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A GRAVE SITUATION.

A Significant Speech by the Colonial Secretary.

London, July 30.—Colonial Secretary, the Hon. Mr. Lyttelton, addressing the British Medical Association at Leamington, today, many foreign delegates being present, said: "It is no rhetorical exaggeration to say that at the present moment we live, as regards our foreign relations, in a period of great anxiety."

"Obviously the first duty of the country, the Ministers and the Crown is to assert with firmness the rights of citizens of this country, and to protect so far as in them lies their lives, property and liberty; second, and scarcely less important, it is right to remember two things:—(1) That in dealing with any foreign country it is right to credit her with a desire to act in a friendly and pacific spirit toward us; (2) that it is right to use no such language as any remonstrance that may have to be made as will enlist upon the side of unauthorized aggression the honor of the government which has not sanctioned these acts."

"You may well imagine how in endeavoring to enforce their principles the example of the King has been of the greatest encouragement and the most animating stimulus to the government of this country."

TONS OF PAMPHLETS.

Rushed by Fast Freight to the Capital.

Ottawa, Aug. 2.—"Fast freight—rush" is the label under which half a carload of Conservative campaign literature reached Ottawa yesterday from Montreal. The consignment consists of eleven and a half tons of a new 69-page pamphlet speeches by Mr. R. L. Borden on the National Transcontinental railway bill. The result of the belated business enterprise may be the lengthening of the session, as was the case last year from a similar cause. The pamphlets, although sent to Ottawa by freight, have to go out from here by mail, under members' franks. This will of necessity occupy a good deal of time. The pamphlet is a judicious selection from the vast quantity of material which Mr. Borden has offered on this question. It contains a portion of his speech of 1903 and his last speech on the subject in 1904, revised, as well as other selections on the subject, carefully edited and printed on fine paper.

Eggs, Butter and Cheese.

During the fiscal year 1903 we imported from the United States for consumption in Canada 503,113 lbs. of butter, 179,479 lbs. of cheese and 534,485 dozen eggs, while we exported to the United States only 50,745 lbs. of butter, 56,676 lbs. of cheese and 46,773 dozen eggs. Thus we bought from the United States about ten times as much butter, about three times as much cheese and about eleven times as many eggs as we sold to that country. Our imports of butter, cheese and eggs from the United States for consumption were valued at \$289,317, while Canadian exports of the same products to that country were valued at \$24,440. Per head of population Canadians spent about 157 times as much on butter, cheese and eggs produced in the United States as the people of the United States spent on Canadian butter, cheese and eggs, assuming that the present population of the United States is in round numbers 80,000,000 and that of Canada 6,000,000.—Canadian Manufacturer.

What's in a Name?

An English newspaper having recently made the plausible observation that one of the Canadian writers to whom the French language owed much was a pure-blooded Scotchman, Mr. Oscar Dunn. The Nationaliste, of Montreal, rises to remark that names are very deceiving. In Montreal there is an establishment of French-Canadians, bearing the name of Wilson, whose manager is a French-Canadian, named Jackson, whose advertising agent is a Frenchman, named Holmes, and whose chief commodity is a French cognac named—Hennessey!

Funeral Collections.

In the course of a trial at Carnarvon it was stated that in north Wales the custom prevails of making a collection from those present at funerals, the money being handed to the clergy or ministers instead of burial fees.

FROM BLACKFOOT LAND.

Facts About Northwest Indian Life—Some Prairie Curios—M. Jobin Tells of Mission Work.

A healthy, weather-browned face, a manner bubbling over with enthusiasm and kindly courtesy, a sturdy, active frame that a trained athlete might admire—these are some of the attributes of Alexandre Silvio Jobin, a delightful French-Canadian missionary priest, who was recently interviewed when passing through Toronto.

Monsieur Jobin is back for a while from the Northwest, where his missionary "district" stretches from Winnipeg on the east to the Rocky Mountains on the west. He has brought with him a whole batch of Indian curios for Mr. James Morgan of Montreal.

One of the first was a long and imposing apron-like arrangement that went round the neck and hung down over the breast. "This is something we can't get any more," said Monsieur Jobin. "The Indians are getting lazy, and think these are too much trouble nowadays. They use these for the sun-dance and the war-dance. They have a long Indian name, which you are welcome to if you like, but I call them 'Freemason's aprons,' to save trouble. This belonged to a chief."

Some of the most interesting of Monsieur Jobin's curios are a number of bands worked in patterns with glass beads, and perfectly transparent. "People go wild after these," said he. They were certainly beautiful bits of work, showing no trace of any thread. So fine are the beads, that a needle will not go through them, and the Indians use a particular kind of sharp weed for the purpose.

Monsieur Jobin held up also some curiously worked patterns, beautifully designed.

"The boys make these patterns," he said. "You give them a piece of paper, and they will sit down on the floor and work out these by intertwining colored strips. It passes human imagination to think that these little Indians, without any instruction at all, can make such designs."

It is a mixed population that inhabits the wide Western lands where Monsieur Jobin and his fellow-missionaries work. There in Assiniboia is a colony of Belgians at St. Maurice Belgrade. All along the main line of the railway the population is English. Along the Arcelle line are settlers from Ontario. At St. Antony is a French-Canadian colony, while Icelanders, Russians, Jews and other nationalities also abound. The French-Canadians at St. Antony live in houses made of cut sods, like the farm buildings in Iceland, the Faroe Islands, and some of the Highlands and islands of Scotland. They are beautifully warm, and last about four years, "but," said Monsieur Jobin, "there is a very unpleasant thing about them in summer time. The snakes come through them, and make acquaintance with you in the house."

Two years ago Monsieur Jobin was on the Blackfoot Crossing Reserve, with the Blackfoot Indians. "They don't get civilized very much," he said. "Whatever we do for them now, we should feel the results of only in the generations to come."

It is the Crees who do the work of which the kindly priest has brought back such interesting specimens.

"Are there any adventures associated with these curios of yours?" asked the reporter.

"Well," answered Monsieur Jobin, "this cap you see—it isn't much of a cap?"

It certainly was not the sort of cap one would care to walk down Yonge street in on a Sunday morning, being a peculiar erection of feathers sticking up like a fence all around the edge. At the end of the cap were three little bells, and thereby hung a tale. It seemed that the particular band of Crees from whom this cap came were on the prairie one day, preparing for the sun-dance, when suddenly a dreadful thunderstorm came on. The man who was wearing the cap was struck dead. To appease the rage of the thunder-god, his fellows took the cap, and hung the bells on it, and stuck it up on a pole on the prairie, and made a great sacrifice. The poor, deluded Crees don't offer five cent pieces to the Great Spirit, but heap the best they have round the pole of sacrifice, and then go away and leave the good things to be taken by the Great Spirit at his leisure. "They just leave them there on the prairie to go to ruin," said Monsieur Jobin, "and we take them; and then, when they come in a few weeks' time and find they have gone, they have another dance, to show their gratitude to the Great Spirit for accepting their sacrifice. So it is satisfactory all round."

"The people who travel through the West don't see anything of the Indians if they stop in Winnipeg. The best way to see them is to take a rig and leave the cities, and go through the prairies on the reserves. Then they may see the ways of the Indians at their daily life."

"By the way," he added, "my Indian name is Minipoka, which means 'spoiled child,' because, when I first went among them, fresh from college, the Indians treated me so well, after their fashion."

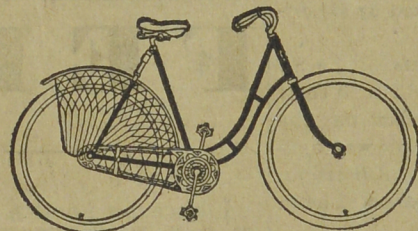
The Only Way.

Fidgett—Really, now, do you think there is any way whereby a man can retain the respect of his children?

Midgett—He might send them away from home as soon as they begin to take notice.

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No. 2 Express for Halifax, the Sydneys and Campbellton	7.50
No. 4 Express for Point du Chene	11.00
No. 26 Express for Point du Chene, Halifax and Pictou	11.45
No. 136 Suburban for Hampton	13.15
No. 8 Express for Sussex	17.15
No. 138 Suburban for Hampton	18.15
No. 134 Express for Quebec and Montreal	19.00
No. 156 Suburban for Hampton	22.40
No. 10 Express for Halifax and Sydney	23.25

TRAINS WILL ARRIVE AT ST. JOHN

No. 9 Express from Halifax and Sydney	6.2
No. 135 Suburban from Hampton	7.45
No. 7 Express from Sussex	9.00
No. 133 Express from Montreal and Quebec	12.50
No. 5 Mixed from Moncton	15.10
No. 137 Suburban from Hampton	15.30
No. 3 Mixed from Point du Chene	17.30
No. 25 Express from Halifax, Pictou and Moncton	17.15
No. 1 Express from Halifax	19.15
No. 22 40 Suburban from Hampton	22.05
No. 81 Express from Moncton, (Sunday only)	1.35

All trains are run by Atlantic Standard Time. Twenty-four o'clock is midnight.

Moncton, June 9, 1904.

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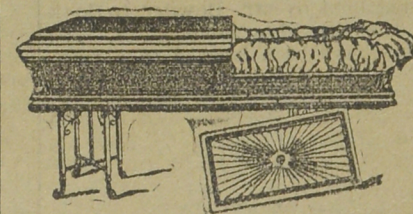
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