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FORTY-NINTH YEAR.

ANTIGONISH, N. S., THURSDAY, DEC. 27, 1900.

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THURSDAY, DECEMBER 27.

TA Happy New Year to all the readers of THE CASEET.

Michael G. Mulhall, the world's greatest statistican, died on Dec. 13, at his home in Killiney, Ireland. His ability on his chosen profession, was never better shown than in his forecast of the results of the census of the United States, which has just been taken. He was only 95,000 short of the mark, whereas the best estimate made in the United States itself was more than 1,000,000 over the mark. Yet some American Catholics are belittling his estimate of the Catholic population of their country, while they cannot agree among themselves whether it is nine millions or twelve. He was a devout Catholic and Private Chamberlain to Leo XIII. May his soul rest in peace!

A CENTURY OF CATHOLICISM.

The 18th century was drawing to its close. The congested, overtaxed and baily governed countries of Europe were nationally ill with the terrible fevers of discontent and anarchy, bred in the festering squalor of poverty and political suppression. In these fair lands of the West, the world had world had produced two startling effects : the colonists of Britain in the South had become estranged from Britain and the French colonists in the North had become so discontented under French rule that change of allegiance was to them a welcome relief. But the echoes of old-world troubles fell upon no ears which heard in them the announcement of the debut upon the world's stage of the great United States or to-day and the great Canada of to-day. Yet in the social and political convulsions of Europe were the germs of future greatness for the countries of the West. Downtrodden and oppressed, aristocracyri iden, neglected, and poor to the utmost of poverty, the toiling, suffering masses of France, sillicted for long years with deadly political illness, brushed by, in the Government and law-making of the country, their "faith undermined by the eachings of heretics and political sophists, he camp-followers of the Reformation reated, as so many slaves who had no rights, had at length burst out in the delirium of their fever of suffering and poverty. They had pulled down the throne and destroyed not only their King and Queen but well-nigh all the aristocrats of the country. Mad with fever, drunk with fiendish joy, they had attempted still greater work of destruction. They had "ailed to distinguish friends from foes; hey had failed to draw the line between iman and divine authority. They had ght to erase the handwriting of the .ord, and doomed to the common revenge nd the common destruction the Church of od. The fever ran through the veins of nearly all the European peoples. Unfortunate France led the way, but the same andness was rife in other lands. Thrones cottered and ancient institutions shook. When a woman of the streets was raised apon the high altar of Notre Dame cathedral by impious hands, the action did but express the distrust and batred of all ancient Institutions, social, political and religious, which was common in most European ountries at that day. fro The Church of Christ was but recovering Rei m the weakening effects of the so-called yeiformation, and now, in the closing . urs of the 18th century, were raised -gainst her in mad sacrilege, the hands, rot of her ancient foes alone, but of her 3-faithful adherents; and they sought nurl her into oblivion as a power which stood between them and the reign of unbridled license and revenge, which delirious revolution had planned.

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and monastic vows prohibited in France. Then came the civil constitution of the clergy. The irreligious legislature of France enacted that henceforth the bishops were to be elected by the people as were also the priests. No bishop was to be permitted to have his election confirmed by the Pope. Forty-eight bishoprics were suppressed. The enclesiastical estates were forfeited and became State property. Thus did they vainly attempt to cut the Catholics of France off from union with the successor of St. Peter. Of one hundred and thirty Archbishops and bishops only four took the newly required oath. Of seventy thousand priests nearly fifty thousand refused to take it. The priests who refused were displaced. Pope Pius VI. at once suspended all sworn priests, and condemned the civil constitution of the clergy. Thereupon the revolutionists marched into the Papal territories of Avignon and Venaissin and annexed them to France. Hundreds of the inhabitants were murdered and their property was plundered. Throughout France, priests were imprisoned, tortured and guillotined. Thirty-six thousand were driven from the country. No baptism, confession, extreme unction, marriage rite or Christian burial was tolerated by the Commune. The revolutionists sought to turn back the hands upon the dial of civilization,-yea, even on the dial of time itself. In the computation of time, they replaced the Christian era by the revolutionary era, and called their year beginning Sept. 22, 1792, the year 1. They exchanged our week of seven days for a week of ten days; the Sunday was replaced by the decade, and the names of the months were changed. All the ecclesiastical festivals were abolished. The Revolutionary Convention day after day disgraced its sittings by scenes of religious mockery. The convention finally abolished the worship of God, and forbade men to believe in the immortality of the soul. Those of our readers who would like to

read a graphic description of the condition "Fr ce, ocially and politically, before and suring the terrible days of the revolution, will do well to read "A Tale of Two Cities" by Charles Dickens. We are here concerned only with the position of the Church and of Catholicity in the classing days of the 18th century, and the dawn of the 19th century.

The story of the debut of Napoleon is familiar reading. His ambition required that Catholicity should be saved from extinction in France. He was willing to save it not for its own sake, but for his own. He desired to have religious in- conducted to the palace of Fontainebleau, fluence at work in France, because he where he tried to intimidate him persondeemed it politically wise that the people ally. Once more, the Pope, an exile and a should have a religion. He would have prisoner, ill and weak, and unaccustomed to themselves Protestants at any age, and they desk and the monstrous oath, a deadly made the Pope his minister, administering the religious department of his government and he tried strenuously to place him in that inferior position. His generals entered Rome and proclaimed a Roman republic. The aged Pope Pius VI. died a prisoner and exile at Valence in France, in the last year of the 18th century. Such was the position of the Church in France on the threshold of the 19th century. Ten years of ruin and desolation to public morality; ten years of rebellion against God and man; ten years of sacrilege and murder, exile and confiscation ; and, after those ten years, had come an unscrupulous conqueror, who was almost adored by the people, and who off red to the Church of God the barest toleration, who wished to make her a cog in the great wheel of his ambitious plans. The successor of St. Peter a badly-treated prisoner, his patrimony gone, his independence gone, the great institutions of the Church of France in ruins about him. So stood the Church in France when the present century began. The Church had survived the Reformation, had fought the legions of bigots and heretics for a century and a half, and now, in France, the eldest daughter of the Church, the deadly seeds of the Reformstion had sprung up into a harvest of social anarchistic beliefs which, combined with the sufferings of the poor, had produced the terrible outburst against all restraint and authority which we know as the French Revolution. That awful storm had passed, and, weakened not alone in France, but in every country where the same influences had been more or less actively at work, she stood, at the opening of this century which is now closing so proudly for her, shorn of her power, her prestige and freedom, the tolerated of a mighty tyrant, her future secure alone in

In 1790 Religious Orders were abolished the promise of Him who said that the gates government and to the rights and the of hell shall not prevail against her.

The 19th century opened, and the Catholic churches of France were opened once more to be conducted under the supervision of Napoleon's police. Bishops ruled once more-who were nominated by Napoleon, parish priests were once more seen in the parishes,-having first been approved of by the ministers of Napoleon. Weakened not alone in France, but

throughout the world by the terrible events but lately past, the Church took up the mighty task of conciliating Napoleon in all matters in which concessions could be made, to the end that the Catholic people of France might save their souls. Napoleon's influence extended throughout Europe. France was the battle-ground of the Church's rights in Europe. The French armies occupied Rome. The autocrat of the Tuileries was starting on his task of making the Catholic Church a part of his administrative machinery. He made demands upon the Church to which the successor of the Fisherman of Galilee could not agree. Napoleon deman led assent to the civil marriage and divorce provisions of his civil code of laws, and other impossible demands he made; and one old man in the chair of St. Peter, with his feet upon the Rock, and the promise of Christ sustaining him, refused his unjust demands and defied him to do his worst. The Papal States were made into French departments. The Pope issued an encyclical of protest to the world and a bull of excommunication against Napoleon. The tyrant said with a laugh : Does he imagine that their arms will fall from the hands of my soldiers? Little did he dream then of the fast-hastening day when far away on Russian's snowy plains, the arms did fall from the hands of his soldiers, as they dragged their weary limbs along in the terrible retreat from Moscow. Pius VII. was taken from his palace and conveyed to France, a prisoner for justice's sake. Then came the question of the divorce of Napoleon from Josephine. He did not dare to lay it before the Pope, but got some servile churchmen to constitute themselves a court and annul the marriage. Cardinal Consalvi and twelve other Cardinals, who refused to attend the marriage festivities were displaced, their property confiscated, and they were exiled. The Emperor next revenged himself on the prelates who rejected the organic articles, and the fortress of Fenestrella was filled with churchmen, and their property was seized. He suppreased the monasteries and cut down the number of bishopric's. In 1812, he caused the Pope, who was feeble and ill, to be

mission of the Church - the only institution which has survived, as she always will survive the social changes and upheavals of the world.

The close of the 18th century saw the Poland, and its partition by Prussia, Russia and Austria. Catherine II of Russia, of infamous memory, was persistent in the work which she ably initiated. of breaking up Catholicity in Poland.

In Ireland, the beginning of this century found the inquitious penal laws somewhat modified but not repealed. To form an accurate idea of the improvement of the position of Catholics in Ireland, which improvement culminated in the Emancipation Act of 1829, It is necessary to consider briefly those penal laws, under which Ireland had passed the 18th century. By those laws, all Catholic archbishops, bishops, deans, vicars-general, all Jesuits, friars and unregistered priests were forbidden to live in Ireland, under penalty of death on third conviction. Under the law of 1703, a parish priest who had taken the oath of allegiance and was registered. could say Mass, but only in his own parish. He could not have a curate. No steeple, bell or cross was permitted on a church. Pilgrimages were punished with fines and lashes. Under the law of 1709, every registered priest was to take, in addition to the oath of allegiance, the oath of abjuration declaring that James III had no right to the crown and that the Protestant Succession was right and just. Only 33 priests took this oath. A reward of £50 was offered for the detection of a Catholic dignitary, £20 for a priest, and £10 for a teacher. The faith was kept alive by secret services and secret teaching in caves and on the mountains. Irish Catholics could not set in Parliament, vote at elections, or serve on grand juries. They were excluded from the army, navy magistracy, bench, bar, and all government offices, high or low. Except in the linen trade no Catholic could have more than two apprentices. No Catholic could own a horse worth more than £5. No Catholic could be educated at a University nor act as a guardian of a child, nor be a schoolteacher nor a tutor. Catholic parents were forbidden to send their children abroad to be educated. No schools were supported by public fund except exceedingly offensive Protestant schools. No Catholic could buy, mherit or will land, or receive it as a gift from Protestants. The Catholics who held land prior to those laws were liable to lose them by an iniguitous system of forfeitures. The eldest son of a Catholic, if he would turn Protestant, succeeded to his property. Catholic children were allowed to declare were then immediately placed with Pro testants. But what need to recite the full but recently been poured out for the Britstory of those abominable laws? The first ish flag, and with a voice which rang real relief act was passed in 1778, permitting Catholics to buy and sell land. In the same year, similar relief was extended te Catholics in England, and it was proposed to extend it to Scotland. But in the latter country a storm of bigotry was aroused which led to the Gordon riots of 1780, which was on a small scale an outburst as unreasoning and as wild as was ever made by a Parisian mob. More substantial relief came in 1791, and the worst of the disabilities of Catholics were removed in the United Kingdom. The alarm spread by the Revolution had shown the British rulers the need of these tardy reforms. But the franchise which we regard to-day as the greatest public privilege we have was still withheld. And, as if to take away in practice the rights they had given in theory, the government of Ireland, assisted by the Orange association (organized in 1795) persecuted the Catholics of Ireland for years thereafter, and a long series of outrages were committed to the name of law. These led to the these two extracts, both made from " lay short and unfortunate struggle when, to use the words of the poet: "the peasant The only difference is that the editor of dares to dash his naked arm 'gainst the sabre of the soldier." Then came upon the scene of British politics the grand figure of him to whom Catholicity owes so much. No summary of the progress of Catholicity in this

century would be worthy in any degree

of attention from the public which ignored

the splendid services, and the splendid

personality of Daniel O'Connell. That

personality is so well known and so strik-

ing that writers have told of it sometimes

to the disregard of narrating all the great

abilities were directed. His personality has been long made familiar to our readers and to all the world. A majestic figure, a handsome face, ready wit, deep knowledge of human nature, great learning in his profession of the law, irresistible magdownfall of the fine Catholic kingdom of netism, a grand and sympathetic voice, and eloquence which compelled attention even from those who hated him - such was the man who now arose and spoke the wrongs of Catholics. Such was the man who performed the greatest single-handed act for the freedom of Catholicity performed in this century. Is it to be wondered at, that his name is venerated by Irish hearts the world around.

> The Catholics of Ireland were disheartened, as well they might be. Centuries of persistent persecution and suppression had sapped their ambition, though not their faith. The marvel 18, from a human point of view, that they retained their faith. Ground down for ages, by law made ingorant and poor, by law made criminals everytime they assisted at Mass or received the Sacraments, by law made everything they could wish not to be, except Protestants, they found themselves at the dawning of the 19th century, with the weight of legal disabilities but partially removed, and without, in all their millions, one vote in the legislature which could protect them from oppression, with all the offices in their country in the hands of a Protestant minority bent upon misusing them in such manner as to oppress the Catholics.

> O'Connell, by sheer personal effort and influence, united the whole Catholic people of Ireland in one solid organization to agitate for their rights. The result was that the Test and Corporation oaths were repealed in so far as they required candidates for office and for Parliament to be communicants in the Church of England. This gave to Catholics the right to be elected to Parliament. They could not however take their seats and act, until sworn. The abominable oath against Transubstantiation remained in the way of their being qualified after election. O'Connell stood for Clare and was returned and he came to London to claim his seat. The Government had recognized that the position of the law was untenabe since Catholics could be elected but could not be sworn and installed. When Clare returned O'Connell, the English statesmen knew that a million of Irishmen were represented in his person, and the Emancipation Bill was grudgingly passed. Then occurred a scene which is historic and dramatic. Peel's spite had given its last twinge in a clause of the act by which only those elected ofter the passage of the act were free of the oath. O'Connell walked up the aisle of the Commons to the Clerk's insult to the neople whose life blood had through the house, he cast back the odious oath which required him to swear that the dearest and holiest doctrine of the Catholic religion was damnable idolatry. He went back to Clare, and Clare elected him again. So ended the long-sustained attempt to skut out Catholics from the British Parliament.

the methods of violence, defied the most powerful and ambitious man in all Europe. Like the Vicar of Christ that he was, he rebuked the mighty autocrat and denounced his crimes. A few years passed by, Napoleon saw the arms fall from the hands of his soldiers; he saw the Old Guard of France hurled back by "the thin red line" at Waterloo; and as he stood on the deck of the frigate which was bearing him away into exile, and took his last look at the shores of France, well might he have re_ flected upon the folly and the futility of all attempts to rend the Rock upon which Christ built his Church. The same causes which led to the awful

French Revolutiou were at work in the close of the 18th century in the other countries of Europe. They were the last deductions of the principles of the Reformation. The denial of the divine authority of the Church naturally led to the denial of all lawful authority in the State, and the social conditions favoured revolution in other countries as well as in France. The so-colled philosophy of the 18th century, an out-growth of the skeptical literature of England, was a powerful agency in bringing about the Revolution. Since the days of Cromwell it was the leading object of the English skeptics to reject the Bible, miracles, revelation, and Christianity, and to assert the sufficiency of natural religion. Voltaire spent three years in England and freely acknowledged his indebtedness to English writers. Freethinking princes and statesmen became a power not only in Protestant countries but at Catholic Courts. So while the dissatisfaction of the common people with their social repression made them ripe for revolt throughout Europe, the men of influence about the Courts were impregnated with freethinking philosophy which objects which he sought to attain, and brinded them alike to the true duties of all the noble uses to which his gifts and

ON LOVING GOD AND DOING GOOD.

IL.

We should not do good to please God; but we should do it because it is good, and, therefore, will please God .- The Morning Chronicle, Dec. 1.

He [Confucius] taught that it was the crowning glory to do good for the sake There is no promise of of doing good. reward, no threat of punishment. Do good because it is good.-Extract from sermon by Wu Ting-fang, Envoy Extraordinary and Minister Plenipotentiary from the Empress of China to the United States, Idressed to the Ethical Culture Society. Quoted in N. F. Sun of Dec. 10.

There is a striking similarity between sermons." The doctrine is the same. the Christian newspaper mentions the name of God, though only to deny that we should do good to please Him, while the "heathen Chines" ignores the Diety altogether. But the Chinaman is logical, and the editor of the Christian newspaper is not. Confucius, so Wu Ting-fang explained to his hearers, sought only to guide men through this world. Now, put away the idea of God and a future life, and, if you do good at all, you will do it simply because it is good. Other motive for doing it there is none. But to one who believes in God who is the " rewarder of them that seek

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[For The Casket.] The Lay of the Inconsistent.

What! Write you the life of a poet ? Oh, then you must bring unto me The rarest and richest of treasures, From Orient, cloudland, and sea Bring first then a scroll that is spotless, And pure as a pure lily's face, Yet one on which countless inscribing Has left an indelible trace.

My pen must be dipped in a liquid Compounded of dewdrops and tears, With essence of all the warm tinting At sunset in heaven appears; A liquid that shines with the glow of The rarest of opals and pearls, The glamour, the glitter, the love-light In the eyes of the dearest of girls,

Add to it the heart's blood of englots, The blood from the heart of a dove, The essence of bitterest hatred, The sweet, tender warmth of first love, And catch if you can the fond rapture That glories the brows of the saints, The deadly despair that encircles The devils | hat grim Dore paints.

Then bottle it tight till it frets like A soul that is beating its bars, And longs to spreed out with the comets Past satellites, planets, and stars, And lastly spread o'er the papyrus, The dust from a butterfly's wings, To render my message immortal As songs that a true poet sings. -Mary Agnes O'Connor.

The Late General Wauchope.

(London Daily News.)

' General Wauchope,' by William Baird, F. S. A. Scot (Olphant, Anderson, and Ferrier,) is a small octave volume of some two hundred pages, dedicated "to the officers and men of the Highland Brigade who bravely fought at Magersfontein." Early on the 11th December, 1899, the Highland Brigade with their heroic leader at their head found themselves, after a long night's march, on the rocky veldt north of the Modder River, suldenly exposed to a withering fire from a thousand rifles in front. They were entangled in trenches and barbed wire fencing, and in spite of tremendous efforts were mown down. Well in front of his men, and endeavouring to the last to cheer them on, General Wauchope fell. He was twice hit with rifle ballets through his helmet, and again as he lay on the ground, but raised himself on his hands and knees, and cried, " Goodbye, men. Fight for yourselves. It is man to man now.' All day the battle raged, from three in the morning till seven at night, and next morning the General's body was found, twenty or thirty yards from the Boer trenches. On the next day he was buried in the open veldt, and a week later was again interred in the private burying ground of Mr. Logan, a brother Scot, at Magersfontein in Cape Colony, about fourteen miles south of the place he fell.

Andrew Gilbert Wauchope came of a long line of Scottish country gentlemen, and was born at Niddrie House, in Mid-Lothian, on the 5th of July, 1846. He was a high-spirited boy, a born leader, who drilled the lads on the estate, and early in his fourteenth year was entered as a naval cadet on board the Britannia. In October, 1860, he joined H. M. S. St. George as a midshipman, and served till July, 1862, when he left the navy to qualify for the army. He was only nineteen when he terian. He was a Presbyterian himself, is enrolled as ensign in the 42nd Highlanders-the Black Watch-and the old drill sergeant of the regiment said to him : "That red-headed Wauchope chap will either gang tae the deal or he'll dee Commander-in-Chief." He served in the Ashanti War in 1873 and 1874, and commanded a regiment of Haussas in the advance on Kumasi, when he was severely wounded. For a year or two his life was precarious, as a leaden slug in the chest could not be removed, but it was at last extracted by an Edinburgh surgeon. After four years with his regiment in Malta, where he had received his full commission as Captain, the Black Watch was sent for garrison duty to Cyprus, and Captain Wauchope distinguished himself as Administrator of Papho, and as British delegate in the inquiry as to the Sultan's claims to properties in the Island. On his return in August, 1880, he received the Order of St. Michael and St. George. In the same year he went out to South Africa, but saw no active service, and in 1882 was sent with his regiment to Egypt. Here he had a hairbreadth escape. On one occasion a body of rebels held a portion of the city, from which they were to be dislodged. Wauchope got the order to clear the streets. Coming to a house, from every window of which rifles were pointed, he halted his men, but only for a moment. Sword in hand, the Captain rushed in, followed by his men. A rifle was pointed full at him, and but for the presence of mind of one of his followers it would have ended his career. Dashing in front of his officer, the soldier threw up the rebel's rifle just as he fired, the bullet passing through Wauchope's helmet.

issue, brought him home from Egypt to take possession of the family estates. The date of his marriage to Miss Erskine, of Cambo, was fixed, but on the wedding morning Wauchope was snowed up at Austruther, and did not arrive until the next day. Soon after the wedding he returned to Egypt with his wife, but came home again to Niddrie in November, 1883, and on the 3rd of the next February his wife died in London after giving birth to twins. Wauchope returned to Egypt, and at the battle at the wells of El-Teb was dangerously wounded. A bullet struck him, after having smashed his binoculars, and thus been somewhat deflected and checked. But for some time there was little hope of his recovery. He afterwards took an active part in the expedition up the Nile in the relief of Gordon. On the way up he was, as usual, helping his men with all his might.

Colonel Wauchope's boat was in trouble, and the staff officer was shouting any amount of advice gratis from the bank. Thinking, apparently, that enough notice was not been taken of his instructions, he called out, "You No. 2 boat there, do you know who I am? I am Colonel Primrose, of the Guards." This immediately drew the following answer from a wild-looking, redheaded, and half-naked worker in the hoat : "And do you know who I am, sir? I am Colonel Wauchope of the Black Watch. So honours are easy.'

In the fight at Kirbekan, Wauchope was again badly wounded. In June, 1889, after service at Malta and Gibraltar, he received a C. B. His great political campaign in 1892, as the opponent of Mr. Gladstone in Midlothian, ended in a vast reduction of the great Minister's majority. He married a second time in 1893, his wite being Miss Muir, the daughter of the Principal of the Edinburgh University. 'It was never his lot,'we are told, 'to make anything like a permanent residence at Niddrie House; but few country gentlemen have been more useful in their neighbourhood or more beloved. His regiment had been for three years -from 1893 to 1896-at Edinburgh Castle, and then removed to York. The men spoke of him affectionately as " Red Mick,' and wherever he was he let all the world know that he was a Scotsman and a Presbyterian. In July, 1898, Lord Wolseley selected him to command a brigade in the Soudan expedition. This apointment involved a parting from his men, with whom he had been associated in peace and war for threeand thirty years, and one of the officers writes: 'I have never seen Scotch soldiers exhibit any such emotion or give way so thoroughly to their feelings.' In the great battle of Atbara, Wanchope was one of the first to lay hands on the great hedge of camel-thorn which surrounded Mahmoud's zareba and he led his brigade in a decisive movement which 'saved the position | at the decisive battle of Omdurman. General Wanchope immediately afterwards had a stand-up fight for his Presbyterian principles. A Gordon memorial service was to be held at Khartoum, in which Roman Catholic, Presbyterian, and Anglican chaplains were to take part. The Anglican declined to officiate if the Presbyterian shared in the function. Wauchope refused to displace the Presby-he said, and so were most of his men. The Anglican was still obdurate, and the Sirdar had to be appealed to. Kitchener told the chaplains they were under orders, and ' the man who disobeys must fall to the rear.' This settled the question and all three took part in the service, Wauchope had an enthusiastic welcome on his return home, and settled down to home life and the public duties of his station. In April, 1899, the University of Edinburgh, gave him the honourary degree of Doctor of Laws, and in the autumn he was induced to come forward as a Unionist candidate for South Edinburgh, at a byeelection, caused by the sudden death of Mr. Robert Cox. He was again defeated. Mr. Arthur Dewar, the Liberal candidate, being returned by a majority of 831. A week after the outbreak of the Transvaal war General Wauchope received a commission to command the Third or Highland Brigade, forming part of the Western Column under Lord Methuen for the relief of Kimberley and Mafeking. The appointment gave him the greatest satisfaction, and he bid farewell to his neighbours, ' not, it is said, without, forbodings that it was for the last time.' To a friend in Edinburgh who hoped he would soon be back with fresh laurels, he replied, with a shake of his head, ' I don't half like the job we have got; we have a very hard nut to crack with these Boers.' On Sunday, the 8th of October, he was at his own church in the morning, and in the evening slipped off quietly for London to look after the embarkation of his brigade, and himself sailed in the Urania on the 23rd. The Highland brigade, originally destined for Natal, was stopped at Cape Town and hurried up to reinforce Lord Methuen. He had waited for them, and as soon as Wauchope and his men arrived they were sent on the fatal frontal attack on the Boer entrenchments, in which success was

THE CASKET.

The death of his elder brother without mpossible. He died, as we have said at the head of his brigade; and of all the losses of a calamitous war, that at Magersfontein made the deepest and most painful impression on the public mind. Mr. Baird's memoir is sympathetic without being unduly laudatory. It brings out not Wauchope's public services, but only his private virtues, and 'enables his fellow-countrymen to realize that in his lamented death the nation has lost one of its bravest and best."

very untidy if they did."

hasn't spoken to him since.

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cried Henry Peck.

took you for worse."

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Theodore Thespis-But, my dear fellow, Ill pay in time. Peter Flint-I prefer it in money.



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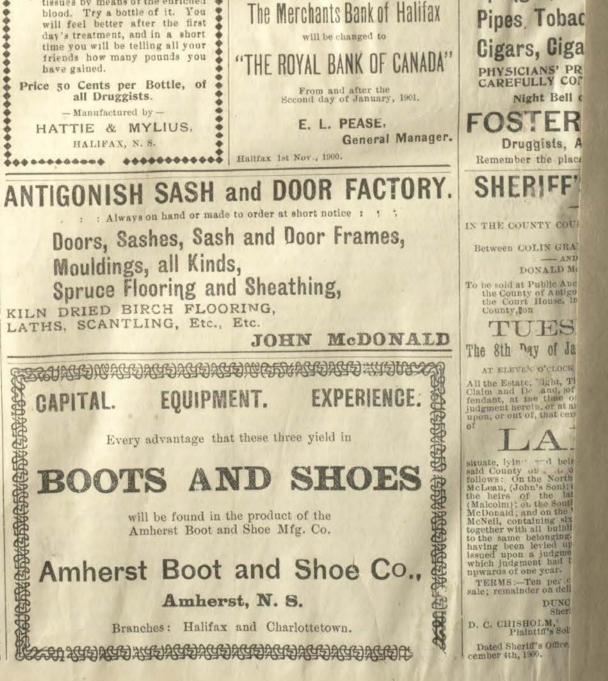
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It aids digestion, increases the appetite, promotes assimilation, and is very nutritious, furnishing an abundance of nourishing food-elements to the wasted tissues by means of the enriched blood. Try a bottle of it. You will feel better after the first



Sponges, Em

At Tel-el-Kebir he was among the first to enter the enemy's trenches sword in hand, and for these services he received the recognition of his own Government and the Khedive's star.



Christmas.

Hark throughout Christendom joy bells are

Sweet choral melodies peaking and thrilling,

Echoes of ages from far Galilee ; Christmas is here.

Merry old Christmas,

Gift beating, heart-touching, joy-bringing Christmas,

Day of grand memories, king of the year. In volume majestic deep anthems are pealing,

Harmonios heavenly swell on the air; Lofiy and lawly in brotnerhood kneeling, Peasant and pelnee mingle [praises and prayer;

Christmus is here,

Sanctified Christmas, Christ-Bearing, life-giving, soul-saving

Day of fond memories, king of the year. Tender rememberances softly and stealing Over the souls of the weary are worn : Mists of the past, full of balm and of healing, Soothing the sorrow of and and forlorn ;

Obristmus is here, Many-voiced Christmas,

uter-soothing, heart-cheering, hope-bearing Christmas, Day of sweet memories, king of the year.

Day of the poor, bringing Jesus the lowly. Bearer of burdens and giver of rest, Comforter, Saviour, Redcemer most holy ; Christianity's birth-time, eternally blest;

Christmas is here, Merciful Christmas

Faith - raising, love - bearing, all - blessing Christmas.

Sweetest and hollest day of the year. -Our Dumb Animals.

Tales from Pekin.

An English storekeeper in Pekin was walking along Legation street with his Chinese compradore, when one of the innumerable Pekinese dogs came barking at their heels. The Chinaman showed signs of nervousness.

. What's the matter?' said the storekeeper. 'Are you frightened?'

"Yes,' said the compradore.

. But don't you know the proverb we have in England - Barking dogs never bite? ?

'Yes,' replied the Chinaman, 'me know proverb, and you know-But does the dogknow? '

* * *

The junk Pau-hsin-ti, or Hurricane Despatch Bearer, Captain Brown, from Tung Chow to the nearest available telegraph office at Tien Tsin, with despatches for the Express, was becalmed off Ma /fou. Captain Brown watched the sail hanging idly, without even a flap. The situation was bad, and the language was issuing forth at forty knots.

All at once the skipper jobserved the atom it amy bit of it and storn of the boat, whistling a peculiarly irritating tune.

Silently he took up a six foot, bost-hook, and then, walking to the stern, inquired of the Celestial belinsman what in thunder he meant by whistling at such a moment.

The Celestial, with anrufiled calm, explained that he was whistling to the joss for wind.

This interested the skipper. He said : 'S'pose I pay jost one piece money, will joss send wind? * 'Yes,' said the helmsman.

The skipper took a dollar from his pocket, threw it into the water of the Peiho River, and added :

He was a Christian convert, and it was determined to give him a Christian burial. A bag was tied round his head, and his From mountain and valley, o'er land and feet were roped together. He was thrown overboard with a huge block of coal fastened to his feet to eusure his safe transit to the bottom.

An unconverted heathen sat with his feet daugling over the side of the boat, visibly attempting to suppress an outburst of laughter.

'What's the matter with you,' said an English passenger. 'Do you see anything amusing?

'I have always heard,' said the unconverted one, 'that the Christians, when they died, went down beneath the earth into a very big fire, but I never knew they took the coals with them."

* * *

The next yarn refers to the Marines, and therefore (i. e., for no reason at all) no one will believe it to be true.

One night the thermometer registered 91 degrees, and the mosquitoes of Pekin availed themselves of the auspicious state of the atmospherej to invite to the Marines quarters all the colcoptera, and those of the lepidopetra who were on speaking terms, from the Tartar City, the Chinese City, the Forbidden City, the Imperial City, and the better class suburbs.

The Royal Marines are not entomologists. They grew tired of the battue, and when midnight came tried to, go to sleep. It was in vain. If one of Her Majesty's faithful sea-soldiers contrived to dose off in the intervals of an attack by a regiment of ear-wigs, he was sure to be aroused by the objurgations of his neighbour who would be hunting round with a slipper and a candle.

Finally, the Marines made a compact-a Concert of the Powers, after the style of their betters. They were to strip off all blankets and coverings and lie bare, exterminate the enemy by any factics, they chose, but not to rouse those who were slumbering by the utterance of a single word. The first man who spoke was to pay a forfeit of one case of lager beer.

They struggied manfully for a long time and through the stillness of the night the senty outside might have heard, if he were awake, the steady "Whack, slap, whack !' • the implements of destruction weat on remorselessly with their terrible work. Never a word was spoken.

At last Sewell, R. M. L. I., commonly known as Brimstone on account of his golden hair, felt that he was coming to the end of his endurance. He had smoked a chain of thirty-two of the worst cigarettes he could lay hands on in the hope of discouraging the attempt of an army corps of ants to dig trenches in his neck. He had failed.

The case of beer stared him in the face. If only someone else gave voice to his sentiments before him Brimstone would have the satisfaction of sharing that cool liquid and baving nothing to pay.

He struggled manfully with the awful situation. Ilis last cigarette was halfconsumed. Then an inspiration seized him.

He turned the hot end of his cigarette round, and plaufed it gently, yet steadily, on the bare back of his next companion. Howling like a wild Indian, the latter

What Will Power Did.

Secretary of War Root has written a letter of congratulation to M. J. Dowling of Minnesota, a man with neither hands or feet, who has been doing confidential goveroment work in the Philippines.

The subject of the above letter is prob. ably the most extensively advertised man of his age in the country. He has traveled extensively, and everywhere the newspapers have devoted columns to him and his phenomenal career.

While but a small boy he was caught in one of those fearful Minnesota blizzards and so badly frozen that both legs were amputated just above the knees, his left arm just above the elbow, and all the fingers and thumb of his right handpractically all that was left of him was his head and body trunk. Yellow Medicine county educated the afflicted lad, and well may it feel proud of the work it has done. for years ago he showed his efficiency by holding the position of principal of its schools, and a little later, as county superintendent. It almost seems as though the vitality of his whole body had gone to his head, for he is a brainy man, but never afflicted with that difficulty known as the "swell head."

Turing of educational work, he entered the journalistic field, and started a paper at Renvilie, Minn. His efforts in this direction attracted widespread attention, and he met with success. This also gave him some prestige in the political field, and he was elected as first assistant clerk of the lower house of the Legislature. At the next session of the Legislature he was elected chief clerk of the House without opposition. At the time of the organization of the National League of Republican clubs, four years ago, Mr. Dowling entered the race for secretary against -ex-Governor Merriam of Minnesota, and won. During the campaign, by virture of his official position, he became well acquainted with the party leaders and his reputation became national, and Secretary Dowling was quoted far and wide. Shortly after this he said that he had abont decided to take up the study of law, but before his plans materialized, he was elected president of the Bank of Renville, in which he had become largely interested. Thus he has gone on from one success to another, and now the letter of Secretary Root gives public notice of the position he has occupied in the Philippines, doing confidential work for the government.

From a poor Irish boy with neither arms nor legs, he has, by indomitable energy, risen to a man of personal magnetism, political influence and pecuniary prosperity .- Catholic Citizen.

An American Senator on Total Abstinence.

observation, writes Senator Albert J. Beveridge in the Saturday Evening Post, that a great majority of the young men who are now the masters of affairs are abstainers. In short, drinking will soon be out of style, and very bad form. Con sider these illustrations; I know a young man who is thirty-eight years of age and who is practically at the head of one of the greatest business institutions in the world. He has worked his way to tha claimed, only in his native tongue. 'Bring position by ability, character, and untiring industry from the very humblest position in his company's service. He is a total abstainer. I know another, just forty, who is vice-president of one of the greatest banks in America. When I first knew him very many years ago, he occupied the position of cashier in a comparatively obscure bank. Merit alone has placed him where he now is. He, too, does not touch stimulants of any kind. Or, to get out of that class of occupations, one of the most powerful and successful political " bosses" in this country, a man who makes politics his profession, and who, not yet forty, is in control of one of the political machines of one of our great cities, erose to that position by ability alone from the occupation of a street-car driver. He also is a total abstainer. Nor do any of these three young men subske or swear. The entire space of this paper could be taken up with these instances. And the increasing number of them, and the remarks I have quoted of that master of worldly wisdom at the White House reception, and the observation of the great politician about the strong man in his party in another State, fairly justify, I think, a suggestion to young men that as a practical, worldly and basiness matter they had better use no stimulants, either alcoholic or others, for others are as bad or worse than the former. It is the more business side of the question at which we are looking now, for it is business itself that is working this change. People do not want a lawyer whose brain is not clear, a doctor, dealing with life and death, whose perceptions are not steady and natural. People refuse to ride on trains hauled by engineers who may be drinking, and so on. It is all a matter of cold blooded business. The conditions and requirements of modern society are

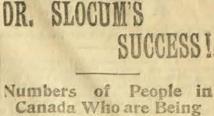
no matter whether at the head of a party or a railway-train.

A Protestant Bishop on a Catholic Priest.

We mentioned last week the many noble and touching tributes paid to the life and character of Father Barry of Concord, N. H., by his Protestant fellow citizens; but among them all we think the words spoken by William Woodruff Niles, Protestant Episcopal Bishop of New Hampshire his annual address, convey more forcibly and tenderly than any others, the feeling of the non-Catholic people at the death which robbed Concord of one of its best citizens. Bishop Niles refers to Father Barry thus:

"Since the earlier paragraphs of this address were written, a word has come to Concord which more than saything I have known before, has bowed down this whole community with grief. And I can not find it in my heart to pass it by without man-tion here in this Christian assemblage. I mean the death, by a shocking accident, of our dear Father Barry, vicar-general of the discuse of Manchester, and paster of St. John's church in this city. It is not possible, and perhaps would it be fitting here, to utter forth all that is in my heart. This I must, set down: I have never known a minister of our Lord Jesus Christ whose life more beautifully and more consistently shuwed forth the life and the spirit of the Lord and Saviour, than Father John Barry's. In meekness, in diligence, in care for all best thinks in this city, in a loyal, steady adherence to his own convictions and to the laws and orders of his own Church, this charitable, faithful, godly man was during more than one-third of a century a beacon light here in Concord to cheer, and strengthen, and help every right-minded man. A public-spirited citizen, a compassionate, loving help every right-minded man. A public-spirited citizen, a compassionate, loving neighbor, a Coristian gentleman, a goop priest-what mare need one say? Even outside of his own flock no other neath

coming to demand greater and greater sobriety from those in responsible places, no matter whether at the head of a party Sacred Heart Review.



Canada Who are Being Cured of Consumption

Is Positive Evidence Of the Marvelous Success of the

Slocum System for all Lung Diseases.

NO MORE FIG DOCTORS FEES: NO MORE LONG SUFFERING!

Dr. Stacum's surveys in ouring all diseases of the image and brouchial failes is beyond question. Scores of mer and women who had be deved their condition horeitan have been restored to health through the Shourn system of treatment. Each of the provide the system of treatment. the targe preparations comparing the Stoctin treatmont act together until perfect health results. LIMPTED, TO King SI, West, Topanto, gl. hg mans in full, with post office and express the address,

FREE TREATMENT

will be sent you promptly on receipt of your re-quest. This is the most generous offer ever made by any meetical man in this country. Dr. Slocure what the results will be to all those who want to

FURNACES, RANGES, STOVES, _____ AT _____ D. G. KIRK'S. IN EASTERN THE . . . HARDWARE FIRM NOVA SCOTIA LEADING

ROYAL GRAND RANGES. MAYFLOWER RANGES. PRIZE RANGES. CHARTER OAK STOVES. MARI-TIME STOVES. NIAGARA'S. STARS and WATER-LOO'S. Also all the best makes of PARLOUR, HALL and BOX STOVES, suited for coal or wood.

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SLEIGH ROBES X ALLOTHERS

Do not lose sight of the fact that the :-: :-:

SASKATCHEWAN

BUFFAL() ROBE and COAT Still lead. Do not be deceived by taking

I have concluded after very careful

'Now, if joss sends wind, all right; if no wind, I crack you on the head with this boat-hook-savee? '

By one of those coincidences which sometimes happen, a gust of wind sprang up in five minutes. It was a regular hyphoon on a small scale, "The sail bulged but, the boat flaw along, and everything below Ma-tou was reached.

Stand up for a jube,' shouled the Capt. 'Let go the rope !'

But it was a mon " tob tale. The junk swung over to an ang ... of 45 degrees, the the dying man on the spot surrounded by a starboard gunwale went under, everything great throng of prople, all of whom uncovloose on board was rattling in the bottom whiskey, the most precious part of When the excitement was over, a rough ne me cargo, went overboard and disappeared.

Captain Brown heaved a sigh. . The 'iss answered the call that time, anyhow,' G be said.

'Ah,' replied the heather1 at the helm. 2One dollar catches top much wind; next I mime twenty cents can don'

Bearer, so called on account of its immense speed, averaging two and a half knots in avourable circulastances, was dashing in a mad career up theory and with a consignment of water-filters for the use those nevepaper correspondents in Pekin who do and drink spirits.

the bost in spirit-or, rather in time juice was standing." -und the coolies were hadling the boat lon, serrily up the reach of Ho-si-wu, when ue of the coolies, who had eaten too much Wian corp, sank down helplassly. He van taken on board, and restoratives ap- This signat , but without avail. In the course of ext day he died.

jumped up. 'Gott in Himmel," he exme a candle. Beer or no beer, I've been stang by a scorpion !"

Thus Brimstone saved his stake .- London Express.

He was Deeply Moved.

When Giovanni Dandonna was mortally went happily till the first turn of the river wounded in the ditch at Greatbrook, Conn., last week, Father Slocum of the Immaculate Conception Church, and Father Karam of the Church of Our Lady of Lourdes, administered the last rites of the Church to ered their heads and watched the performof the boat, and worst of all, a case of ange of the ceremony with much interest. looking fellow pushed his way onto the

sidewalk, wiping his face with an old red handkerchief that had almost outlived its us fulners and stood motionless on the curbstone. He appeared very much moved at what he had witnessed, and finally remarked to some one who had inquired what happened to him, that it was the first time he had shed a tear since he had seen Father Corby give absolution to the Union soldiers just before the second day's fight-

ing at Gettysburg. "Half the men," he said, "who fell on their knews to receive the priest's blessing that day were shot in the peach orchard a few hours later. I was one of those who same out alive, and many a time I regretted that I did not fall with my comrades, for I was better prepared to go at that time than I ever have been since. That little incid-I ever have been since. That little incir ent that took place there a moment ago, pointing to the ditch, " brought back that seemed as if Sir Wilfrid Lawson were with the time being I scarcely know where I

Groves

La kative Bromo-Quinine Tablets are is on every box of the genuine medy that cures a cold in one day



anything else called just as good. There are no Robes that give the satisfaction that Saskatchewan Buffalo Robes do. Look out for the Trade Mark every time.

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D. GRANT KIRK.

SHOE CREDENTIALS

On every "Slater Shoe" a coupon will be found giving the shoe's character.

feils of the leather in its make up, the wear It is adapted to and how to care for It. It gives the register number of the shoe by

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FRUIT TREES, ORNAMENTAL SHRUBS,

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PELHAM NURSERY CO.,

Toronto, Canada.

which the makers can trace back to its birth, and should it not live up to their promises, make good the guarantee.

"Slater Shoes" may be identified by this coupon and by the name and price stamped on the sole. Every pair Goodyear welted. \$3.50 and \$5.00.

N. K. CUNNINGHAM, Local Agent.

The Finest Range of Goods in Canada. 21

STEADY EMPLOYMENT. Will sell alreet to purchaser where we have BOOD PAY. Will sell alreet to purchaser where we have condition. Write

SALESMEN

WANTED.

UBLISHED EVERY THURSDAY AT ANTIGONISH BY THE CASKET PRINTING AND PUB-LISHING COMPANY (LIMITED). M. DONOVAN, Manager

Terms: \$1.00 per Year in Advance

There is what is called the worldly spirit which enters with the greatest subtility into the character of even good people; and there s what is called the time-spirit, which means the dominant way of thinking and of acting which prevails in the age in which we live; and these are powerful temptations, full of danger and in perpetual action upon us. --CARDINAL MANNING

THURSDAY,	DECEMBER 27.
The	Colondau

		ine varenuar.
		DECEMBER-JANUARY.
2	DATE.	, FEAST.
29 30 \$1 29	Frid'y Satd'y Sundy Mon'y Tusdy Wed'y Thrs'y	Holy Innocents. St. Thomas of Canterbury. Sunday within Octave of Christma St. Silvester I, Pope and Confessor, The Circumcislon. Octave of St. Stephen. Octave of St. John the Evangelist.

Official.

UNIVERSAL DECREE.

It is eminently befitting that all who have received the grace of redemption should solemnly consecrate to the king of ages, Christ Jesus, the end of the century now nearing its close and the beginning of the one that is about to be ushered in. Meet in truth is it that we should return thanks for the graces conferred upon us during the present century, and beg of our merciful and loving Redeemer especial aid, amid the many triais and vicissitudes that are our earthly lot, to begin the new century auspiciously.

Last year Our Holy Father, Leo XIII, by way of making provision for what was forthcoming, issued a decree bearing date Nov. 13, in which he authorized the exposition of the Blessed Sacrament at midnight, Jan. 1, 1901, in all churches and chapels where the Holy Eucharist is kept, and the celebration of one Mass of the festival of the Circumcision before the Blessed Sacrament exposed. The faithful are also permitted, by special privilege, to receive Holy Communion either during or outside of the Mass.

On so solemn an occasion as the present, the Holy Father is desirous of adding a new stimulus to the piety of the faithful. Many pastors too, as well as members of pious confraternities have besought him to throw open the store-house of the Church, and, by the grant of indulgences, draw the faithful to the Holy Sacrament of the Altar in order to make reparation for the injuries done to our Divine Lord and to bind themselves more closely to Histender Heart. To meet their wishes, which coincide with his own, fils Holiness grants a plenary indulgence to all the faithful who spend an hour before the Blessed Sacrament exposed, at any time between midnight, the S1st December, and noon of the following day, on condition that they confess their sins, receive Holy Communion, and pray for his intention.

We hereby authorize the pastors of parishes in this diocese to choose the time that seems to them most suitable for the exposition of the Blessed Sacrament and the celebration of the Mass, in accordance with the foregoing Decree. Only one Mass can be celebrated between midnight a holy and orderly charity is both its and the aurora, which Mass may be either a High Mass or a Low Mass. The Blessed Sacrament may be exposed at any time between midnight and noon of the following day. But the exposition must be continuous, and the Blessed Sacrament must be exposed for the space of at least one hour.

men, converted from evil life, might safely tend towards God. "Going, teach ye all nations . . . teaching them to observe all things whatsoever I have commanded you" (Matthew xxviii., 19-20). "Keep my commandments" (John xiv., 15). Hence It will be understood that in the Christian religion the first and most necessary condition is decility to the precepts of Jesus Christ, absolute loyalty of will towards Him as Lord and King. A serious duty, and one which oftentimes calls for strenuous labour, earnest endeavour, and perseverance! For although by Our Radeemer's grace human nature hath been regenerated, still , there remains in each individual a certain debility and tendency to evil. Various natural appetites attract man on one side and the other; the allureto follow after what is pleasant rather than and the very end is lost sight of, for which, ments of the material world impel his soul the law of Christ. Still we must strive our best and resist our natural inclinations with all our strength "unto the obedience of Christ." For unless they obey reason they become our masters, and carrying the whole man away from Christ, make him their slave. "Men of corrupt mind, who have made shipwreck of the faith, cannot help being slaves. ... They are slaves to a threefold concupiscence : of will, of pride, or of outward show" (St. Augustine, De Vera Religione, 37). In this contest every man must be prepared to undergo hardships and troubles for Christ's sake. It is difficult to reject what so powerfully entices and delights. It is hard and painful to despise the supposed goods of the senses and of fortune for the will and precepts of Christ our Lord. But the Christian is absolutely obliged to be firm, and patient in suffering, if he wish to lead a Christian life. Have we forgotten of what Body and of what Head we are the members? " Having joy set before Him, He endured the Cross," and He bade us deny ourselves. The very dignity of human nature depends upon this disposition of mind. For, as even the ancient Pagan philosophy perceived, to be master of oneself and to make the lower part of the soul obey the superior part, is so far from being a weakness of will that it is really a noble power, in consonance with right reason and most worthy of a man. Moreover, to bear and to suffer is the ordinary condition of man. Man can no more create for himself a life free from suffering and filled with all happiness that he can abrogate the decrees of his Divine Maker, who has willed that the consequences of original sin should be perpetual. It is reasonable, therefore, not to expect an end to troubles in this world, but rather to steel one's soul to bear troubles, by which we are taught to look forward with certainty to supreme happiness. Christ has not promised eternal bliss in heaven to riches, nor to a life of ease, to honours or to power, but to longsuffering and to tears, to the love of justice and to cleanness of heart. From this it may clearly be seen what consequences are to be expected from that

false pride which, rejecting our Saviour's Kingship, places man at the summit of all things and declares that human nature must rule supreme. And yet this supreme rule can neither be attained nor even defined. The rule of Jesus Christ derives its form and its power from Divine Love : foundation and its crown. Its necessary consequences are the strict fulfilment of duty, respect of mutual rights, the estimation of the things of heaven above those of earth, the preference of the love of God to all things. But this supremacy of man, which openly rejects Christ, or at least ignores Him, is entirely founded upon selfishness, knowing neither charity nor self-devotion. Man may indeed be king, through Jesus Christ: but only on condition that he first of all obey God, and diligently seek his rule of life in God's law. By the law of Christ we mean not only the natural precepts of morality and the Ancient Law, all of which Jesus Christ has perfected and crowned by His declaration, explanation and sanction ; but also the rest of His doctrine and His own peculiar institutions. Of these the chief is His Church. Indeed whatsoever things Christ has instituted are most fully contained in His Church. Moreover, He willed to perpetuate the office assigned to Him by His Father by means of the ministry of the Church so gloriously founded by Himself. On the one hand He confiled to her all the means of man's salvation, on the other He most solemnly commanded men to be subject to her and to obey her diligently, and to follow her even as Himselr : "He that heareth you, heareth Me; and he that despiseth you, despiseth Me" (Luke x., 16). Wherefore the law of Christ must be sought in the Church. Christ is man's Way"; the Church also is his "Way"-Christ of Himself and by His very nature, the Church by His commission and the communication of His power. Hence all who would find salvation apart from the Church, are led astray and strive in vain. As with individuals, so with nations. These, too, must necessarily tend to ruin if they go astray from " The Way." The in name.

THE CASKET. XMAS PRESENT

mankind, is King and Lord of the earth, and holds supreme dominion over men,

both individually and collectively. "And

He gave Him power, and glory, and a

Thursday, Dec. 27, 1900.

McDONALD'S

XMAS GOODS.

10. J. 0. J.

KIRK &

would take this opportunity of thank

HAPPY NEW YEAR.

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A. KIRK

C. J.

AT

kingdom: and all peoples, tribes, and (STACE) tongues shall serve Him" (Daniel vit., 14). "I am appointed King by Him. . . . I will give Thee the Gentiles for Thy inheritance, and the uttermost parts of the earth for Thy possession" (Psalm H., 6, 8). 智 Therefore the law of Christ ought to pre-A A A A vail in human society and be the guide and teacher of public as well as of private life. Since this is so by divine decree, and no man may with impunity contravene it, it is an evil thing for the common weal RECENCED ASS ASSOCIED ASSOCIEDAS COLORIZACIED ASSOCIED AS wherever Christianity does not hold the place that belongs to it. When Jesus Christ is absent, human reason fails, being berefit of its chief protection and light, under God's providence, human society has been built up. This end is the obtaining by the members of society of natural good through the aid of civil unity, though always in harmony with the perfect and eternal good which is above nature. But when men's minds are clouded, both rulers and ruled go astray, for they have no safe line to follow nor end to aim at. Just as it is the height of misfortune to go astray from the "Way," so is it to abandon the "Truth." Christ Himself is the first, absolute and essential " Truth." inasmuch as He is the Word of God, consubstantial and co-eternal with the Father, He and the Father being One. "I am the Way and the Truth." Wherefore if the Way and the Iruth. Wherefore if the Truth be sought by the human intellect, it must first of all submit it to Jesus Christ, and securely rest upon His teaching, since therein Truth itself speaketh. There are innumerable and extensive fields of thought, properly belonging to the human mind, in which it may have free scope for its investigations and speculations, and that not only agreeably to its nature, but even by a necessity of its nature. But what is unlawful and unnatural is that the human mind should refuse to be restricted within its proper limits, and throwing aside its becoming modesty, should refuse to acknowledge Christ's teaching. This teaching, upon which our salvation depends, is almost entirely about God and the things of God. No human wisdom has invented it, but the Son of God hath received and drunk it in entirely from His Father : " The words which thou gavest me, I have given to them" (John xvii, 8). Hence this teaching necessarily embraces many subjects which are not indeed contrary to reason-for that would be an impossibility-but so exalted that we can no more attain them by our own reasoning than we can comprehend God as He is in Himself. If there be so many things hidden and veiled by nature, which no human ingenuity can explain, and yet which no man in his senses can doubt, it would be an abuse of liberty to refuse to accept those which are entirely above nature, because their essence cannot be discovered. To reject dogma is simply to deny Christianity. Our intellect must bow humbly and reverently "unto the obed-ience of Christ," so that it be held captive by His divisity and authority: "bringing into captivity every understanding unto the obedience of Christ" (2 Corinthians x, 5). Such obedience Christ requires, and justly so. For He is God, and as such nolds supreme dominion over man's intellect as well as over his will. By obeying Christ with his intellect man by no means acts in a servile manner, but in complete accordance with his reason and his natural dignity. For by his will he yields, not to the authority of any man, but to that of God, the author of his being, and the first principle to Whom he is sub ject by the very law of his nature. He does not suffer himself to be forced by the theories of any human teacher, but by the eternal and unchangeable truth. Hence he attains at one and the same time the natural good of the intellect and his own liberty. For the truth which proceeds from the teaching of Christ clearly demonstrates the real nature and value of every being; and man, being endowed with this knowledge, it he but obey the truth as perceived, will make all things subject to himself, not himself to them; his appetities to his reason, not his reason to his appetities. Thus the slavery of sin and falsehood will be shaken off, and the most perfect liberty attained : "You shall know the truth, and the truth shall make you free" (John viii., 2). It is, then, evident that those whose intellect r. jects the yoke of Christ are obstinately striving against God. Having shaken off God's authority, they are by no means freer, for they will fall beneath some human sway. They are sure to choose someone whom they will listen to, obey, and follow as their guide. More-over, they withdraw their intellect from the communication of divine truths, and thus limit it within a narrower circle of knowledge, so that they are less fitted to succeed in the pursuit even of natural science. For there are in nature very many things whose apprehension or explanation is greatly aided by the light of uivine truth. Not unfrequently, too, God, in order to classifse their pride, does not permit men to see the truth, and thus they are punished in the things wherein they This is why we often see men of 810. great intellectual power and erudition making the grossest blunders even in natural science. It must therefore be clearly admitted that, in the life of a Christian, the intellect must be entirely subject to God's authority. And if, in this submission of reason to authority, our self-love, which is so strong, is restrained and made to suffer, this only proves the necessity to a Christian of longsuffering not only in will but also in intellect. We would remind those persons of this truth who desire a kind of Christianity such as they themselves have devised whose precepts should be very mild, much more indulgent towards human nature, and requiring little if any hardships to be borne. They do not properly understand the meaning of faith and Christian precepts. They do not see that the Cross meets us everywhere, the model of our life, the eternal standard of all who wish to follow Christ in reality and not merely

HJOHN CAMERON, Bishop of Antigonish.

Antigonish, 22ad Dec., 1900.

The Holy Father leaves it to the Ordinaries to determine at their discretion what length of time the Blessed Sacrament shall be exposed, provided the exposition shall take place within the twelve hours above mentioned.

Anything whatever to the contrary notwithstanding.

S. CARD. CRETONI, Perfect of the Cong. of Indulgences and Sacred Relica. FRANCISEUS SOGARO, Archbishop of Amydo, Secretary. Nov. 16, 1900.

JESUS CHRIST OUR REDEEMER.

Continued from last issue.

It is surely unnecessary to prove, what experience constantly shows and what each individual feels in himself, even in the very midst of all temporal prosperitythat in God alone can the human will find absolute and perfect peace. God is the only end of man. All our life on earth is the truthful and exact image of a pilgrim age. Now Christ is the "Way," for we can never reach God, the supreme and ultimate good, by this toilsome and doubtful road of mortal life except with Christ as our leader and guide. How so? Firstly and chiefly by His grace ; but this would remain "void" in man if the precepts of His law were neglected. For, as was necessarily the case after Jesus Christ had won our salvation, He left behind Him His law for the protection and welfare of the human race, under the guidance of which Son of God, the Creator and Redeemer of

(Continued on page six.)

THE CASKET.

ON LOVING GOD AND DOING GOOD. told the police he was shot and robbed Continued from page one. by two coloured men. He will recover.

Africa arrived at Hallfax by the SS. Lake

Champlain on Sunday morning. The men

No engagements of consequence have

British are still chasing De Wet, who is

reported to be now hard pressed. The

Orange River, over which De Wet recently

crossed, has risen greatly and is expected

to impede his movements. Martial law is

to be proclaimed in several districts of

Cape Colony. The Dutch in Cape Colony,

near the Orange River, are reported to be

in open revolt. Kitchener has asked, it is

reported, for 40,000 more men. The

additional drafts will be furnished. Large

shipments of mules from America are being made. The transport Montezuma

left New Orleans on the 20th inst. with

1,400 mules. During the present month

nine vessels sailed from that port for

Personals.

Mr. Alex. McGillivray, mason, is home from ydney for a few weeks.

Mr. John A. Forbes, of Truro, was visiting at St. Andrews, Ant., at Christmas.

J. A. McKinnon, barrister, is spending the bolidays at his old home in Antigonish.

Prof. Connolly, of the Normal School, Truro, is spending the holidays in Antigonish.

Dr. Cunningham and W. E. Fraser of Sydney, pent Christmas with their parents in Antigo-

Mr. and Mrs. Alex. McDonald, Hawthorne Street, went to Dorchester, N. B., to spend Christmas.

Mr. John McIssac, of the Merchants' Bank Hawkesbury, spent a few days of this week in

We regret to learn that the Rev. Father Gillis of Pt Hawkesbury had his ankle badly sprained

Chief Chieholm is in Town, having returned here on Saturday, after an extended absence in Cape Breton.

Mr. Hugh Fraser, of Mabsu, time-keeper on the I. & R. Railway, was at his former home in St. Andrews, Ant., for Christmas.

Sheriff Chisholm returned home from Halifax

on Thursday last. An operation was perform on his leg, which will prove beneficial to him.

Thomas Phalon of the law department of Dalbonsie, and W., F. Mckinnon and Gos-Murphy of the medical department, are in Anti-gon in for the balldays.

Roderick Chisnoim, of Glassburn, in this County, took the religious rows in the Jesuin Novicjate at Los Gatos, California, on the Jesuin of Stanislaus, Iakh Nov., and is now a member of the Society of Jesus.

Resolution of Condolence.

Town.

on Monday.

Dr. Farrell, of Hallfax, is seriously ill.

50,000 cavalry horses at Kansas.

after Him" (Heb. II. 6), the supreme motive for doing good is and needs must be to please God. Reason itself teaches this: Revelation affirms it in the most unequivocal way.

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Reason teaches us that God is the Su- to get to their homes for Christmas and preme Good, the very fountain of goodness | left Halifax Sunday night by train. whence all good things come, the first cause/and last end of all things. Right reason, therefore, tells us that God is to be loved and sought after for His own sake, and that other things are to be loved and sought after in and for Him. "What do I love when I love Thee?" says St. Augustine. "I asked the sea, and the deeps, and the living creeping things, and they answered, 'We are not they God; seek above us? I asked the moving air. and the whole air, with its inhabitants, answered, 'Anaximenes was deceived; I am not God.' I asked the heavens, sun, moon, stars: ' Nor,' says they, ' are we the God whom thou seekest. And I replied to all the things that encompass the door of my flesh. 'Ye have told me of my God, that you are not H :; tell me something of Him.' And they cried out with a loud voice, 'He made us' . . . For truth said unto me, 'Neither heaven, nor earth, nor any other body is thy God; this their very nature saith to him that seeth them; they are a mass; a mass is less in part thereof than in the whole. Now to thee 1 speak, oh my soul ! Thou art my better part; for thou quickenest the mass of my body, giving it life, which no body can give to a body; but thy God is even unto thee the Life of thy life."

All that we do is to be referred to this Supreme Good, though this need not always be done explicitly. We are far from saying, be it borne in mind, that we may not do good because it is good. It is one thing to say this, and quite another to say that we should not do good to please God, but because it is good, for this would exclude that relation to the Supreme Good which ought to be at least implicit in every act. He who gives to the poor because it is good to do so, does well. But he who gives to the poor because it is pleasing to God that he should do so, does better. For he not only relieves the necessity of his fellow-men as effectually as the other does, but also wins the friendship of God from whom all blessings flow. "Don't do good to please God, but because it is good," is, then, to say the very least, an ill counsel to give men.

Besides, the doing of good is not an and in itself. 'To do good for the sake of doing good supposes that virtue is its own reward, which it certainly is not to any " me inne. And iven were the rulo of doing good for the sake of doing good

theoretically right, it would not work well in practice. It might do well enough for enthusiasts, but for the run of men, who want some tangible motive for doing good, it would be worthless. Tell the plain man that he ought to sacrifice his comfort, his means, or, if need be, his life for his fellowman just because it is good to do so, and he will laugh in your face.

And what reason itself teaches, revelation amply bears out, "I came down from heaven," says our Divine Master and Model, " not to do my own will, but the will of Him that sent me,"- Jo. 7: 36. Dec. 21st, the following resolution of And again : " I do always the things that please Him." When one came to Him and said, " Master what good thing shall I do that I may have eternal life," He made answer : " Why asketh thou me concerning that which is good? One there is who is good; but if thou wouldst enter into life, keep the commandments."- Matt. 19 : 16, 17. Here is no question of doing good, bocause it is good, but to gain eternal life. And yet our Lord reproves this young man for speaking of doing good at all. Why, He asks, "de you speak of things as good that are finite in their being and possess but a shadow of that goodness of which God is the fount and source? God alone is good by His very essence; things other than God can hardly be called good at all in comparison with him. To do, therefore, that which has but a shadowy goodness for the sake of that shadow, is folly; to do it for the sake of God who is the very substance of goodness, is highest wisdom. It is also the greatest and first commandment. For to love God above all things is to refer all our acts to Him as our last end - to do good, not for the sake of doing good, but for the sake of Him who alone is good. and without whom there is not aught of goodness in anything.

Whereas, it has pleased Almighty God in His infinite wisdom, to call from this earth Angus Cameron, brother of our esteemed Brother Dr. J. J. Cameron; Col. Otter and 294 officers and men of the First Canadian Contingent to South

Be it resolved, That while submitting to the Divine will in all things, we tender to Brother Cameron and other members of his family our sincere sympathy in their were in good health. They were anxious sad affliction :

Be it further resolved. That these resolutions be spread on the minutes of our Branch, and copies of same sent to Brother Cameron, and also to the Antioccurred in the Transvaal this week. The gouish CASKET for publication.

DAVID SOMERS, President. J. F. SEARS, Secretary.

MARRIAGES.

At the home of the bride, Pitcher's Farm, Nov. 29, by the Rev. W. H. Robinson, A. M., Mr. GEORGE F. KINNEY to MISS IRENE CAMERON.

At the Parsonage, Antigonish, Dec. 20th, by the Rev. W. H. Robinson, A. M., JAMES STANLEY ASH, of Gaysboro, to ESTHER ANN SHEPPARD of Antigonish.

DEATHS. Obituary and marriage notices have been gradually encroaching on our space. The at-tention of our publishing company being called to the matter at the annual meeting, it was decided to limit the space for these notices, except where the event appears to be of gen-eral interest. The best way to mark this limit seems to be to adopt the plan employed by many other papers:

other papers: ies of deaths will be published free of when not exceeding 40 words. For every ver 40, 2 cents will be charged, payment

At Mayfield, Dec. 9th, after a lingering illness, STEPHEN MCISAAC, aged 75 years.

JOSEPH MCCARTHY, in the 80th year of his age. Mr. McCarthy was a worthy citizen and an excellent Christian. R. I. P.

At Fort Collins' Agriculture College, Colorado, of typhoid fever, and pneu-monia, BENJAMIN, only child of JOSEPH CROCKETT, Jefferson, Colorado, aged 17 vears.

At Antigonish Landing, on the 12th inst., after a long and patiently borne illness, MARY, widow of the late DONALD MC-MILLAN, aged 67 years, leaving six sons and one daughter. Her exemplary Chris-tian life merited a happy death. R. I. P.

On the 4th of December, 1900, at Little Mabou, MRS. WILLIAM BURKE (nee Annie McDonald), daughter of John McDonald, "Rus," Little Judique. Fortified by the Catholic Church, she went to reap the reward of a life of piety. May her soul rest in peace !

At Big Marsh, Antigonish, on the 19th inst., ALLAN BOYD, aged 64 years. De-ceased was a man of strict honour and honesty and was highly esteemed. He leaves four sons and three daughters to mourn the loss of a kind father. Fortified by the last rites of the Church he calmiy passed away. R. I. P.

At St. Francis Harbour, on Dec. 23rd, MRS JOHN J. CHISHOLM, formerly Miss Annie Doyle of Mabou. Her beautiful death was a happy termination of a well spent life. That she may receive the reward of the good and faithfu! servant is the sincere prayer of all her grief-stricken friends. A sorrowing husband and four children survive her. May she rest in peace

of the Society of Jesus. The health of the Rev. Father Beaton, his many friends will be glad to learn, has been al-ready much benefitted by his stay in Colorado. The Bishop of Denver has made him chaplain of St. Joseph's Hospital, which is situated at Ouray, a small town on the Pacific slope of the Rockles, about 400 miles from Denver. In a letter to his Lordship Bishop Cameron, dated Dec. 13th, he writes: "If my volce continues improving as it has done for the last week, it will be in a pretty good condition in less than a month." At South Highlands, Inv., Dec. 16, JOHN RANKIN, one of Mabou's most re-spected citizens. Decessed was born at Smithville, Mabou, in 1836. Early in life, owing to over-exertion he acquired asthma, and was periodically subject to it ever afterward. He was an honest, upright and industrious citizen, and an exemplary parent. His resignation and fortitude during his many attacks of illness was remarkable. After High Mass of Requiem his body was interred at Mabou cemetery. At the last regular meeting of Branch He leaves a sorrowing wife, four sons and one daughter to mourn the loss of a good husband and father. May he rest in 192, C. M. B. A., held on Friday evening, peace



Bigger inducements to buy in all lines of Dry Goods will be offered during the Christmas Holidays than at any time since our great clearing sale commenced.

BARGAINS IN

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Ladies' Black

HOLIDAY

. . vy , erge Dress Goods, former price 25c, now 19c.

Black and Coloured Serge Dress Goods, Ladi former price 30c, now 23c.

I'rek and Navy Serge Dress Goods, Ladı. former price 45c, now 5c.

SS COODS

former price 50c, now 39c.

Ladies' Black and Navy Serge Dress Goods,

former price 75c, now 58c.

Ladies' Fancy Suitings, former price \$1.25, now 75.

Ladies' Fancy Suitings, former price 95c, now 77.

Ladies' Fancy Suitings, former price 75c, now 58.

A big range of Ladies' Coloured Dress Goods, former prices were S0c, 50c, 75c and \$1.00, all going at half price

BARGAINS IN

Ladies' Cloth Jackets and Capes.

Ladies' Jackets, Black and Colours, former price \$2.75 now 1.75. Ladies' Jackets, Black and Colours, former price \$3.75 now 1.95. Ladies' Cloth Jackets, former price, \$4.50, now \$2.95. Ladies' Cloth Jackets, former price, \$6.50, now \$3.95. Ladies' Coloured Cloth Jackets, former price \$3.25, now \$2.25. Ladies' Cloth Jackets, former price \$6.75, now \$4.00.

Some odd sizes in Ladies' Jackets former prices from \$8.50 to \$14.00, we are offering them to clear at less than half price.

Ladies' Cloth Capes, with Fur Collars and Trimming, former price, \$7.75, now \$5.95. Ladies' Cloth Capes, former price, \$5.95, now \$4.50.

A line of Ladies' Cloth Capes, in dark colours,

nicely braided, former price, \$6.75, to clear out at \$3.75. Ladies' Fur Capes, former price \$9.50, now \$7.45.

Ladies' Fur Capes former price \$12.00, now \$9.90.

Ladies' Fur Capes, former price \$13.75, now 10.50.

Ludies' Fur Ruffs, former price 50c, now 38c.

Ladies' Fur Ruffs, former price \$2.00, now \$1.45.

Ladies' Fur Ruffs, former price \$2.25, now \$1.65. Ladies' Fur Collars, former price \$2.75, now \$2.15.

AND MISSES Hosiery and Cloves. LADIES'

at less than cost to clear. Some lines at half price.

MEN'S KID and WOOL GLOVES, at big discounts.

MEN'S OVERALLS, Blue Denim and fancy cottonade, the former prices, 90c. reduced to 60c; 75c. reduced to 50c; 60c. reduced MEN'S SMOCKS, former prices were 90c to 40c. reduced to 60c; 75c reduced to 50c.

A large range of patterns in Men's and Boys' SUITS at half price The balance of our stock of MEN'S VESTS at half price.

Home Government are sending mounted troops, and have asked the Colonies for further contributions of men. Mr. Chamberlain has informed Lord Minto the War Office will accept a thousand men from Canada, if so many are available. New Zealand will furnish more men to keep up the strength of her contingent, and also

ems to many other Notice charge

R. I. P.

A River Inhabitants, on the 5th inst.

South Africa carrying 3,786 horses and 5,700 mules. Captain Heygate of the British army is reported to be purchasing

General News.

Ottawa despatches report Finance Minister Fielding as going to London to borrow \$100,000,000 to meet maturing bonds of the Dominion.

The rolling mills at Coldbrook, St. John, N. B., were destroyed by fire on Wednes. day evening of last week. The loss in puildings and plant is estimated at \$50,000. Insurance \$5,000.

Reginald Wye, a young Englishman, intentionally shot himself in Camp Hill " setery, Halifax, on last Friday. He CONSISC SALASSING SCALASSING

condolences were adopted

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5.5.S.S.

..... T. J. BONNER

thanks his many customers for their kind and liberal patronage during 1900 and wishes them a HAPPY and PROSPEROUS NEW YEAR.

T. J. BONNER.

Men's Fur Coats.

Men's Fur Coats, former price, \$15.00, now \$10.50. Men's Black Fur Coats, former price, \$18.00, now \$14.25. Men's Oppossum Coats, former price \$21.00, now 16.75. Men's Australian Coon Coats, former price 21.75, now \$17.00. Men's Heavy Fur Coats, former price \$24.00 now -19.00. Men's Heavy Fur Coats, former price \$28.00 now \$22.00. Men's Raccoon Coats, former price \$45.00 now \$35.00.

Men's Underwear.

Men's Fleece Lined Underwear, former price 75c, now 59c. Men's Fleece Lined Underwear, former price \$1.00 now 78c. Men's Sweaters, former price 85c now 65c. Men's Cardigans, former price \$1.10 now 88c.

Men's Top Shirts.

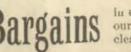
Men's Top Shirts, former price 45c, now 86c. Men's Knitted Top Shirts, former price 55c, now 44c. Men's Top Shirts former price 75c, now 59c. Men's Top Shirts former price 90c, now 70c. Men's Coloured Laundried Shirts, former price 1.25, now 75c. Men's Coloured Laundried Shirts former price 75c, now 45c. Men's Coloured Laundried Shirts, former price 65c now 85c.

Big cut in the prices of FOOTWEAR. Some lines selling at half price. Balance of our CARPET STOCK at half price.

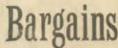
Blankets. . .

S. S. S. S. S. S.

Heavy White Blankets, former price 1.35 now 1.00, Heavy White Blankets, former price 1.75 now 1.38. Heavy Grey Blankets, former price 1.85 now 1.45.



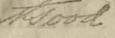
Bargains in every line as the balance of our stock mast positively be cleared out at once.



DO NOT MISS IT. CALL AT ONCE.

McCURD





ille Wrapper Delow. Co sears

TOT. FOR MEADACHE. FOR DIZZIMESS. FOR BILIOUSNESS. FOR TERMOLIVER. FOR CONSTIFATION. FOR SALLOW SRIN. FOR THE COMPLEXION Tenetable, AugerTo

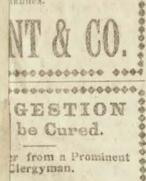
CK HEADACHE. ells, Chimes and Reals of Bess EVE BELL FOUNDRY I. VANDUZEN CO., Cincinnati, O. Justom

pring Shop. opened up business in oring at the corner of COLLEGE STS., the Antigonish Book-

experience in selecting

, Boys' and hs' Suits, coats, etc.,

ve can guar nice satis-work entrusted to us, otfullly solicit the favor m all contemplating a out or a new Suit attention given to Cler-



For the Casket.] December.

December! bright December ; All robed in dazzling white, Thus sparkling with the sun-beams, You make all Nature bright.

December! keen December ; You bring a mighty train, Of frost and lee and driving sleet, Cold winds and snow and rain.

December! gay December : You bring us Christmas joys, Fond hearts, and morry-making

Twenty happy girls and boys. December! dear December ; You bring us sadness too ;

For you lead away the dear old year. And usher in the New, The New with all its grief and joy,

The New with all its care; And thus the time goes cliding on, Months, changing into years. - ALPHONSUS.

JESUS CHRIST OUR REDEEMER. (Continued from fourth page,)

God alone is Life. All other beings partake of life, but are not life. Christ. from all eternity and by His very nature, is ' the Life,' just as he is the Truth, because He is God of God. From Him, as from its most sacred source, all life pervades and ever will pervade creation. Whatever is, is by Him; whatever lives, lives by Him. For by the Word tail things were made; and without Him was made nothing that was made.' This is true of the natural life; but, as We have sufficiently indicated above, we have a much higher and better life, won for us by Christ's mercy, that is to say, 'the life of grace,' whose happy consummation is the life of glory,' to which all our thoughts and actions ought to be directed. The whole object of Christian doctrine and morality is that 'we being dead to sin, should live to justice' (1 Peter it., 24)-that is, to virtue and holiness. In this consists the moral life, with the certain hope of a happy eternity. This justice, in order to be advantageous to salvation, is nourished by Christian faith. 'The just man liveth by faith' (Galatians iii., 11). Without faith it is impossible to please God' (Hebrews xi, 6). Consequently Jesus Christ, the creator and preserver of faith, also preserves and nourishes our moral life. This He doce chiefly by the ministry of His Church. To Her, in His wise and merciful counsel, He has entrusted certain agencies which engender the supernatural life, protect it, and revive it if it should fail. This generative and conservative power of the virtues that make for salvation is therefore lost, whenever morality is dissociated from divine faith. A system of morality based exclusively on human reason robs man of his highest dignity and lowers him from the supernatural to the merely natural life. Not but that man is able by the right use of reason to know and to obey certain principles of the natural law. But though he should know them all and keep them inviolate through life-and even this is impossible without the aid of the grace of our Redeemer- still it is vain for anyone without faith to promise himself eternal salvation. 'If anyone abide not in Me, he shall be east forth as a branch, and shall wither, and they shall gather him up and cast him into the fire, and be burneth' (John xv., 6). He that believeth not shall be (Mark xvi., 16) but too much evidence of the value and result of a morality divorced from divine faith. How is it that, in spite of all the zeal for the welfare of the masses, nations are in such straits and even distress, and that the evil is daily on the increase? We are told that society is quite able to help itself; that it can flourish without the assistance of Christianity, and attain its end by its own unaided efforts. Public administrators prefer a purely secular system of government. All traces of the religion of our forefathers are daily disappearing from political life and administration. What blindness! Once the idea of the authority of God as the Judge of right and wrong is forgotten, law must necessarily lose its primary authority and justice must perish : and these are the two most powerful and most necessary bonds of society. Similarly, once the hope and expectation of eternal happiness is taken away, temporal goods will be greedily sought alter. Every man will strive to secure the largest share for himself. Hence arise envy, jealousy, hatred. The consequences are conspiracy, anarchy, nibilism. There is neither peace abroad nor security at home. Public life is stained with crime. So great is this struggle of the passions and so serious the dangers involved, that we must either anticipate ultimate ruin or seek for an efficient remedy. It is of course both right and necessary to punish malefactors, to educate the masses, and by legislation to prevent crime in every possible way: but all this is by no means sufficient. The salvation of the nations must be looked for higher. A power greater than human must be called in to ouch men's hearts, awaken in them the sense of duty, and make them better. This is the power which ouce before saved the world from destruction when groaning under much more terrible evils. Once remove all impediments and allow the Bros .-- 7.

Christian spirit to revive and grow strong Respectablising a Villainous Slander. in a nation, and that nation will be healed. The strife between the classes and the masses will die away; mutual rights will be respected. If Christ be listened to, both rich and peer will do their duty. The former will realise that they must observe justice and charity, and the latter selfrestraint and moderation, if both are to be saved. Domestic life will be firmly established by the calutary fear of God as the Lawgiver. In the same way the precepts of the natural law, which dictates respec for lawful authority and obedience to the laws, will exercise their influence over th people. Seditions and conspiracies will cense. Wherever Christianity rules over all without let or hindrance, there the order established by Divine Providence is preserved, and both security and prosperity are the happy result. The common welfare, then, urgently demands a return to Him from whom we should never have gone matery; to Him who is the Way, the Teath, and the Life,-and this on the part not only of individuals, but of society as whole. We must restore Christ to this

His own rightful possession. All viements of the national life must be made to drink in the Life which proceedeth from Himlegislation, political institutions, education, marriage, and family life, capital and labour. Everyone must see that the very growth of civilization which is so ardently desired depends greatly upon this, since it is fed and grows not so much by material wealth and prosperity, as by the spiratusi qualities of morality and virtue.

It is rather ignorance than ill-will which keeps multitudes away from Jesus Christ. There are many who study humanity and the natural world; few who study the Son of God. The first step, than, is to substitute knowledge for ignorance, so that He may no longer be despised or rejected because he is unknown. We conjure all Christians throughout the world to strive all they can to know their Redsemer as He really is. The more one contemplates Him with sincere and unprejudiced mind, the clearer does it become that there canbe nothing more salutary than His law. more divine than His teaching. In this work, your influence, Venerable Brethren, and the zeal and earnestness of the entire. Clergy can do wonders. You must look upon it as a chief part of your duty to engrave upon the minds of your people the true knowledge, the very likeness of Jesus Christ; to Illustrate His charity, His mercies. His teaching, by your writings and your words, in schools, in Universities, from the pulpit; wherever opportunity is offered you. The world has heard enough of the so-called " rights of man." Let it hear something of the rights of God. That the time is suitable is proved by the very general revival of religious feeling already referred to, and especially that devotion towards Our Saviour of which there are so many indications, and which, please God, we shall hand on the New Century as a pledge of happier times to come. But as this consummation cannot be hoped for except by the aid of divice grace, let us strive in prayer, with united heart and voice, to incline Almighty God unto mercy, that He would not suffer these to perish whom He had redeemed by His Blood. May He

The old calumny as to indulgences is not too stale to appear again on the verge of the 20th contary, and in so unlikely and respectable a place as in an article on Ober-Ammergan in " The Nineteenth Century." where L. C. Morant tells us :

" The great head of the Church himself" is doing his best to corrupt the players by

" a scandalous system of reward which might well cause Luther's bones to stir in Real Estate bon their grave." His Holiness, Mr. Morant seriously assures us, wishing to confer some mark of favour on Josef Mayer, who used to take the part of Our Lord in the Pisy, "has bestowed upon him a pardon not only for all his own sizs, past, present, and future, but also, with an utterly lavish generesity, for those of his children. It is with a face of genuine pride and wholesome satisfaction that this grey-headed child of Rome shows to a few favoured visitors the slip of paper, signed by the Pope, which means so much to him and his." Which elicite from Mr. Morant the remark that to the mind that has not been fed and nourished at the bosom of the Roman Church such an idea is not only vain and proposterous but constitutes a Indeous mockery.

One of these says photographs of this slip of paper " will show it to be only a form of papal blessing, but how feebly will the correction limp behind the breezy slander! After which, meantime, on general grounds Labouchere goes thus :

In the Ninelcenth Century there is one of the silliest articles on the Ober-Ammergan Play that over was penned. . The strangest absurdity in this very absurd article is contained in its last page. The Bavarian Tyrol, be at remembered, is strongly Catholic. It would appear that the Pope has bestowed on Josef Mayer (who had taken the part of Christ on previous occasions) and on his children what the author calls " a pardon " for all their size, past, present, and future, and, sail to say, "this grey-bearded child of Rome" shows it to a few favoured visitors. To all not nourished in the bosom of the Roman Catholic Church this, he says, constitutes a hideous mackery, and may well cause Luther's bones to stir in their W. F. O'CONNOR. grave. Thus the Pope, who might have been looked to as the supreme authority for a remedy, is a prime mover in corraption. I am no believer in the efficacy of Papal indulgences, but I am not so ignorant as to be unaware that an indulgence is not a pardon for sins, either past, present, or future. The theory of indulgences is this. God alone can pardon sin. After He has pardoned it and remitted the even punishment consequent on it, there remains the minor punishment of purgatory. This the Church can remit by drawing from the treasury of vicarious atonement, which has been accumulated by the sufferings of saints and martyrs. But if an indulgence of this character is granted to an individual its efficacy is dependent on his sorrow for the sin committed, his resolution to lead a new life, and his confessing it and obtaining absolution for it.

Dangers for the Anglo-Saxon Race.

"The future of the Anglo-Saxon Race" is the title of an article contributed to the look down in mercy upon this world, which December North American Review by that



GEO.

XTERINA

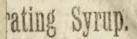
NEW GLAS

Calls left with F. Antigordish.

CONTRACTOR STREET

ON & CO.I -Picase pardon my delay yours of weeks ago. Yes, sitation in recommending

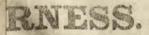
MIDDLETON, N. S.



Il and winter of '96 and '37 distressed with indiges-i several remedies, each of me no relief. I was advised wigorating Syrup, which I nd have felt grateful ever ne who gave the such good every first dose helped me, alf of the first bottle was ompletely cured. I have oubled with the disease taken occasion to recom-medicine publicly upon stons, and heartily do so are at liberty to use this in please.

Yours truly, REV F. M. Young, tist Church, Bridgetown,

where at 50 cts. per bottle.





HOTEL, has been thorons and new furphuce, carpets, in now thoroughly equipped is pecommething of both is pecommething transmission inent guests at reas

DINING-ROOM CLASS CUISINE, CLEAN BEDROOMS. in Conjunction.

stabiling on the premises. JAMES LEOADIGOT, Fre ine 8, 98.

has indeed sinned much, but which has also suffered much in expisiion! And, embracing in His loving kindness all races and classes of mankind, may He remember His own words: + I, if I be lifted up from the earth, will draw all things to Myself? (John xii., 32).

As a pledge of the Divine favours, and token of Our fatherly affection, we lovingly impart to You, Venerable Brethren, and to your Clergy and People, the Apostolic Blessing.

Given at St. Peter's in Rome, the first day of November, 1900, in the 23rd year of Our Pontificate.

LEO XIII., POPE.

Eat what you like.-Give the diges-tive organs some work to do. These functions need exercise as much as any part of the human anatomy, but if they're dellcate, give them the aid that Dr. Von Stau's Pineapple Tablets afford and you can eat anything that's whoksome and palaiable -60 in a box, 35 cents. Sold by Foster Bros.-S.

When Gualacol was introduced many medical scientists predicted that it would supersede and displace Cod Liver Oli in the treatment of coughs, and con-sumption. Upon investigation, however, it has been found that combined they produce better and more far reaching resulta than when one or the other is alone administered.

PARK'S PERFECT EMPLSION contains not only 50 per cent. of Cod Liver Oil, but also Guaiacol in the proper proportions. Thus are combined the iwo greatest and its allied diseases.

Itching, Burning, Creeping, Crawling Skin Diseases relieved in a few min-ntes by Agnew's Ofotment. Dr. Agnew's Ointment relieves instantly, and cures Tetter, Salt Rheum, Scald Head, Eczenia, Hueve, Blutches, and all Eruptions of the It is soothing and quieting and acts Skin. like magic in all Baby Humors, Irritation of the Scalp or Rushes during teething time. 35 cents a box. Sold by Foster

gallant and versatile Irishman, Lord Charles Beresford. The dominance of the Angle-Saxon race at the present day is "scarcely disputed. Its representatives in Great Britain and the United States control very nearly one-fourth of the total land surface of the globe, and more than a quarter of the entire population of the world; and no preceding race has exerted such a vast influence upon the lands and the people of the earth. But can this imperial race reasonably expect to avoid the causes of racial decay which have in the past brought Egypt, Persia, Babylonia, Greece and Romfrom a position of undisputed pre-eminence to one of unquestioned subordination? Lord Charles Beresford answers this question hopefully, although he sees occasion for serious alarm in the power which the platocrat and the money bag now wield among both the British and American people. Save he:

" The sea, which threatens to overwheim it is not the angry waters of the Latin races, or of envious rivals, but the cankering worm in its own heart, the stoth, the indolence, the luxurious immorality, the loss of manliness, chivalry, moral courage and feerlessness which that worm breeds. This danger, which overthrew Babylon, Persis, Cartiage, Athens, Rome, and many other mighty nations and races in the past, now threatens the race to which we belong : but to it we oppose what they never porsessed, on anything like the same principles specifics for the treatment of consumption or to the same extent as we-the power of democracy. . The voice of the people is the voice of God,' says an old Latin proverb, and in the main that is true. masses may err, they may musinterpre their own wishes. They may need power ful and educated leaders, ablo to guid popular sentiment into the right channels, and to prevent It doing damage by over flowing its banks; but the voice of the people in the end is right, because in the mass they are neither self-seeking nor self-serving." serving.

Print Doveption Spavia Care, the book free, DR. B. J. KENDAL ANOTACES PROPERTY 1.51 Ť

R J. Kendal

Intercold

on and after a run daily (Su LEAT

modation Express for Hol Express for ty Accommodation I

All trains m Twenty four he Vestibule sk spress trains time Province

[For the Casket] Christmas.

[A Sonnet.] word 1 "composite - wisdom

zht 1 athes in thee a vivifying soul aring wings us to the longod for goal th - Elernal Truth, to men hast taugh he Orlb, the Cross, and eke how dearly bought he race begot of Eve - its priceless worth ; ts destiny sublime - no! born of earth,

for Earth's - a guerdon rare, a heavenly lot. d the star girt realms of time and space, co seraph choirs first, taught th' angelia

music lightens up the human face, as to soul-tired Aun more than to

strain t borne to our car again, come thy sweet-tailenced " Pence to

ion !" it St. Bernard, Ninas) oo).

he Corrupting Influence of Wealth.

I wonder if we are joing to follow the example and meet the fite of old world nations of long ago. They were over rich, indulged in illicit pleasures, vorshipped at the shrine of money, sank from manhood to dirt-and perished from the acouf the earth. In the circle into which young men and maidens are [anxious, to get we find wealth in phenomenal degree. That of itself is not harmful, but unforunately there are other facts to be considered. Fliritation of [pronounced type is quite the correct caper. Divorce follows. And then? O, then the fun begins, for the divorced wife marries the husband with whom she flirted, his wife marries the husband of one of her set, and his wife marries the husband of another of the coteric-and there you are. Do they meet? Of course, why not, are they not friends and rich? If, for instance, the baby, of which the papers are full, should cry for its grandpa and he were to respond, it would be awkward if he were to meet grandma at the cradle, for she was long ago set free from him, and at once married a man, whose wife, also freed, married the one of her second choice, as his wife also married the man of her desire. Isn't it nice?

Friends still?

Why certainly. What's a little thing like divorce among friends who are rich? 'Awkward?' Not a bit of it. You and I might think so, perhaps, but we are so 'old fashioned' in our ideas, don't you know. This friendly feeling among people who have outraged hospitality, insulted decency, mocked the most sacred of sacraments and made a gibe of ordipr fontine is 1 a h 'l mars of 'smart seen and would wing Ring du i great sport to watch the opera boxes when the ' divorced set ' appear. Really you wouldn't believe such a condition possible if it were not before your eyes, and emphasized by the unconscious presentments of paper writers, who anxious to toady to wealth, ring the changes on every appearance, every fresh costame of these thick hided paraders, in public places. They bow, smile, giggle at each other from box to box. If they meet, as they often do in the foyer, waiting for their carriage, they gossip and act as if James.' yelled the owner of a mobe, as he there had never been any tie to bind their /ran through a country village at a 50 mile interests than those of ' how-d'ye-do.'

Bet the children.

in its grip. They can't get away. They wouldn't if they could. 'My money, my horses, my equipages, my stables, my everything !! The women are worse than the men, and logically, too. Men who come suddenly into big ninney have the rough attritions of the cold, sarcastic world to smooth the edges, but woman have no such ameliorating influence. They believe in eclipses. The lip curis, the chin goes up, the overdress is loud, the diamonds are much in evidence, the brag is too pronounced, the affectations are absurd. and the give way is laugh provoking. Pride of wealth, whether the money is made or inherited, is an awful disease, and catching, too. We have it here in virulent degree.

> It is sad for lovers of their kind to note the gradual but certain deterioration of these individuals, who are going to the devil of unmanliness and un-Americanism as fast as they can go, but the case becomes infinitely worse when it is regarded from the consideration of public weal. These to-be-pitied creatures are a positive menace to the healthy growth of our young people. As they are upheld in the publi press as 'the' people par excellence, you g men ape their manners and young wom a lay themselves open to their ideas of morality, of lax sense of propriety and of literal disregard of the sanctity of the marriage tie. To them a 'serious flirtation' with a married man is 'simply swell.' It is hard to lay so much of the censure at the door of the sensational press, but facts are facts. Many of our 'social leaders' overdress simply to attract the attention they are certain to get. Their lives are a continuity of unhealthy excitement and anxious itch for paper notoriety. It's all wrongwrong for them, and particularly wrong in its example to the young.

It is difficult to write about rich men and much money without being misunderstood. It is no part of my desire to inveigh against the one or the other, because there are many Christian men and women of large fortune, who, in a quiet way, do an 1mmense amount of benefit to their kind. The curse of the age, to which I call needed attention, is, first, the toadyism to money and its possessors; and, second, the silly airs and graces of superiority, in which foolish possessors of wealth wrap themselves, as though they and their possessions were independent of the laws of God and the needs of man. Sene ble met of it, W Tossession money, and much Social idions your hey san do with it. money, ants welcome the possession of it gives to much of it, for the immunity them. hem and the adulation it brings young 'I'll pay the damage,' yells the overtu millionaire, as his \$20,000 team way, rns an aged pedestrian on the highfor h No thought of the man, no regret his is injury, does the young fool feel; ar check on his papa's bank is good to any hount, and from his point of view money s'a cureall. 'Hang the fine; let her go, gait. The law means nothing to him. Its

breakage meant nothing but a fine, and papa's cash would soon settle that. Now, papa, having worked for his money, oddly

have the money. The ego habit has them Why Napoleon was sent to St. Helena.

Napoleon had hoped, after Wsterloo, under the name of Col. Murion, to live in England as a country gentleman. This, say the New York Sun, in reviewing Lord Rosebery's book on Napoleon at St. Helens, Lord Rosebery thinks was impossible, although he reaches the conclusion with regret. "England was too near France for such a colution. The throne of the Bourbons, which had become for some mysterious reason a pivot of our policy, could never have been safe were it known generally that some score of miles from the French coast there was a middle- the most eminent of their kings to Spain, aged French colonel who had been Napoleon. Not all the precautions that enclosed Danne could have prevented commiseration and solicitation to so potent a neighbor. Napoleon had been the genius of unrest in Europe; the tradition and association would have remained with Col. Muiron, however respectable and domesticated that officer might be. Napoleon, indeed, blurted out the truth at St. Helena in the presence of his little circle. He had just received a letter stating that there was a great change of opinion in France. Ah!' he exclaimed, 'were we but in England!' Moreover, he would have been the innocent object of all sorts of legal questions which would have tormented the Government."

Nor is this all. Lord Rosebery suspects that what weighed most with the British Ministers was the fear that Napoleon would have become the centre of much sympathy, and even admiration, in England itself. Though victorious, Great Britain was by no means contented. When her internal history from Waterleo until Napoleon's death is recalled, one can well understand that the presence within the United Kingdom of the triumphant child of revolution could not have been regarded by the Tory Ministry as a source of strength or support to their Government. 'You know enough," writes Liverpool to Castlereagh, "of the feelings of people in this country not to doubt that he would become an object of curlosity immediately, and possibly of compassion in the course of a few months." The innumerable visitors who flocked to see him at Plymouth confirmed the prescience of the British Premier. There was indeed an extraordinary glamor about the fallen sovereiga, of which he himself was quite aware. He said with confidence at St. Helena that had gone to England, he would have conered the hearts of the English. He coralnTy functionted Mattland, who took him to England as he had fassinated to Elba. Maitland caused enquiries to be made after Napolson had left the Bellerophon as to the feelings of the crew, and received the following reply : "Well, they may abuse that man as much as they please, but if the people of England knew him as well as we do they would not touch a hair of his head." When he left the Northumberland the crew were much of the same opinion : " He is a fine fellow who does not deserve his fate." When he had left the Undaunted, which conveyed him to Elba, the boatswain, on behalf of the ship's company, had wished him " long life and prosperity in the Island of Elba, and better luck another time." After two short meetings, both Hotham, the admiral, and Senhouse, the flag captain, felt all their prejudice evaporate. " The admiral and myself," writes Senhouse, " have both discovered that our inveteracy has oozed out, like the coursge of Acres in 'The Rivals.'" There was yet a worse peril threatened. " Damn the fellow!" said Lord Keith, after seeing him, "If he had obtained an interview with His Royal Highness the Prince Regent, in half an hour they would have been the best friends in Eogland." Napoleon was ultimately made aware of the danger that was apprehended from his living in Great Britain. A traveller told him that the British Government could not suffer him there lest the rioters should place him at their head. Another told him that he had heard Lord Liverpool and Lord Castlereagh say that their main reason for sending him to St. Helena was their dread of his caballing with the Opposition. In a word, Napoleon in England would have been a danger to the Governments of both France and Great Brltain.

Keltic Orlgins.

According to the legendary history of Ireland, as recorded in Dr. Keating's interesting work, the Gael are descended from Gathelus on Gaidheal-Glas, son of Niul, son of Fenius Farsa, son of Baath. son of Magog, son of Japhet, son of Nosh. Gathelus was intimately acquainted with Moses. Ho was just in his eightleth year when the children of Israel left Egypt. The descendants of Gathelus arrived in Spain and in course of time obtained the mustery of the greater part of that country. Milidh, the son of Gathelus who was married Scota, a daughter of Pharaob, King of Egypt. He had eight sons, who sailed to Ireland with a fiset of thirty vessels, in the year 500 B. C. They conquered the Tuatha-De-Dannan notwithstanding their knowledge of the black art, and became masters of the whole country. There were in Ireland a line of seventeen kings of the clann a mhililh before the coming of Christ. Many of the Highland Clans are descended from the sons of Milldh. According to both the Highland and Irish genealogists, Somerled was eighth in descent from Godfrey Mac Fergus, who is called Toisach of the Isles. The Celtic Seanachies trace Somerled's origin through a long line of ancestors to the celebrated Irish king - Conn-ceud-Chathach or Conn of the hundred battles. Gofra Mac Arailt, king of the Isles, who died in 989, was grandson of Godfrey MacFergus who was Toisach of the Isles. The Brae Lochaber people say that Iain-Lom could trace himself to Conn of the hundred battles.

ALEXANDER MCDONALD, Ridge.

She-You are siways talking about the fashions. Now, honestly, do you think ou would know the latest fashion in hats if you were to enter a milliner's?

He-Cettainly.

She-How?

He (ruefully)-By tooking at the prices.

People lose faith in advertising assertions because of silly exeraggerations. We hope the fault of others will not lead you to doubt our statement that Adamson's Botanic Cough Balsam is worth the cost of a trial. 25c. all Drugists.

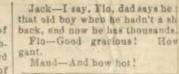
FRASER'S

The County Will Produce.

Farmers having good fat Steers and Poulity to dispose of might advise. But will not have time to bother with small, thin ones.

WALDREN'S

Photo Studio.



N OTICE is hereby given that will be made to the Pa Canada at the next session

NOTICE

in L. S. Were from and after it as, 1889, vested in the Suprem independent Order of Foroster by an Act of the Farliament per 101 of the Statutes of 1889 (

Declaring that members in the fall Corporation, on the said i , 1839, became on the said date he said Dominion Corporation a the Constitution and Laws of anion Corporation from time

For the following and other at a Act of Incorporation and

Act — (a) Amonding Section 4, of Chapte Statutes of 1859, as amended by Ch the Statutes of 1868, Section 1, resp powers of the Order to hold real 1 order to harmonize the said Section tor 120 of the Ontario Statutes of 18 viding that the value of the rea-which the supreme Court of the In Order of Foresters, (exclusive of its may hold shall not exceed in the wh one time the annual value of twenty dollars.

may hold shall not exceed in the wh one time the annual value of twenty deflars.
(b) Amending Section 6, of the sa-fiel of the status of 1889, by prov-the surplus funds of the Society may be the securities specified in the said -invested in any of the securities auth Section 30 of the Insurance Act.
(c) Amending Sub-section 3 of of the said Chapter 31 of the Statut by providing that the annual statem condition and affairs of the Order re-the said sub-section to be made by the Chief Ranger, and the Supreme may be made in the absence of the ' Chief Ranger, and the Supreme May be made in the absence of the ' Chief Ranger by the Past Supri tanger, or by the Supreme Vice Chie (d) Amending Sub-section 7, of Se the said Chapter 51 of the Statut (which provides that the application tificates used by the Order in Can have conspicuously thereon the wo Society is not required by law to mai reserve which is required of ordinal surgarce Companies.) by substituting "This Fraternal Benefit Society," words "This Society."
[e] Amending Sub-section 5, of Set the said Chapter 51 of the Statuti (which provides that the words "A System" shall be printed in large t head of every policy and every appli-cutar and advertisement) by substituting "This of 1806, Section 10, by substitu-words "Fraternal Benefit Society," for the words " Assessment System."
[f] Amending the said Chapter 5 Statutes of 1806, Section 10, by substitu-words "Taxies" for the words "C Tax," in the accord and tenth lines of Sectios.
[g] Declaring the short title of The Sections of the Societ Contor of the statute of the Statutes of Sections.

[g] Declaring the short title of The ourt of the Independent Order of b be "The Independent Order of For Dated at Toronto, this 20th day mber, 1900.

JOHN A. MCGILLIVRA



1900, B. No. IN THE COUNTY COURT

for the D strig BEST QUALITY OF MEATS Between THOMAS SOMERS

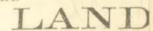
-AND-JOHN J. MCNEIL D

To be sold at Public Auction by the E the County of Antigonish, or his D the Court House, in Antigonish County, on

FRIDAY The 28th day of December, A. I

AT 11 O'CLOCK IN THE FORENOC

All the Estate, Right, Title, Interest, Claim and Demand, both at law and which the above named Defendant Jor Neil had at the time of the recordin judgment herelo or at any time since, upon or ont of all that certain lot, parcel of



there's the ruo. With a notably ly number of our 'society leaders' ted, meeting each other constantly, same set, it stands to reason that the en must be brought up in atmoss that are essentially not American. you my mama?' asks the child. o, dearie, the lady in the opposite bux h the diamond aigrette is your mama.' the pretty little girl with her her little too?' 'No, my child, hyr mama sits to us. Don't speak so loud, she might you.' Some of our papers print a page in their Sunday edition. It tropolitan, the boxes filled, and the worst women in the world are said to passes, in some degree, the maternal instinct, so we find these thief pillars in the social temple visiting the children from whom they are separated by inw, and really glad to see them. The papas also take must find it quite a problem to know just how to act on all occasions. . .

With a marked diaregard of the home love, a notable contempt for the marriage vow, and terrible examples to the children. there comes an odd sense of superiority born of the mere possession of wealth. I say odd because it is so contrary to our merican ideas, so senselses, and in honcontemptible. It is here,

is ere to stay. The newsoneible for its cultivation. was source show, for instance. Was man or woman mentioned in the papers ept those who are rich? Not one. y after, day the same names, the same ures, were published. Why? Because or the butterfly child? were the names and faces of our very

They like it. It is to their narrow

ters they are the elect-because they | Sunday Globs.

enough thought that a course of life which was good enough for him was ignoble for his boy so he filled his pockets with rocks, surrounded him with every luxury, unmanner him as far as possible and preached to him the doctrine, "Money is god,' and we have it.

An estimable young lady from California is visiting friends in this city. The papers have published her pictures and writers have told of her wealth, beauty and accomplishments. Her father and mother live in California. Ignoraot, but fortunate be a good idea to have a chagram of | in money, neither she nor her friends welcome them in their homes, or have anyn put: 'Which is the mother?' thing whatever to do with them, except to spend the money the old man made. He came here 40 years ago without a dollar, moved west, worked as a day laborer, accidentally fell, as the Floods, O' Briens and Fairs did, into a streak of luck, from which he literally dug gold galore. The old their turns, and altogether the children man's pipe is as dear to him today as when he first found himself able to buy his daily backy,' the old lady's ditto, and the grief of their life is that the proud young girl they 'made a lady of ' ignores them, affects superiority over them, and seeks the acquaintance and society of men and women who vote them low and puspeakable. Who made the money, who dug the ditch, who swung the pick, who toiled like a dog? She or they? In which set, the

parents or the children, is the industry, the courage, the self-denial, the generosity? In which set, the parents' or the child, is the weakuess, the craze, the itch, the inhumanity, the modernism? To which set do the papers and the public cater, toady, scrape and bow, the honest parents Seriously, this toady business has gone

far enough. Suppose we try to be Ameris an evidence that in the eyes of cans once more. -- Joseph Howard in Boston

. You condemn us tramps,' said Weary Willie, ' but dere's one thing we must get credit for."

What's that

You don't hear of us indulgin' in labour disputes.

Father .- 'Do you think I ought to have my daughter's voice cultivated?

Absent-Minded Visitor-I should think you ought to have something done for it.

Pill Sense.—It stands to reason that Dr. Agnew's Little Liver Pills will crowd out of the market many of the nauscous old timers. A better medicine at less than half the price is all the argument needed to there the demand what is has been — phekeep the demand what it has been - phe-nomenal - 40 doses 10 cents. They cure Sick Headache, Billoumess, and allay all stomach firritations. Sold by Foster Bros .- 5

ANTIGONISH.

GREGORY BUILDING.

Open all Day	County On the carpente Roderiel Angus M
TUESDAY Jan. 8th,	in posse McPher the same suit of the
WEDNESDAY, " 9th,	in the all duly rec gonish h
THURSDAY, " 10th,	TER sale, ren
FRIDAY, - " 11th,	JOSI
and SATURDAY, until noon.	Dated A

situate, lying and being at Georgevill County of Antigonish, and bounded as On the North by lands of Donald M carpenter; on the east by lands in poss Roderick McDougali; on the south by Angus McDonald (Lame); on the west in possession of Alexander McInnis and McPherson; containing 200 acres more the same having been taken in executi suit of the above cause scalarst the said 1 duly recorded in the Registry of Deeda gonish in said County for upw 2ds of o TERMS.—Ten per cent. d spoalt at MS .- Ten per cent. d'sposit at mainder on delivery og deed. DUNCAN D CHISHOT Sheriff o Antigonish EPH A. WALL, Solicitor of Plaintiff on Excuti ntigonish, November 19, 1900.



THE CASKET.

NEW ADVEFTISEMENTS.

Sleighs and Harness.—D. McIsaac. Right Dyspepsia Cure.—W. C. Fraser. Card.—Margaret Whits. Sleighs—F. R. Trotter. Girl Wanted—Mrs. H. P. Burns. New Year Greetings—T. J. Bonner.

Local Items.

WALDREN'S PHOTOGRAPH Studio will be open from January 8th to 12th .- adv. 2i. A MEETING was held at the C. M. B. A. hall, Glace Bay, on last Friday evening to

discuss a proposition to incorporate the districts of Glace Bay and Caledonia. A FUR COAT was presented on Monday

to Rev. Father McIsaac, curate of the Church of the Sacred Heart, Sydney, by the parishioners.

Hogs .- Upwards of 1000 hogs from Charlottetown to the Sydney market, via Picton, went through by freight last Thursday.

THE OCTOBER NUMBER of the Journal of Education, owing to delay in the printing office, was only received by the Inspector on December 21st. He has since forwarded them to the teachers.

THE CHRISTMAS TREE held at Stella Maris Convent, Pictou, on the 12th inst. was very satisfactory, having netted over \$212.00. Much credit is due to the ladies of the parish for this grand success, for they worked earnestly and in perfect harmony with the Sisters, from the inception to the close of this good work. COM. WORK at the Big Marsh coal mine is stopped until after the holidays. The

seam of coal on which the men were reported working on last week is eight feet thick. The promoters of the work propose sinking the present shaft further, in the hope of finding other bodies of coal underlying the lately discovered seam.

AT MIDNIGHT, the beginning of the new century, flis Lordship will pontificate in the Cathedral. The Blessed Sacrament will be exposed immediately before Mass, the exposition continuing till noon. There will be perpetual adoration during this time. At the end of the adoration Benediction will be given.

THE CONCERT AND CHRISTMAS TREE at McDonald's Hall on Christmas night was largely attended. The recitations, songs, and instrumental music, which were rendered chiefly by the younger memhers of the Church - in several instances by mere tots, who were remarkably self-pessessed - delighted the audience. After the concert Santa Claus arrived, and the Sunday School pupils were well remembered by him.

THE REV. Dr. Thompson celebrated Midnight Mass in the College Chapel on Christmas. A few ladies and gentlemen of the Town kindly gave their services. and during the Mass sang some very appropriate hymns. Miss A. McKinnon presided at the organ and was ably assisted by Mrs. McPherson, Miss M. McKinnos, and Messrs. McPherson, Connolly, J. Power and P. Power. The High Altar, surmounted by the statue of the Infant Jesus of Pragne, was beautifully decorated with garlands, plants and a multitude of lights.

THE SEVERAL STATION HOUSES yet to ad he that & R Railway will he

THE CONTRIBUTION from Thorburn and West Merigomish to the Society for the Propagation of the Faith was inadvertently ommitted from the list published last week. The amount was \$17.00.

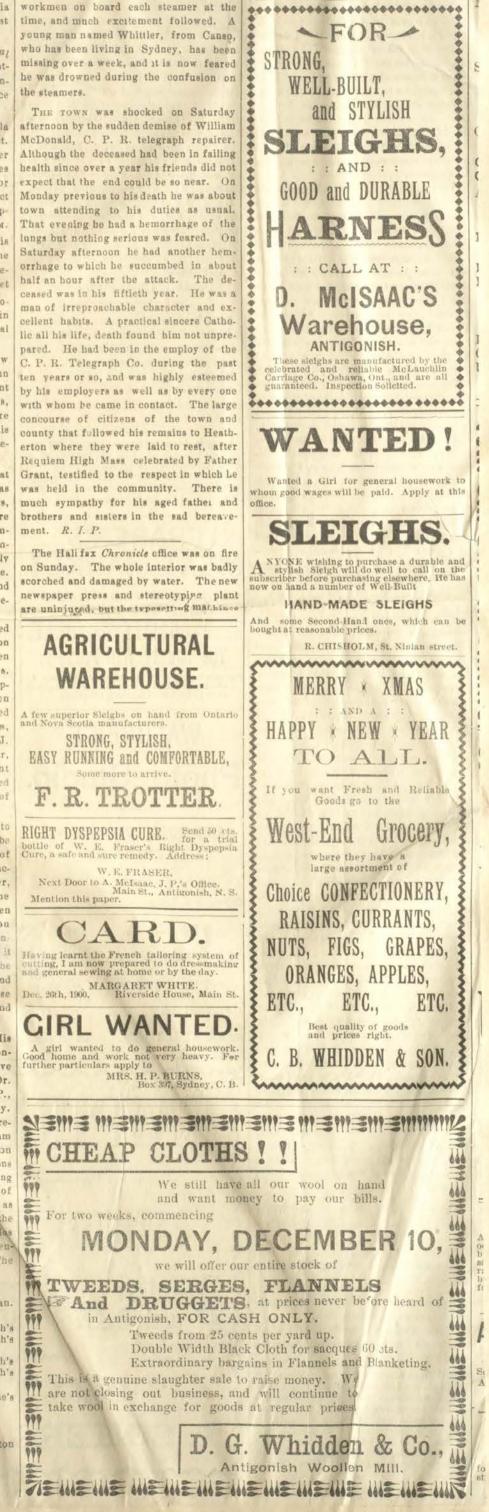
THE SEWERAGE EXCAVATIONS at Sydney. have probably led to the discovery of a new coal mine. On last Friday the workmen excavating on South Charlotte street when twelve feet deep were digging into shale. This fact caused some persons during the night to sink a shaft twentyfive feet deep, and a seam of coal was struck, which is reported to give every inducation of richness.

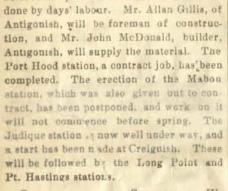
THE FERRY STEAMERS Acadia and Hygeia, plying between Sydney and North Sydney, collided on Wednesday night, 19th inst. There were a large number of time, and much excitement followed. A the steamers.

THE TOWN was shocked on Saturday

are useless. With the assistance of the other printing offices the Chroniele ap-peared in good form on Monday. The building and plant was insured.

A deputation representing the Presbyterian, Methodist, Anglican and other denominations waited on Premier Ross of Ontario last week, and requested that balf an hour be set apart two days in the week for the purpose of giving practical religious instruction from the Bible in the public schools of the Province, and that the Lord's praver and the ten commandments should be printed in large type and be posted in the various school houses. The Premier said he was in favour of the fullest extent of religious instruction compatible with the non-denominational character of public schools.





CHRISTMAS AT THE CATHEDRAL .- HIS Lordship Bishop Cameron celebrated Pontifical High Mass in the Cathedral at five o'clock Christmas morning, Rev. Dr. Thompson and Rev. J. McDonald, P. P., were deacon and sub-deacon respectively. Rev. M. McAdam was master of ceremonies. After the Gospel, Father McAdam preached an able and eloquent sermon on the Nativity of Christ. The decorations of the Altar and Crib showed the loving and devoted care of the Rev. Mothers of Mt. St. Bernard. The choral service, as usual, denoted careful practice and the expenditure of much time. The solas were pleasingly and appropriately rendered, as were also the chorises. The programme was as follows:

Boulangers March, Violin, Trombone and Organ. 1ST MASS. Loesch's Kyrie, Loesch's Gloria. Offertory Solo,-" Ave Maria.' Loesch's Sanctus. Loesch's Agnus Dei, 2ND MASS. Rouche's Kyrie. Ave Verum,-Solo. Sponse Me,-Duett. SRD MASS. · · · · · Dorrington Pastorale. Xmas Hymn. Adeste Fidelis. March.