

FARM AND DAIRY.

This column is devoted to agricultural subjects, and the editors will be grateful to farmers if they will use it for the intelligent discussion of matters pertaining to their important calling.

Canada's Exhibit.

A late issue of the Canadian Chronicle and University Journal published in Cambridge, Eng., has an extended and interesting report of the Royal Show held this year in that city. The following complementary notice of the Canadian exhibit forms a part of the report. "An exhibition which reflects the greatest credit on all connected with it is that made by the high commissioner for Canada on behalf of the dominion government. At stand 4, immediately to the left of the main entrance. It is got up in a very artistic manner, and the various articles displayed are of a most interesting character. There are specimens of grain on the straw and bulk in a very great variety, part of them being from the experimental farms established by the Canadian department of agriculture at different points between Quebec and British Columbia, and a very fine selection has been sent by the minister of agriculture for the province of Ontario, from the Government Farm School at Guelph. The districts to which so much attention has been drawn during the last few years, and more especially through the agency of the reports of the British Tenant Farmers' Delegates in 1890 and 1893, namely, Manitoba and the Northwest Territories are strongly represented by magnificent specimens of grains and grasses. The photographs are both numerous and striking, views being given of farm scenes, homesteads and ranches, and there are some remarkable views of mountain and forest scenery. There is also an unique collection of minerals sent over by the minister of interior, the Hon. T. W. Daly, very suggestive of the wealth of the country in this department. The specimens of elk, deer, and buffalo heads, and the stuffed salmon trout and lake white fish will attract the attention of all sportsmen. There are many other kinds of special and general interest to agriculturists and business men, and to all concerned in the progress of the empire of which this colony forms so important a part. Illustrated pamphlets and full information respecting the sources of the country, can be obtained from the agents of the government, who will be in attendance during the week."

Barns too Near Buildings.

The barn ought to be convenient to the house, but not too near. If one or the other burn there ought not to be any necessity for both to go. It is hard getting a valid insurance for barns or houses near each other except at exorbitant rates. The insurance companies are in the right about this. The convenience sought should be by good walks, not by a dangerous nearness.

Probably few men with a full knowledge of all the conditions would engage in farming with the expectation of making a fortune at the business, says the Rural New Yorker. Yet, if fortunes from farming are the exception, absolute failures in it are probably fewer in number than in almost any other calling. It is said that 95 per cent. of the business men of the larger cities fail in business, sooner or later. Beside these, many others eke out a precarious, hand to mouth existence and apparently never know "where they are at." Does the agricultural class make any such showing as this? If farming isn't all that might be desired, isn't it more of a certainty than figures would indicate some other vocations to be? Isn't there, too, less wear and tear on the nervous organization, more solid comfort, less sham, more real enjoyment than in many other callings in life? In short, all things considered, isn't the farm life preferable to the others?

A Japanese View of Japan.

Japan, unlike her neighbour China, has in the last quarter of a century made wondrous strides along the line of Western European and American civilization. In view of this, the following article contributed by K. T. Takahashi, a subject of the Mikado, to the Canadian Magazine will probably be interesting to readers of THE DISPATCH.

It is said that it was the United States, and then England, that entreated, pleaded, nay, forced upon Japan, the opening of her ports and harbors; that they introduced civilization into Japan, and that the gates once opened, the noontide of the nineteenth century surged in, in an appalling manner, at least to the eye of outsiders. But our good foreigners are, almost in the same breath, preaching forbearance and conservatism to Japan. Do they know that out of 100 foreign visitors to Japan, 75 are, I may be allowed to say, pleasure-seekers, who are only too apt to indulge in vagaries unworthy of home and relatives, and 24 are commercial Christians, whose Christianity is consistent only with their simple motto: "Heathens have no rights," while the remaining one that good missionary, just out of a college cradle, who, instead of looking after those globe-trotting sinners of his own race, is destined, as soon as he reaches Japan, to write home reports of "divine graces," and other merciful things, among everyday people to whom salvation is precisely as good, whether it proceeds from

Christ, or Buddha, or Mahomet, for that matter, so long as it promises to be of fairly good quality. Under such circumstances, how can Japan—poor helpless heathendom—be expected to successfully avoid contamination with undesirable foreign elements? It is about time an international league were organized, having in view the prevention of the national demoralization of Japan. But Japan is neither a mere maiden nor a rash youth. She has her twenty-five centuries of unbroken independence and undefiled individuality to cherish forever with fondness and pride; to look back to for inspiration and aspiration. The world knows what radical changes Japan has undergone since the downfall of her feudalism; has she grown less sincere in her smiles, less frequent in her mirth, in these thirty years? The world still regards her as the most hospitable and pleasant nation on earth, and the more so, the more she becomes known.

In looking back to the event of 27 years ago, which consummated, as by one stroke, Restoration, Reformation, and Revolution, does not its very magnitude alone suggest that a mere national aptitude for mimicking could not have been its sole cause? Tokugawa Shogunate had given Japan a peace and rest of over 200 years, an unusually long period of prosperity for feudalism, which could not but be a temporary form of government, from a sociological point of view. Now it will be extremely difficult for Americans to realize in imagination feudalism as it was, but if they can exercise their patience, and deny, for the time being, the existence of one Grover Cleveland, and suppose that 50 years hence Tammanyism has become the governing principle of the mighty Republic, then they would have a somewhat true idea of the past feudal system of Japan, for the latter, in time of peace, was little better than that felonious tigersm. Baneful as feudalism was, Japan endured its evils patiently, more than anything else out of a sense of gratitude toward the Tokugawa family, who in the beginning had brought to her the much-desired peace after a long period of war and misery. And in those days literature and art, such as would please the rich and leisuressome, had indeed kept advancing, but the time-honored national motto, "Government is for the people," had gradually been lost sight of. Thus toward its closing days, in spite of its courtly manners, refined tastes and flourishing arts, such as a church would affect in the most hypocritical period of its history, feudalism had gone down into the abyss of degradation. A change had become necessary for Japan. Nor were lacking men of learning, thought and patriotism, who studied planned and paved the way to such an end. It will be unjust to deny to Japan the purely national impulse which brought about and determined the courses of her own changes. In other words, the Japanese progress could not have been a mere accident, nor a miracle of mimicry. It was an unavoidable step in a national evolution.

PATRONS OF INDUSTRY.

A Powerful Factor in Ontario and Dominion Politics.

The Ottawa correspondent of the Toronto Week makes this comment respecting the Patrons of Industry, a farmers' political organization, which elected 18 members to the legislature, and practically holds the balance of power.

"The Patrons of Industry have stepped out into the public arena and have divided with the Conservative party the honor of occupying the Opposition seats in the legislature of Ontario. They have risen phoenix-like from the ashes of monopoly's funeral pyre, and have asserted their right as representatives of the great agricultural interests of Ontario to guide the ship of State. They have on the first political trial of their forces elected 18 Patrons of Industry and have thus divided with the Conservative party the honors of the Opposition, and they are no novices in the art of government. For nearly 100 years, since they first began to hew the forest down and convert the face of the country into the most charming scenes of rural scenery and agricultural life, they have been initiated into the principles of self-government; they have never attempted a distinct organization to go beyond the municipal and county councils, but in that limited sphere there has been a self-education handed down from father to son in the principles of political economy, which has become an inheritance of knowledge of great value to the welfare of the country. In the management of public works, in the management of schools, in the management of gaols and public offices they have little to learn—that is the class which has asserted itself as a distinct power in recent elections. They know neither Catholic nor Protestant, temperance or liquor man, they know only one creed, the government of the soil; its varying degrees and the distribution of the profits of labor accruing from it through the economy of government. If guided with wisdom at the outset they will contribute their share to the statesmen of the future to the great advantage and security of the country generally."

Freight Rates.

It is to be hoped that Parliament, if called on to vote three-quarters of a million of dollars, or any other sum, as an annual subsidy for a line of fast Atlantic steamships, will take care in doing so to assure itself that some effective means of controlling freight rates, so as to keep them within reasonable bounds, shall be retained by the Government. The recent debate with reference to the alleged combine among ocean carriers at Montreal should not be without its lesson in this respect, to say nothing of the state of things existing at the present moment in the North-West, where settlers say that freight rates by rail, which was well-nigh built with the money and lands of the public, are so nearly prohibitive as to render progress im-

possible. The same danger, that of suffering local interests to be sacrificed in the effort to promote through traffic, cannot be too carefully guarded against in any arrangements which may be made to stimulate trade and travel between Europe and the East via the Canadian transcontinental route. It is bad enough for the government to be compelled to acknowledge its helplessness in regard to the carrying trade, in cases where there is free competition and no parliamentary aid. But in the case of railroads and steamboats, either originally aided or heavily subsidized from the public treasury, it is in the very nature of the case that there can be no competition. Full provisions should, therefore, be made at the outset, that a certain reasonable and effective control by some constituted authority shall be the *sine qua non* of aid from the national funds.—*The Week.*

French Treaty Ratified.

Parliament has ratified the French Treaty. The debate proved very interesting, eliciting as it did every shade of opinion. An important point in the debate was the discussion as to what was to be Canada's method in ratifying treaties. Canada makes three concessions: 1, the ad valorem duty of 30 per cent. on sparkling and non-sparkling wines is abolished; 2, the duty on castile soap, is reduced one half, and 3, the duty on nuts, almonds, prunes and plums is reduced one third.

On the basis of last year's importations this concession will involve a loss of \$60,000 revenue.

The article of the treaty relating to the concessions to Canada is as follows:

"The following articles of Canadian origin imported direct from that country accompanied by certificates of origin shall receive the advantage of the minimum tariff on entering France, Algeria or the French colonies:

Canned meats, condensed milk, pure, fresh water fish, eels, fish preserved in their natural form, lobsters and crayfish preserved in their natural form; apples and pears, dried or fresh; fruits, preserved others; building timber in rough and form, wood pavements, stones, wood pulp (cellulose), extract of chestnut and other tanning extracts, common paper, machine made, prepared skins, others, whole, boots and shoes, furniture of common wood, furniture other than chairs of solid wood, common flooring in pine or soft wood, wooden sea-going ships.

It is understood that the advantage of any reduction of duty granted to any power on any of the articles enumerated above shall be extended fully to Canada.

Owen Moore left town one day
Owen Moore than he could pay;
Owen Moore returned today, Owen Moore.

DANIEL LEE,
Landeau, - Livery - and
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Steamboats and Trains.
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5 yr Gold Plate, Silver Plate,
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Prices from 10 Cents to
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THE DISPATCH

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The Churches.

CHURCH OF ENGLAND SERVICES.—Rev. Canon Neales, Rector.

Christ Church (Parish Church).—Service at 3 p. m. on first, fourth and fifth Sunday and at 11 a. m. on the second and third Sundays in the month. The Holy Communion on second Sunday. Litany every alternate Wednesday 7.30 p. m. St. Luke's.—Service every Sunday 11 a. m. and 7.00 p. m. The Holy Communion at 11 a. m. every first Sunday, and at 8 a. m. every third and fifth Sunday in the month, and on Holy Days at 10 a. m. Friday service 7.30 p. m. Sunday School 2.30 p. m.

St. Peter's (Jacksonville).—Service at 11 a. m. on the first, fourth and fifth Sundays, and at 3 p. m. on the second and third Sundays in each month. The Holy Communion at 11 a. m. the fourth Sunday in each month. Service at Upper Woodstock every first and third Thursday at 7.30, at Northampton every fourth Thursday.

St. GERTRUDE'S (R. C.) CHURCH.—Rev. Fr. Chapman, pastor.—Masses on Sunday at 9 and 11 a. m. On Holy Days at 8 and 10 a. m. Sunday School 2.15 and Vespers 7.00 p. m.; Week-days Mass, 7.30 a. m.

St. PAUL'S PRESBYTERIAN.—Sunday Services: Preaching 11 a. m. and 7 p. m.; Sunday School and Pastor's Bible Class 2.30 p. m.; Prayer meeting Wednesday evening at 7.30 o'clock.

ADVENTIST, MAPLE ST.—Elder J. Denton, pastor. Sunday services: Prayer meeting at 10.00 a. m.; Sunday School, at 11 a. m.; Preaching, at 3 and 7 p. m.; prayer meetings on Wednesday and Friday evenings at 7.30 o'clock. All seats are free; strangers welcome.

BAPTIST, ALBERT ST.—Rev. A. F. Baker, pastor. Sabbath services: prayer meeting, 10.30 and preaching at 11 a. m.; Sabbath school and pastor's Bible class at 2.30 and preaching at 7 p. m. Prayer meeting Wednesday, 8 p. m. Monthly conference on Friday preceding first Sabbath of each month. Seats free, strangers made welcome. Young Peoples Union Association meets every Monday evening.

REFORMED BAPTIST, MAIN ST.—Rev. A. H. Trafton, pastor. Services as follows: Prayer meeting every Sabbath at 10 a. m.; Sabbath school 2.30 p. m. Preaching every Sabbath at 7 p. m. Prayer meeting Wednesday and Friday evenings of each week.

METHODIST.—Rev. Thos. Marshall, pastor.—Sabbath services: preaching at 11 a. m. and 7 p. m. Sabbath school 2.30 p. m.; class meeting immediately after Sunday morning service; class meeting for ladies Wednesday evening at 7.15, and Friday afternoon at 3 o'clock; prayer meeting, Wednesday evening at 8; Seats free.

F. C. BAPTIST.—Rev. C. T. Phillips, pastor.—Sabbath service: prayer meeting at 10 a. m.; preaching at 11 a. m. and 7 p. m.; conference meeting last Wednesday evening in every month; communion, first Sabbath in every month; Sabbath school 3 p. m.; prayer meeting Wednesday evening at 7.30 p. m.; Bible readings Friday evening; missionary meeting first Wednesday in every month. Seats free.

Fraternalities.

F. & A. M., Woodstock Lodge, No. 11.—Regular meetings held in Masonic Hall the first Thursday in each month. Visiting brethren are made welcome.

A. O. H., Woodstock Division, No. 1.—Meets in their rooms in McDonough's Brick Block, on the first and third Wednesdays in each month, commencing at 8 o'clock p. m.

Black Knights of Ireland, King Precinctory.—Meets in the L. O. L., No. 38, Hall on the first and third Friday evenings of each month.

Woodstock Hose Company, No. 1.—Meets first Monday of each month at 7.30 p. m.

Wellington Hose Company, No. 2.—Meets the 2nd Monday in each month.

Regular weekly meeting of the W. C. T. U. on Tuesday at 8 o'clock, p. m., in their hall. First Thursday of every month being the Union Prayer Meeting. All women cordially invited to attend.

Regular meeting of the "Y" in W. C. T. U. Hall every Thursday evening at 8 o'clock.

The Band of Hope meets in W. C. T. U. Hall every Thursday at 4 p. m.

B. of L. E., Missing Link Division, 341.—Meets first and third Saturdays of each month in K. of P. Hall, King street.

Royal Arch Masons.—Woodstock Chapter G. R. of N. B.—Regular convocations held in Masonic Hall, the third Thursday in each month at 8 o'clock, p. m. Visiting companions always welcome.

Uniform Rank, K. of P.—Meets in the K. of P. Hall, first and third Tuesdays in each month.

K. of P., Ivanhoe Lodge, No. 7.—Meets in Castle Hall, King Street, every Monday evening at 8 o'clock.

L. O. F., Court Regina, No. 652.—Meets at K. of P. Hall, King street.

I. O. G. T., Woodstock Lodge, No. 131.—Meets every Monday evening at 7.30 o'clock, in the W. C. T. U. Hall.

S. of T., Campbell Division, No. 299.—Meets in W. C. T. U. Hall every Tuesday evening at 8 o'clock.

Emerald Council, No. 64, R. T. of T.—Meets every Thursday evening in the R. T. of T. Hall.

I. O. O. F., Carleton Lodge, No. 41.—Meets every Thursday evening at 8 o'clock, in Odd Fellows Hall, Main street.

I. O. O. F., Meductic Encampment, No. 8.—Meets on second Monday of every month at 8 p. m. in Odd Fellows Hall.

L. O. A., Woodstock Lodge, No. 38.—Meets first Tuesday of each month at 8 p. m.

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