, associations, a plot of 1-363 of an acre, or at the rate Chemical Industry, and other scientific ought to think,"-Washington

They have, at one time, or another, been expelled from almost, every country in Europe; and towards the close of the 18th was sown with seed obtained from the corporations and individual explorers. century a coalition of the powers under crop grown here in 1915. Although the ergineers and prospectors. A continuo Bourbon influence brought pressure to net was sown as test and the second s Bourbon influence brought pressure to plot was sown as late as the 5th of July, and in creasing stream of data may con-bear upon the reigning Pope, Clement XIV, as excure the suppression of the order. This was accomplished by the brief. Dore This was accomplished by the brief. Dore

was accomplished by the brief Dammins ac Redemptor Noster. July 21, 1973, In Russia, however, where the brief could mote babilished, a fow Jesuits, still hung. The seds had tipened. While maturing its seds the crop was subjected to a temper at injury. This access a public of 23 °F, without appar at injury. This access a public of the cociety throughout the works that the present day, though the order is band from Germany and dispersed in France Anguing province. The present genome accest is a susual." "How was that?" "We dined out last evening. Pa dim ranked from Germany and dispersed in France Anguing province. The present genome accest is a susual." "How was that?" "He got to the end of the dinner with the society is Francis Xavier Werra, a German, who was elected in 1906 — "Nelson't Encyclopaedia" to suppression of the cole in 1906 — "Nelson't Encyclopaedia" to the cole and two spoons still unused."

was elected (St. Francis Borgia formerly duke of Gandia), the numbers had risen to 3,500, in eighteen provinces. Huge day schools like the Collegia Romano, which in 1684 numbers d over 2 100 students n 1884 numbered over 2,100 students, anrang un in every province: and during 33 lbs. persagre. The plot, which was a citizen of the British Empire at this time. of the support of scientific organizations be light and 18th centuries the pupils in the secondary schools conducted by tha Jesuit fathers probably reached an aver. Besuit fathers probably reached an aver, bit, although some plants attained a man on the tarm and the mechanic in a instruction. The mass of detail to be age of 210,000 annually. St Brancia Yavier, the comparison of water, and was afterwards sent to the usefully as the man in the trenches. Considered is so great that the Survey must in large part rely upon the voluntary

collaborators and the Directors therefore

realized in the famous leavit 'reduction' of Agriculture. It was sown on the 25th ence a stronger and a better people. If dealing with such resources. of Paraguay; while it would be hard to issue from time find a parallel to the heroism of such min of April, at the rate of 70 lbs. per acre, the meaning of National Service is find a parallel to the heroism of such min of the unit of the u

the United States, who may be expected NATIONAL RESOURCES SURVEY to base industrial developments thereon. The plan of the Survey turther provides

The first step in any plan for the broad for the prosecution of industrial reserrch champions of papal authority in the form, and at he same time there was not too development of the National Resources of vielding results of broad general benefit

views in Germany. In France the Jestitis were the great opponents of Jansenism, and, on the whole, of Galijcanism. In England, owing largely to the dominant influence of Robert Parsons, they were often reproached, by their co-seligionists for inclining to a policy which was Span-ish and inquisitorial. No body of men, with the possible ex-cention of the Jawa has ever been more the fibre so that it was very difficult to have it broken." Seed from a more northern locality would probably give better results, but so from a more northern locality would probably give better results, but so from negative been unable to obtain seed. No body of men, with the possible ex-cention of the Jawa has ever been more

"What do you thing the Governmen nts think] ought to think,"-Washington Star.

Trainman-"When you saw the bandi crawling along the top of the car why didn't you say something to us about it?" Passenger-"I thought it was some fellow who had invented a short-cut way of getting into his upper berth."-Judge.

But the barren earth and the burning sky. And the blank horizon, round and round, Spread-void of living sight or sound.

And here, while the night-winds round me sigh, And the stars' burn bright in the midnight sky, As I sit apart on the desert stone, Like Elijah at Horeb's cave alone, 'A still small voice ' comes through the wild

FIVE CENTS

