

The Antigonish Casket.

\$1.00 PER ANNUM.

A CATHOLIC JOURNAL NON-PARTISAN IN POLITICS.

\$1.00 PER ANNUM.

FORTY-FIRST YEAR.

ANTIGONISH, N. S., THURSDAY, MARCH 17, 1892.

No. 9

LAND SALE.

1890—A. No. 653.
IN THE COUNTY COURT.
Between ADAM KIRK and ROBERT D. KIRK, Plaintiffs,
and
WILLIAM BISHOP, a lunatic or person of unsound mind, by Hannah Bishop, guardian of the estate of the said William Bishop, Defendant.

To be sold at Public Auction, by the Sheriff of the County of Antigonish, at the Court House, Antigonish, on Saturday, the 9th day of April, 1892, at 11 o'clock in the forenoon.

All the estate, right, title, interest, claim or demand of the said Hannah Bishop, as guardian of the estate of the said William Bishop, or of any person or persons claiming through or under her, of in and to all that certain lot, piece or parcel of

LAND,

Situate, lying and being in the town of Antigonish, in the county of Antigonish, and bounded as follows: Towards the West or front by Court Street (so called), towards the South by Briley Brook, towards the East by land formerly owned by the late John Randall, deceased, and now in possession of Misses Randall, and towards the North by land now owned and occupied by Alexander J. McDonald, containing three quarters of an acre more or less, together with all and singular the houses, buildings and appurtenances to the same belonging. The same having been levied upon and taken in execution in the above case, and duly registered more than one year.

Terms: Ten per cent. deposit at time of sale, remainder on delivery of deed.
DUNCAN D. CHEESBROUGH,
High Sheriff Co. of Antigonish.

C. F. McISAAC,
Plaintiff's Solicitor.
Sheriff's Office, Antigonish, Feb. 25, 1892.

UNDERTAKING!

I THE UNDERSIGNED intend making a specialty of the Undertaking business, and will carry in stock a full line of Caskets and Coffins from \$5 up to \$50. For this purpose I am building the latest style of caskets and will give personal attention to the business.
P. S. FLOYD,
Antigonish, Feb. 10th, 1892.

FREE FARMS

IN THE

Canadian Northwest

ALBERTA, MANITOBA, ASSINIBOIA, SASKATCHEWAN.

The Government give one quarter section (160 acres) free to every bona fide settler. A second quarter section can be pre-empted by deferred payments.

The Canada Pacific Railway Company has a large quantity of the best farming lands for sale at \$3.00 per acre, with easy terms of payment.

The Canadian Northwest has the most productive soil in the world. Its wheat fetches the highest price; its live cattle are admitted to the English markets, while United States cattle are not. There is a market for the farmer at every station; and there are schools and churches wherever there are settlers. It is not subject to drought or floods, to grass-hoppers, or to cyclones or tornadoes. Ask any Canadian railway agent for books and maps concerning it; ask for "Farming and Ranching in Western Canada," or the "Free Farms" map, or "Actual Experience," and read the testimony of men who have gone there from Eastern Canada. Young women are in great demand; they find occupation as domestics directly they arrive, and readily get married to prosperous young farmers. Young men and young women can start life there almost without money. They make the money there; and independence is gained in a very few years by the thrifty.

The old settlers of Cape Breton should use their influence with the young men who intend emigrating to keep them within the Dominion, where they are offered better advantages than in the United States and do not lose their nationality.

Loss no time in getting to the West and choosing your location. First come, first served.

Apply for particulars, price of tickets, etc., to your local Ticket Agent, or to
J. HEBER HASLAM, AGENT C. P. R., MONCTON, N. B.

THE 206th

Medical Man—
DR. EDWARD A. PRESTON,
St. John, N. B.,
SAYS OF
M. P. P.

"AFFORDS ME GREAT PLEASURE to testify to the EXCELLENCE of your preparation—MALTO PEPTONIZED PORTER—I have prescribed seven or eight dozen with INVARIABLY SATISFYING results. In cases of IRRITABLE STOMACH, INDIGESTION, NERVOUS WOMEN, and in the weak protracted state following ATTACKS OF LA GRIFFE it has acted in an EXCEPTIONALLY SATISFACTORY MANNER. I have NO HESITATION in recommending it to the Profession and the public generally, and should, in a very sorry, to do, WITHOUT FOR SALE BY ALL DRUGGISTS.
THE MALTO PEPTONIZED PORTER CO., (LTD.),
TRURO, NOVA SCOTIA.

C. B. WHIDDEN & SON

HEAD OF MAIN STREET, ANTIGONISH,
Wholesale and Retail Provision Merchants and General Grocers,
Have now in store a Choice Stock of
PASTRY AND FAMILY FLOUR, GRAHAM FLOUR, ROLLED OATS, OAT-MEAL, CORNMEAL, POT BARLEY, BEANS, SPLIT PEAS, BARLEY CHOP, MIDDINGS, BRAN,
MOLASSES (in Puncheons and Barrels), KEROSENE OIL (in Casks and Tins), SUGAR-CURED HAMS, BACON and PURE LARD, DRY and PICKLED FISH,
And a Fine Assortment of Select Family Groceries.

Tea, Coffee, Cocoa, Etc., Etc.

HEAD-QUARTERS FOR CANNED GOODS.
Orders by Mail promptly attended to.
QUALITY CHOICE. PRICES RIGHT

JOHN McDONALD,

Contractor and Builder,
PROPRIETOR
ANTIGONISH WOOD-WORKING FACTORY

ALWAYS ON HAND OR MADE TO ORDER
Flooring, Sheathing, Shingles, Laths, Doors and Windows.
MOULDINGS OF ALL KINDS.
Also for Sale: Lime, Plaster, Cement, Etc.



ONE ENJOYS

Both the method and results when Syrup of Figs is taken; it is pleasant and refreshing to the taste, and acts gently yet promptly on the Kidneys, Liver and Bowels, cleanses the system effectually, dispels colds, headaches and fevers and cures habitual constipation. Syrup of Figs is the only remedy of its kind ever produced, pleasing to the taste and acceptable to the stomach, prompt in its action and truly beneficial in its effects, prepared only from the most healthy and agreeable substances, its many excellent qualities commend it to all and have made it the most popular remedy known.

Syrup of Figs is for sale in 75c bottles by all leading druggists. Any reliable druggist who may not have it on hand will procure it promptly for any one who wishes to try it. Manufactured only by the

CALIFORNIA FIG SYRUP CO.,
SAN FRANCISCO, CAL.
LOUISVILLE, KY. NEW YORK, N. Y.

Newspapers in Foreign Languages in the United States.

Under the heading of "Newspapers Printed in Foreign Languages," Charles N. Kent, in *Printers Ink*, a journal published in the interests of advertisers, gives the following information, which may be of interest to the general reader. The Cherokees and Creeks, might, however, we think, very reasonably protest against their languages being called foreign. Besides the Indian papers mentioned by Mr. Kent, there is, we learn from the *Ave Maria*, one published in the Sioux language at Devil's Lake, Dakota, edited by the Rev. Father Hunt, O. S. B.

The foreign element in the United States has become a most important one, deserving more attention from advertisers than it generally receives, especially as most of the nationalities represented here have newspapers—some of large circulation—printed in their mother tongue. These people—especially the Germans, French and Scandinavians—are, as a class, prosperous. They own their own farms, stores, mills or work-shops, and buy as freely as others from their earnings. Doubtless they are most influenced by what they read in their own papers and language, and hence are a class to be cultivated.

The Germans support in all 802 newspapers, of which 95 are issued daily and 561 weekly. The remainder are tri-weekly, semi-weekly, bi-weekly, semi-monthly, monthly, bi-monthly, and quarterly. The combined circulation of each issue of the 802 is put at something more than two and one-half million copies. Of these, 128 have over 5,000 circulation each; 61, over 10,000; 25, over 20,000, and 5, over 50,000. There are two dailies in New York city each having over 50,000 circulation, and two others having more than 25,000 each. Chicago has one with more than 20,000 and another with more than 15,000. Philadelphia has one with 18,000. Baltimore, Pittsburgh and St. Louis each support at least one printing more than 10,000 copies, while in most of the other large Western cities one or more is found printing from 3,000 to 8,000 copies daily. There is one German agricultural weekly in Milwaukee circulating more than 75,000 copies, and a semi-monthly more than 25,000. There are also good mechanical and medical journals in some of the large cities. Scarcely such a constituency as these represent is worthy of attention. The French population is represented by 80 papers, three daily (one each in San Francisco, New Orleans and New York), four semi-weekly, thirty-eight weekly and five monthly. The New York daily prints more than 10,000 copies, the Sunday edition of the same paper more than 18,000, and the weekly more than 20,000. There are no others having as much as 5,000. Illinois, Michigan and Minnesota each has two weeklies, Kansas and Maine each one. Twelve are issued in Massachusetts, the largest number in any one State, while Louisiana and New York have but ten each. There are more French papers in Canada than in the United States.

The Scandinavian population has 118 newspapers—three daily in Chicago, one in Minneapolis, eighty-four weeklies, ten semi-monthlies and twenty monthlies. They are prosperous in appearance, are read by a thrifty class, and have above the average circulation. Twenty-three are accorded over 5,000 circulation, of which eleven have over 10,000, eight over 15,000 and two over 25,000. They are mostly printed in the West, although there are six in New York, two in Pennsylvania, one in Massachusetts and one in Rhode Island. An advertiser with three inches of space will require quite \$3,000 to use these papers well for one year.

In the Spanish language are printed thirty-nine papers. New York has the greatest number—thirteen, including one daily; New Mexico come next with eight, and California and Texas each has five. There are twenty-seven Bohemian newspapers—two daily in Chicago, one in New York and one in Cleveland; the remainder are mostly issued once a week. Illinois has the greatest number. The Polish population is represented by 18 newspapers—one daily in Chicago and one in Milwaukee. The Italians support fourteen newspapers, including two dailies in San Francisco and three in New York. The people from Holland have ten newspapers—all weekly but one, and that a semi-weekly. In the other languages there are 9 Hebrew, 5 Welsh, 2 Finnish, 2 Icelandic, 2 Irish, 2 Swiss, 2 Portuguese, 2 Slavonic, 2 Chinese, 2 Lithuanian, 2 Russian, 2 Armenian and 1 each in Hungarian, Greek, Cherokee and Creek.

Blessed His Mother First.

[New York Tribune.]
A touching incident marked the consecration of Bishop Horstmann, in Philadelphia, the other day. At the close of his sermon, Archbishop Ryan addressed a few words personally to the Bishop-elect. "May you be ever, as you have been in the past, the sentinel of the sanctuary," he said. "You are soon to give us all your blessing, but first of all, let the first blessing of your episcopacy be bestowed upon your mother, who is present here to-day and is justly proud of her son." Every member of the vast congregation gazed expectantly at Bishop Horstmann, when, after the mitre had been placed upon his head, he passed down from the altar and paused in the centre aisle before the first pew. A tall, gray-haired woman, her eyes beaming with such a proud love as

K. D. C., the GREATEST CURE of the AGE, is

shines only in a mother's eyes, arose to receive his first blessing. The blessing done, she threw her arms impulsively about his neck and kissed him. All were affected by the touching scene, and many a handkerchief was raised to tearful eyes throughout the immense cathedral.

How to Save Boys.

Women who have boys to rear and dread the demoralizing influences of bad associates ought to understand the nature of young manhood. It is excessively restless. It is disturbed by vague ambitions, by longings for excitement, by irrepresible desires to touch life in manifold ways. If you, mother, rear your sons so that their homes are associated with the repression of natural instincts, you will be sure to throw them in the society that in some measure can supply the need of their hearts. They will not go to public houses at first for love of liquor—very few people like the taste of liquor—they go for the animated, hilarious companionship they find there, which they discover does so much to repress the disturbing restlessness in their breasts. See to it that their homes compete with the public places in attractiveness. Open your blinds by day, and light bright fires at night. Hang pictures upon the wall. Put books and newspapers upon your tables. Have music and entertaining games. Banish the demons of dullness and apathy that have so long reigned in your household, and bring in mirth and good cheer. Invent occupations for your sons. Stimulate their ambitions in worthy directions. While you make home their delight, fill them with higher purposes than mere pleasure. Whether they pass boyhood and enter upon manhood with refined tastes and ambitions, depends on you. Believe it possible, that with exertion and right means, a mother may have more control over the destiny of her boys than any other influence whatever.—*Sacred Heart Review.*

Feats of Strength.

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After Cyr had taken a little rest he tried two more records. With one sweep from the ground he raised to arm's stretch above his head a dumb-bell weighing 174 lb. The right hand only was used. Then the same feat was successfully tried with the left hand, making two more world's records. The bells were weighed on the stage in full view of every one, and a committee of twenty-five gentlemen watched the weights and scales. In conversation with the mighty Canadian, after his great exertions, he was asked if he thought he had reached the limit of his powers, and he replied: "By no means. I will not rest until I put up 280 lb. with one hand from the floor, and 325 lb. with my two hands. I will beat my records yet, and when I leave England I will put figures on the record books that will take many years to wipe out. I have come to the conclusion that no one will make a match with me, so I might just as well wipe out all other people's records, and have an unbroken list all to myself."

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To Lenten Dispensation.

[Ave Maria.]
Ordinaries of those dioceses throughout the Catholic world in which the influenza, or *la grippe*, is prevalent, have been empowered by our Holy Father Leo XIII. to dispense the faithful under their jurisdiction from the obligation of fasting and abstinence; and this for as long a period as, in the interests of public health, the ordinaries shall deem advisable. As to the scope of the dispensation, it may vary in different dioceses according as the bishops think proper to modify or limit the exemption. In dioceses where the dispensation is simply "from fasting and abstinence until further notice," there exists no obligation to fast or abstain on any day or in any season,—one may take three meals a day all through Lent and eat meat on Fridays. It goes without saying, in according this privilege, the Pope desires that the faithful shall substitute additional earnestness in prayer, the reception of the Sacraments, almsgiving, and other works of Christian piety. In dispensing us from fast and abstinence, he wishes us to follow the counsel of the Prophet: "Render your hearts and not your garments, and turn to the Lord your God." While many Catholics will undoubtedly refuse to avail themselves of the privilege granted to them—will continue their fasting and their Friday abstinence,—it is well to remember that interior mortification is a much severer test of genuine virtue. Abstinence from all kinds of detraction, for instance, probably costs the average Christian more than does the abstaining from flesh-meat; and if a satisfied stomach tends to increase the fraternal charity of our readers, we advise them to placate their stomachs and bridle their tongues.

Bigots Rebuked.

Rev. Lyman Abbott, D. D., the late Henry Ward Beecher's successor in Plymouth Church, administered a stinging rebuke to the bigots and cranks who proclaim to the world their purpose to destroy the Catholic Church. "I cannot understand," he said, "the folly of men who would blot out the Roman Catholic Church in this country." John Jay, Dr. Miner, the Committee of One Hundred and the unsavory Fulton are the conspicuous persons who are guilty of this folly. Of the head of the Catholic body in this country the Plymouth pastor said: "Thank God for Cardinal Gibbons. Long may he wear his red cloak and his red cap, and if there should be an election now, and you and I could vote, I would vote to make him the Pope. His word, flung out with courage and strong significance, has done more than any other word in this country, by politician or by preacher, to make the leaders of the Louisiana abomination call a halt and at least pretend a retreat. God give us courage to turn it into a victory. What a contrast between this brilliant spirit and the narrow, sectarian spirit of the Know-Nothing cabal! Music Hall and parade a lot, and degraded 'escapes' as anti-Catholic doctrines!"—*Public.*

The Calendar.

MARCH.
FEAST.
St. Joseph, the Worker, and St. David, King of Wales.

About forty years ago.

Xavier's death a persecution broke Japan, and all Christian rites were forbidden under pain of death. A confraternity of martyrs was at once formed, the object of which was to die for Christ. Even the little children joined it. Their constancy was soon tested. Christians were branded with the cross, or all but buried alive, while the head and arms were slowly sawn off with blunt weapons. The least shriller under their anguish was interpreted into apostasy. The obstinate were put to the most cruel deaths, but the survivors only envied them. Five noblemen were escorted to the stake by 40,000 Christians with flowers and lights, singing the Litanies of our Lady as they went. In the great martyrdom, at which thousands also assisted, the martyrs sent up a flood of melody from the fire, which only died away as one after another went to sing the new song in heaven. Later on a more awful doom was invented. The victims were lowered into a sulphurous chasm, called the "mouth of hell," near which no bird or beast could live. The chief of these, Paul Wiborg, whose family had been already massacred for the Faith, was three times let down; thrice he cried with a loud voice, "Eternal praise be to the ever adorable Sacrament of the Altar." The third time he went to his reward.

Joy in Sacrifice.

If mere children face torture and death with joy for Christ, can we begrudge the slight penance He asks us to bear?
"O, how happy should I deem myself, to be permitted to be among these glorious prisoners of Jesus Christ, whose blessedness is to die the martyr's death!"—*Letter of a Japanese Exile.*

Peter, a Christian child six years old, was awakened early, and told that he was to be awakened together with his father. Strong in grace he expressed his joy at the news, dressed himself in his gayest clothing, and took the hand of the soldier who was to lead him to death. The headless trunk of his father first met his view; calmly kneeling down he prayed beside the corpse, and, loosening his collar, presented his neck for the stroke. Moved by this touching scene the executioner threw down his sabre and fled. None but a brutal slave could be found for the murderous task; with unskilled and trembling hand he hacked the child to pieces, who at last died without uttering a single cry.

And what shall I say more?

And what shall I say more? for the time would fail me to tell of all the virtues of Putner's Emulsion.

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ESTABLISHED, 1852.

The Casket

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M. DONOVAN, Manager.

Terms: \$1.00 per Year in Advance.

Shall we sharpen and refine the youthful intellect, and then leave it to exercise its new powers upon the most sacred of subjects, as it will, and with the chance of exercising them wrongly; or shall we proceed to feed it with divine truth, so that it gains an appetite for knowledge? - CARDINAL NEWMAN.

THURSDAY, MARCH 17.

The St. Patrick's number of the Catholic Weekly Review, just to hand, contains some very fine illustrations showing the Catholic churches and other religious buildings of Toronto.

Our esteemed contemporary, the Pilot, - on ordinary occasions a very astute paper - finds the remedy for all the evils that afflict European countries in the adoption of republican government. Coming from a journal that considers anarchy preferable to hereditary sovereignty, the value of this testimonial to the all-creative powers of the republicanism appears well doubted. Let us hear from Brazil.

We know nothing of the details of the bill legalizing the solemnization of marriage by staff officers and commissioners of the Salvation Army, which passed its second reading in the House of Assembly on Monday, or on what officers it is proposed to confer the power; but considering the general standing of that organization, we cannot help entertaining fears that the measure will facilitate the contracting of hasty and ill-advised marriages - a result which would be deplorable indeed. Whatever tends to divert marriage in the eyes of the people of its solemn religious character is one of the very greatest evils.

The name of T. Jefferson Coolidge, of Boston, a grandson and namesake of Thomas Jefferson, is mentioned as a possible successor to Whitelaw Reid, late United States Minister to France. The number of applicants for this important diplomatic position is somewhat large; and the New York Sun, always willing to give the Government or any one else the benefit of its advice, after alluding to the desirability of having a Minister at Paris who can speak French, suggests that the applicants be required to undergo an oral and written examination in that language - a stipulation which it predicts would suddenly reduce their number very materially. We have not yet learned that the Government has adopted this suggestion.

In the House of Assembly on Thursday of last week a bill proposing to confer the franchise in provincial elections on widows and unmarried women owning real estate, introduced by Mr. Smith, M. P. P. for Hanits, was defeated on second reading, 19 to 15. All the members of the Government present voted against it, as did also the leader of the opposition. This is highly satisfactory; for we are in the fullest accord with the majority of the House and with the views so well expressed by the Attorney-General as to the undesirability of the women of the country entering into the turmoil of political strife. The women of Nova Scotia - to their honor be it said - do not want the franchise. When they do they will ask for it. The reason for the appearance of this bill was expressed by its author when he said that he was "proud to have the honor of bringing it forward." But if ballots were put into the hands of women they would, in the heat of party warfare, be dragged to the polls to deposit them. In the matter of women in politics a noble example was given by the Catholics of Boston the other year. When the bigots of that city went mad and crowded women to the polls to deprive Catholics of the rights they held dear, and when it was urged that the Catholic women should offset this movement, the Catholic leaders, foremost among them the noble John Boyle O'Reilly, said, No; rather than have our women enter such an atmosphere, we will submit for a time to be unjustly deprived of our most cherished rights. And the event has shown the wisdom of their action.

A great deal of interest is being taken, both in and out of Parliament, in our relations with Newfoundland. It is admitted on all sides and in both countries that these relations are far from satisfactory, and that it is the duty of the Governments of both to do what they can to bring about a settlement of the present difficulties. A very interesting meeting of the Halifax Board of Trade took place on Wednesday evening of last week, at which it was decided to co-operate with the Montreal Board in urging upon the Government the desirability of endeavoring to secure a *modus vivendi* pending the settlement of the matters in dispute. The Board further expressed its opinion that a removal, "on the basis of mutual concessions," of the duties lately put in force against Newfoundland products would be advisable. The meeting very justly declined to adopt certain clauses in the report of the committee appointed to consider the matter, exonerating Newfoundland from all blame and laying it entirely upon Canada. The committee seem to have put too much faith in a member of the Newfoundland Government who had addressed the Board on the previous day. The great ground of complaint against Canada in Newfoundland is her protest against the Bond-Blaine convention, which, while we admit it was naturally a great disappointment to Newfoundland, we believe impartial

students of the matter will recognize as the undoubted right if not the duty of the Government of Canada. We join in the general wish that the difficulties may soon be settled. Meanwhile the Minister of Marine and Fisheries has shown that Canada has yet another rod with which to punish Newfoundland if she does not relent, by announcing that the Government has under consideration the refusal of fishing privileges to Newfoundland fishermen in Canadian waters - a step which we hope an early understanding may render it unnecessary to take.

The Chronicle's Ottawa correspondent writes as follows:

The attitude of Mr. Blake is still a matter of curiosity. He is known to be anxious to return to parliamentary life, but not being quite in harmony with the views of either political party, nobody seems anxious to help him get a constituency. He cannot get a nomination at a party convention, and political lines are so closely drawn that a man seeking election "on his own hook" stands a very poor chance, no matter how great his individual merits may be.

How much truth there may be in the statement that Mr. Blake is anxious to re-enter Parliament we cannot of course say; but if, as the correspondent alleges, his refusal to follow either political party through thick and thin is to exclude a man of Mr. Blake's ability and integrity from the legislative halls of Canada, it is a fact that is not calculated to inspire hope in the future of the Dominion. Mr. Blake severed his connection with the party which he once led because he rightly or wrongly believed that the policy which it had adopted was not the best for Canada. He thus showed himself to be a man to whom his country stood first and his party second. It is such men as these that we want. It was the existence of large numbers of such men that the other day saved the Province of Quebec from disgrace. Party servility is one of the greatest obstacles in the way of good government. In proportion as the former increases will the latter most certainly decrease. This is one reason why many Canadians of both shades of political opinion would wish to see Mr. Blake once more in Parliament. It is not surprising that at a party convention, where the interests of party are first, last and always, he could not get a nomination; but if a constituency should reject him for no other reason than that he was not in perfect accord with a party, we think it would make a mistake. We may be told that such action would only mean that they voted for measures; but the history of both parties sufficiently shows that party follows and little difficulty in accommodating themselves to measures once the machine has moved.

Some ten years ago there was organized in the Archdiocese a Society which is known as St. Mary's Union. Its object is to aid the pious works of the diocese with the approbation of His Grace Archbishop O'Brien. Masses and prayers are offered for members of the Society who contribute monthly a sum ranging from twenty-five cents to one dollar each. His Holiness Leo XIII, at the instance of Archbishop O'Brien, has enriched the Union with indulgences. This praiseworthy organization, which by great good fortune had till very lately escaped the notice of the Presbyterian Witness, is made the object of a most wanton and unmerited attack in the last issue of that paper. Catholics do not object to fair and honorable criticism of their doctrines and practices. But sneering allusions to "the untutored French," "the Dark Ages," etc., are as foreign to the aims and methods of such criticism as they are unworthy a religious journal such as the Witness professes to be. When will our contemporary learn to respect the convictions of Catholics since he is powerless to change them, and to allow a Christian people to worship their God in peace according to the rites of their Church and the dictates of conscience? "Masses," says the Witness, "are advertised, peddled, sold." Well, is it any business of the Witness even if they were? Must Catholics forego their reward to those who contribute to the support of church and pastor? When a Presbyterian minister is paid a handsome salary for his services, is this salary really the price his congregation pays for his preaching and prayers? Or, to take an example from Scripture, when our Lord promises a reward to him who gives a disciple but a cup of cold water in His name, is He to be charged with selling spiritual blessings for a paltry temporal favour? The article in the Witness is bad logic and worse manners.

THE NEW VICAR-GENERAL.

The Very Rev. Jas. M. Quinan, whose appointment to the position of Vicar-General was announced last week, is now in his forty-sixth year. He was born in Halifax on the 12th August, 1846, and was educated at St. Mary's College, in that city, and at the Seminary, Quebec, where he was ordained priest by Archbishop Haillargon, May 22nd, 1869. In June of the same year he was placed in charge of the parish of L'Ardoise, C. B., whence he was transferred to Desousses parish in January, 1876. In 1880, when His Lordship Bishop Cameron removed his episcopal residence to Antigonish, Father Quinan was assigned to the charge of the parish of Arichat, which has since

been the scene of his priestly labours. The new Vicar-General is an untiring worker, a fluent and effective preacher, equally at home in French and English, and is in every way fitted for the position to which he has now been called. THE CASKET does but echo the general sentiment evoked by the recent appointment in wishing him, *Ad multos annos*.

SAVING FAITH.

It is the doctrine of Scripture that every man, woman and child who believes in the Lord Jesus Christ shall be saved. - Presbyterian Witness, March 5.

On reading these words for the first time we took the meaning to be that one essential condition of salvation for all is belief in Christ the Saviour, and that beyond this there is absolutely nothing necessary. So absurdly lax a doctrine, though apparently borne out by one or two texts of Scripture, is excluded by a hundred other texts which lay stress upon charity, the observance of the commandments, etc., as being essential to salvation. We cannot, on second thoughts, believe that the editor of the Witness is disposed to pare down the teaching of Christ after this fashion, - that he is willing to admit into Heaven every one who says Lord, Lord, while Christ denies them entrance unless they do the will of the Father. Besides, our contemporary is too staunch a Presbyterian to depart so widely from the doctrinal standards of his Church. The Westminster Confession teaches that saving faith "worketh by love," that by it "a Christian believeth to be true whatsoever is revealed in the word for the authority of God himself speaking therein," and, moreover, that repentance "is of such necessity to all sinners, that none may expect pardon without it." We shall therefore take it for granted that the Witness holds, in conformity with the Westminster standards, that every man, woman and child, in order to secure salvation, must not only believe in the Lord Jesus, but must also be prepared to believe all that He has taught and all that is revealed in Holy Writ, and this, too, with a faith that worketh by love and is accompanied with repentance.

Saving faith, then, according to the Presbyterian standards, embraces as its object the whole range of revealed truth. Now, we take it to be a rigorously logical consequence of this doctrine that he who wilfully rejects any revealed truth whatsoever puts himself beyond the pale of salvation, since it is written that "he who believeth not, shall be condemned." - Mark xvi, 16. The authority of God speaking in the Scriptures, to adopt the language of the Confession, vouches alike for each and all of the truths of revelation. Wilfully to reject even the least of these truths, is wilfully to resist the divine authority and thus subvert the very foundation of divine faith. Such is the malignant nature of formal heresy or the wilful and obstinate denial of divine truth.

The Presbyterian doctrine, therefore, if we rightly interpret it, is that any one who persists in the obstinate denial of any truth revealed in Scripture is not in a state of salvation. We do not see why, in comparison of this, the Catholic doctrine should seem cramped or narrow. The principle in both is the same; the difference is only in the application. Both agree in this that man must yield assent to every truth revealed by God under pain of forfeiting his soul's salvation. In the Catholic system God makes known through the Church the truths He has revealed; in the Presbyterian, He does so through the Bible alone. In neither system is it lawful to doubt or reject His authority even in a single instance. The Catholic position on the question of salvation is this: No one can be saved who wilfully and persistently rejects any revealed truth proposed by the Catholic Church for his belief. And to this corresponds the Presbyterian position: No one can be saved who wilfully and persistently rejects any truth revealed in Scripture. The two positions are identical in principle.

A Presbyterian, therefore, cannot consistently find fault with the Catholic Church for proclaiming that no one can be saved who stubbornly refuses to listen to the divine voice which speaks through her as its organ, since he holds the same to be true of the divine voice speaking in the Scripture. He may, indeed, in his ignorance deny that God does speak through the Church; he cannot in reason deny that, if the claim of the Church that He does so speak is true, her voice is to be heard by all as the voice of God Himself. The Church holds that, while Scripture is in very truth the Word of God, she alone is authorized to interpret it. Now is not the time, nor this the place to establish the claims of the Catholic Church to be the divinely ordained organ of revealed truth. Enough to point out that Christ founded the Church on Peter and invested her with authority to teach all nations before a word of the New Testament was written; that He commanded men to hear the Church under pain of being accounted heathens and publicans; that His injunction to the pastors of His Church was to preach the Gospel, and never a word about writing it; that the New Testament accredits the Church, but not itself; that the fourteenth century was already far advanced before the Church definitively determined what was Scripture and what not, selecting out of a mass of similar writings the books now found in the New Testament canon; that from the day of Pentecost unto the present day the Church has not ceased to assert and make good her claim to be the authoritative witness for Christ in the world; that her marvellous power of holding at all times in the most com-

plete unity of faith the millions of her children scattered all over the world, differing in race, in language, in customs, in bent of character and cast of thought, is a splendid proof that she is what she claims to be, the depository, guardian, and organ of divine truth; that the divisions and dissensions of Protestants among themselves on the most vital questions of faith and doctrine, are enough to invalidate and rule out the claim they set up for the Bible as the sole teacher of truth and the supreme judge of religious controversy. The following words of St. Augustine are pregnant with meaning to those who are to-day without the Catholic fold:

All the assemblies, or rather divisions, who call themselves churches of Christ, but which, in fact, have separated themselves from the congregation of unity, do not belong to the true church. They might indeed belong to her, if the Holy Ghost could be divided against himself; but as this is impossible, they do not belong to her. - De Verbi. Dom. Ser. ii.

We will add here that those who are separated from the visible communion of the Catholic Church, which according to St. Augustine, is the congregation of unity, are bound at the peril of their souls' salvation, (1) seriously to examine her claims when these are set before them, (2) to submit to her authority and join her communion when they recognize her as the one true Church of Christ. Inevitable ignorance, which alone excuses those who are outside the Catholic Church from the obligation of joining her, cannot be pleaded by those who have some rays of light vouchsafed them as to their error. Once doubt comes, and the call to inquire, even delay is dangerous, neglect is fatal.

[NEW SERIES.]

COUNTY OF ANTIGONISH.

NO. XXXIII.

The District of St. Andrews. - Heatherton.

Heatherton is a small village on the Eastern Extension Railway and about ten miles from the city of Antigonish. A Church, a Globe House, a school house, five or six stores and shops, and a few private dwellings, exhaust the number of its buildings. Its original name was Pomquet Forks; in the year 1878 somebody substituted for the Indian name the present more appropriate appellation. As an electoral district it embraces Summerside, Bayfield, Fraser's Grant, New France, Black Avon, part of Afton, and part of Glasburn.

There was an old Church in the place, built in the year 1842. There were then only thirteen families that contributed towards the building and support of the Church. The mission was attended until the year 1863 by the pastors of St. Andrews. The clergy on their pastoral visits found a congenial home in the well-known stonehouse. That old house by the way side was in these days the home of cheer and hospitality. Many a weary wayfarer often found a much needed shelter and food under its roof. The proprietor, the late Alexander Chisholm (Donn), was the soul of honor and kindness. He raised a large family of sons and daughters, but they have all passed away to the other side of the veil, except the two priests in the family, the Revs. J. J. Chisholm, P. P., Heatherton, and Archibald Chisholm, P. P., of Judique, Cape Breton, who are still in the prime of life. After 1863 the mission was attended for some years from Pomquet. At that period Rev. Joseph Chisholm, P. P., Pomquet, took charge of the mission of Heatherton, conjointly with Pomquet. He bought an old house, near the old church, for his accommodation during his frequent visits to the place, until the spring of 1866, when he was succeeded in this mission by the late Rev. William Chisholm, of happy memory, who served it until the end of October, 1875. It was Father Joseph that took the first steps towards building the new church, which was erected 1867. The present stately globe house was built in the summer of 1875. In November, 1875, the mission was erected into a separate parish, when the present incumbent, the Rev. J. J. Chisholm, became its first resident pastor. The new church was built in 1867 and finished in 1879.

Donald Chisholm, Gobha, the Gaelic poet, came out to the Lower South River and in the year 1803 settled on the farm occupied by the late Archy Fraser. John Chisholm, son of Donald Chisholm in question, was one of the first settlers in Heatherton. He at first settled on the farm afterwards known as the Stonehouse farm. The stone house grant containing 500 acres was issued in 1815 to Edward Solomon Wentworth. The lot was sold by Wentworth to John McDonald, Malcolm, whose people settled at the Gulf shore. This John Chisholm (Gobha), who served for seven years in Ireland in a company of the Glengarry Fencibles next settled on the farm on which the new church stands. He was brother of the late Rev. William Chisholm, who died in Cape George. This William Chisholm, when a young man came out to the United States and entered one of the Houses of the Jesuits near Baltimore. It was in the States that he was ordained priest. He then came to our diocese and labored for some years on the missions. The Jesuits lost sight of him and did not know where he had gone to. The late Jesuit Father MacEroy, who some years ago preached a retreat in Tracadie, knew Father Chisholm in the States, and was much pleased to learn something of his subsequent history in this diocese.

The next farm was granted to Donald Dan Gillis, a stepson of John McDonald, Adjutant, Meadow Green, and is now occupied by the heirs of John McDonald (red).

The adjoining piece of land containing 1875 acres was granted on the 5th of May, 1814, to John McDonald, and to nine others, all named of Dorchester in the county of Sydney, namely, Donald Mc-

Donald, Ronald's son, Archy McDonald, Donald og McDonald, Hugh McDonald, Donald McDonald, Ronald McDonald, Angus McDonald, Ronald McDonald, Malcolm's son, Alexander McDonald.

John Tolbert, a blacksmith by trade, settled on a grant of land at Pomquet Ferry on the eastern side of the District of Summerside. It is said there were a few French families living among the Indians near the Ferry at the time of the siege of Louisburg. What was called the Campbell Grant in this place is now occupied by the heirs of Valentine Chisholm; Alex. Chisholm, Archy's son, Donald, Alexander and William Chisholm, sons of the late William Chisholm (Steel) and also by the heirs of the late Richard McKinnon. This lot was bought by William, John, Archy, and Donald Chisholm, four brothers. The lot contained 500 acres and was sold to the Chisholms by James Johnston, a brother of the Johnstons of Afton.

Alongside of the above lot there was another lot of 500 acres between Campbell's and the ferry and originally granted to Cogswell. Here 140 acres in the Indian Cove was reserved by the Government and given to the Indians. Long before there was any church in the place, the Indians, instructed in the Christian doctrine by the early Jesuit missionaries who had been among them, raised a cross in this place and used to assemble for prayer and instruction. John Sutton bought 400 acres of Cogswell. He sold the land to Jacob Myers, James Chisholm (Kerry). Near them settled Alex. Chisholm, John Chisholm, sons of Christopher Chisholm, (More). This Christopher Chisholm was a sergeant in the Glengarry Fencibles. He died some years ago at Marydale. He was the father of the well-known Colin Chisholm, Christopher, St. Andrews. The rest of his descendants now reside in Summerside.

After John Chisholm (Gobha) had left the farm known as the stonehouse farm, the place was bought by the late Alexander Chisholm (Donn), from John Strahan, merchant, Halifax, N. S. In the year 1818, Alexander Chisholm (Donn) and his father John Chisholm left *Brian a Mheadhon* in Strathglass, N. Britain, and came out to this country. At first they lived in a log house on the western side of the Pomquet River at Pomquet Forks. After a short stay here John Chisholm (Donn) and family moved up the said river a couple or three miles, where they settled and prospered. The first school taught in this district was kept in the old log house just now referred to, the teacher being Joseph Grant. About this time, Alexander, son of John Chisholm (Donn) bought the stone house farm and built himself a log house on the left bank of the Black River. Soon after the first merchant began business in this place. When Alex. Chisholm removed from his primitive log house to the new stone house, Patrick Power, afterwards member of parliament, fixed up the old log house as a store and began to sell goods in it. William Grant, uncle of John Grant, Heatherton, was the next to try merchandising in this place. After him came Angus McMillan and Roderick Chisholm, all of whom did business on the western side of Pomquet River, then known as Pomquet Forks. This is a mile westward of the present village of Heatherton, where the first store was opened about the year 1849 or 50, by Mr. Christopher McDonald. It was here he laid the foundation of his fortune, the result of enterprise and strict honesty and a wonderful capacity for business. He does business now in Antigonish.

The next settlers on the western side were William Grant, (grandfather of Father R. Grant,) and Roderick McDonald (Burke), a Fencible soldier. Lauchlan McDonald, a native of Arisaig, Scotland, was the first settler in the Black River. Angus Campbell (pundair) a native of Lochaber, took up land at Malignant Brook, and after a few years settled for good in the Black River. Donald and John McIntyre soon joined them. Donald was for many years a servant on the farm attached to the College of Lismore. A Miss Fraser, who became his wife, was a servant in the same college. They came out here about 1822 and settled in the Black River.

I consider "Reader's" criticism rather captious. I have reason to believe that this is the second attempt the same writer under a different mask has made to interfere in my work. In the article criticised I was expressly speaking of the old parish of St. Andrew's. I cannot conceive how anybody could have mistaken my meaning. I followed the same plan in giving the list of the native priests of the old parish of Arisaig. I still maintain the strict accuracy of my list of the native priests of the old parish of St. Andrew's. If "Reader" had possessed his soul in patience for a week or two, he would find that I had no intention to rob the "valley of the Black River" of any glory that may belong to it. When I come to speak of the parents of the rev. gentlemen to whom he refers, I intend to give their birth-places, now of course in the new parish of Heatherton.

In the second place, "Reader" seems to charge me with asserting that all the rev. gentlemen in my St. Andrews list had made their preparatory course at St. Andrews. On the contrary I expressly stated that there were exceptions. This his own short letter furnishes evidence that the over confident critic does not always succeed in excluding blemishes and inaccuracies.

I have never been over sensitive about misprints my last article contained the average number of them. In my MS. of last week I have *Khylllo*, not *Rhyllis Macpini*, not *Maggi*, as the printer has it. S. A.

And what shall I say more? for the time would fail me to tell of all the virtues of Putner's Emulsion.

John Dillon met with a very painful accident on Wednesday of last week. He fell on the icy pavement in front of his house in Dublin and fractured his shoulder.

A. KIRK & CO. Are Opening up this Week, Goods from London, per SS. "Inchulva," as Follows: VELVET, BRUSSELS, SCOTCH, WOOL AND TAPESTRY CARPETS. ENGLISH AND FRENCH PRINT COTTONS. Six Cases Christy's Celebrated London Felt Hats. FULL ANNOUNCEMENT NEXT WEEK. A. KIRK & CO., AGENTS FOR THE CELEBRATED MELISSA WATERPROOF CLOTHS & GARMENTS.

Stock Taking Sale WEST-END WAREHOUSE We wish to state that we are now Stock-Taking, and as we never wish to carry over Old Goods and Remnants, we have placed a lot of there on the BARGAIN COUNTER And they will be disposed of for Cash at a great reduction from Regular Prices. On this Counter will be found some nice DRESS GOODS, Suitable for the Season, and although not this season's importation, will give just as good satisfaction, and you will get them at prices which will surprise you. You will also find on this counter some lines of Clothing, such as Ladies' Ulsters, Jackets, Jerseys, Men's Coats, Boots, Shoes and Slippers, BOTH IN LADIES' AND MEN'S WEAR. And we can assure you it will pay you to look at these if you ever CARE FOR A REAL BARGAIN. Some more Ends of Print at 5 cents a yard. You will see here also some Remnants of Brussels, Wool and Union Carpets Which we offer a great deal less than Cost. A few more of those Kid Gloves at 25c. a Pair. Some Horse Rugs at 50 cents. McCURDY & CO.

CATARRH PIANOS - - AND - - ORGANS. THE LARGEST AND FINEST STOCK IN THE MARITIME PROVINCES. Don't fail to write for Price List and Catalogues, and you will save money and get a First Class Instrument.

W. H. JOHNSON, 121 and 123 HOLLIS ST., HALIFAX, N. S. TREATED WITH Ayer's Sarsaparilla. Cures others, will cure you.

Wootten & Dexter. STEAM AND Hot-Water FITTERS, Plumbers, &c. Private and Public BUILDINGS HEATED WITH HOT-AIR Hot-Water and Steam. ESTIMATES FURNISHED.

ANTIGONISH, N. S. PRELIMINARY STATEMENT. The Equitable Life Assurance Society OF THE UNITED STATES.

Table with financial data: ASSETS, \$135,000,000; Liabilities, 4 per cent 110,000,000; SURPLUS, \$25,000,000; New Business written in 1891, \$230,000,000; Assurance in force, 800,000,000.

EDWARDS & FIELDING, Managers for Maritime Provinces and Newfoundland. Office: Halifax, N. S. HENRY S. HYDE, President. JAMES W. ALEXANDER, Vice-President.

Antigonish Woolen Mills. McKAY & BRINE, PROPRIETORS. OUR new firm having invested larger capital in this business, is now preparing to put to you our machinery, together with strict personal attention, we expect to be in a position to give our customers thorough satisfaction.

McKAY & BRINE. EAGAR'S LAND SALE. TO BE SOLD AT PUBLIC AUCTION, on Wednesday, 13th day of April next, at the Court House, Antigonish, a LOT OF LAND, situated at Pomquet River, containing 150 acres of land conveniently situated. Well wooded with Soft and Hard Wood. Intervals between about 15 tons of Hay. Good HOUSE AND BARN.

PHOSPHOLEINE. A COMBINATION OF God Liver Oil Cream WITH HYPOPHOSPHITES. FOR THE CURE OF CONSUMPTION, PARALYSIS, CHRONIC BRONCHITIS, Asthma, Dyspepsia, Scrofula, Salt Rheum and other Skin and Blood Diseases, Rickets, Anæmia, Loss of Flesh, Wasting, both in Adults and Children, Nervous Prostration.

back. If it were Fernando, where had he been, and where was he going now? Might she not intercept him and stop him, induce him to listen to her prayers and abandon the dark work he had in hand? She knew the road; it passed around the hill and after a wide curve passed near the corral at the back of the house. Could she not speak to him there? It was at least worth while to make the effort, far better than to remain passive in powerlessness and misery. She paused only to thrust her feet into slippers and throw a shawl around her, then quickly and noiselessly sped out into the moonlight-flooded patio, where the air was heavy with the languorous perfume of flowers, through the laurel hedges, past the stable where the mules and horses stood, through a corral where the great oxen lay sleeping heavily near their yokes and carts, into another where the cows, brought up for the evening's milking, lifted their heads and glanced at her, and so came to the wall which was the outward boundary of the premises. Here she listened for a moment. Yes, she was in time. The horseman was drawing near. Sharp and clear the horse's hoofs rang now on the stillness of the night as the rider leisurely mounted the acclivity and followed the road which would bring him within a few feet of the wall.

County Council Proceedings. REPORT OF COMMITTEE ON PUBLIC PROPERTY. We, the undersigned Committee on Public Property, beg leave to report as follows: There has been no work or improvements done to public buildings or property during the past year excepting the building of a new asylum, for which a special committee was appointed and their report placed before this Council.

AUDITOR'S REPORT FOR THE YEAR 1891. To the Wardens and Councillors of Antigonish Municipality. We, the undersigned Auditors, beg to make the following report on the accounts of the Municipality of Antigonish for the year A. D. 1891: 1. We find the Treasurer's accounts correctly kept, and that all moneys paid by him are properly vouched for.

L. McINNIS, Auditor. Ron CHISHOLM, Auditor. Court House, Antigonish, Jan. 15, 1892. LIQUOR INSPECTOR'S REPORT. To the Municipality of Antigonish: 1891. Jan. 20, Mary Chisholm, Heather-ton, fined, \$50.00

CONTRA. Dec. 31, Paid County Treasurer, per receipts, \$120.00. C. F. McIsaac, Attorney, 25.00. Amount of A. McInnis's P. acct., 5.40. Angus McDonald, Constable, 2.00. W. G. Cunningham, for hauling liquor, 1.50. A. S. Harrington, Constable, .49. James O'Brien's acct, paid witnesses, 6.02. Amount due, 164.96. Fines not collected Jan. 11, 1891, receipt, 28.00. 1891. May 15, Flora McNeil find \$50, served 60 days in jail. Dec. 15, Flora McNeil's trial, nonsuited. 23, Flora McNeil's penalty \$50, not collected. Antigonish, Dec. 31, 1891.

And when he reached the mine it did not appear as if he were likely to discover anything, or indeed as if there was anything to be discovered. All was wrapped in deep repose of silence and absolute desertion. In the brilliant moonlight the roughly-arched entrance of the tunnel which led into the mine, with its massive door closed and locked, had something weird in its appearance; and unamissively native as he was, Vnyer thought of Old World legends of gnomes and elves and their treasures buried in the deep hearts of the mountains. He dismounted from his horse and, fastening the animal, leaped around for the watchman, but no sign of this functionary was visible. "Asleep, I suppose," the young man said to himself, feeling more and more convinced that there was no foundation for the suspicion which had been excited in his mind. But in order to satisfy himself that the watchman was on the ground, he walked toward a hut near the mouth of the tunnel, where the man had his quarters. The moonlight poured in at the open door and showed his recumbent form wrapped in his blanket and stretched on the mat which makes the sole bed of the laboring class of Mexico. His deep breathing was sufficient evidence that he slept heavily, and Vnyer's quick sense of color assured him that there was a special reason for this heaviness of slumber. The peculiar pungent fumes of the vino de mesal filled the small apartment, and testified that the man who lay to wake a log was under its influence. Vnyer stood for a moment looking down upon him. He was evidently intoxicated, oblivious and unconscious of everything; and on perceiving this suspicion again awakened the young man's mind. With such a guardian anything was possible. He felt that he could not leave the mine without assuring himself farther that no treachery was going on. But how could he enter? The great fortress-like door was locked, and the key was of course in the possession of Fernando Sandoval. He felt sure of this, that it was with no intention of searching for, or hope of finding, the key that he was attracted by a gleam of metal, as the moonbeams fell upon a rude bench opposite the door. Revealed by their touch, something lay shining there that bore the appearance of one of the great keys that are fashioned in Mexico, for the most ornate locks, and that might serve for the gates of a medieval city. He made a step forward and took it up. Yes, it was the key; but why it should be lying there beside the sleeping watchman raised another question in his mind. It was as if some one, entering hastily, had laid the key carelessly down and forgotten it. But why? Vnyer did not pause to consider the question. With the key in his possession entrance to the mine was assured, and turning quickly he left the hut and walked toward the massive door set in the frowning rock. (To be continued.)

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THE LOST LODE. A STORY OF MEXICO. (Christian Reid, in Catholic World.) "It is possible," he added, hesitating a little, in his doubt what to say, "that he may have been working some of the men at night without consulting me. He, too, is very anxious to find the lode." "Yes," said Guadalupe. Her lips felt dry and stiff, as she uttered the word that seemed to her to contain a terrible irony of ascent. Anxious to find the lode! That, then, was what Fernando was doing in the long nights when she had lain awake, listening vainly for his coming and praying for him. Her heart turned sick with the revelation from the hope of a moment before, and she dropped her eyes that Vnyer might not read in them the fear that filled her soul. He read enough, however, to see that she was much disturbed, and that his pleasant hour was over. With a very sincere inward meditation upon Fernando, he rose to go. "There is some mystery," he thought as he rode away. "That cousin of hers is after some mischief, which she suspects. But what is it to her?"

VI. In the strange chances of human affairs it is sometimes difficult to say what is due to accident, and what to that powerful yet seemingly blind influence which the ancients call Fate, and for which the moderns have found no better name; but it was apparently an accident, pure and simple, that turned Vnyer's conjectures regarding Guadalupe, and her concern over her cousin's absence, into the channel of suspicion regarding the mine. It was about an hour after he had left the hacienda, as he was nearing the town, riding slowly in the short but exquisite interval between sunset and nightfall, that he overtook a man walking with long, elastic steps by the side of the road, who turned and saluted him. Vnyer knew him at once as one of the miners, whose stalwart frame and intelligent face he had often remarked, and in this little moment there seemed nothing better to do than to draw rein by his side and exchange a few words, while observing the effective picture he made as he kept step easily with the horse—a tall, straight, finely-formed figure, with head superbly poised and features of striking regularity, the clear bronze of his skin contrasting with his white cotton garments and the red blanket he carried dangled over his shoulder. "And so, Antonio," said Vnyer, "you are on your way in to town. It is a long walk after a day's work; do you take it every night?" "Yes, senior," the man answered, looking up with dark, liquid eyes under the shade of his wide sombrero. "Since we no longer work in the mine at night, I prefer to go to the town. The walk is little to me—I am strong. And don't Fernando did not wish the men to remain at the mine," he added, after a pause long enough to give a shade of significance to the words. Vnyer was conscious of a sense of surprise, but he did not answer for a moment. Then he said quietly, "Why does he object to their remaining?"

The man lifted his shoulders with the gesture which signifies many different things. "Quite sober," he replied in the invariable formula of his people. "We only know that it is his wish that no one but the watchman should remain near the mine at night; so most of the men sleep in the village at the foot of the mountain, but I prefer to go to the town." There was a moment's pause, while the man's feet and the horse's feet beat time together on the dusty road and the last fires of sunset burned above the blue mountain crests. Vnyer was looking straight before him, but he did not see either the light, flame-tinted clouds, or the broad, white highway that stretched to the yellow walls and masses of green foliage which marked the town. Instead, he saw, without a conscious effort of memory, Guadalupe's pale face with its startled expression; and an instinct was borne in upon him that there was some connection between that expression and the information he had just received. Why did she look so strangely, so like one who had received a blow, when she heard that the mine was not worked at night? And why should Fernando object to the men remaining there at night? Vnyer's mind was acute enough when once roused, and although he did not leap to a conclusion sufficiently to say to himself that some treachery was on foot, he felt a definite suspicion of his accomplished subordinate which he determined to lose no time in putting to a test. He would not confess to question the miner farther, or to allow him to suppose that matters were going on in the mine of which he (Vnyer) was ignorant, although there was something in the man's glance which seemed to convey a hint of warning. But this sign of intelligence only made the young Eng-

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The Sere of Life. Spring time was sweet with its budding and promise; Summer was bright with its sunshine and flowers; Autumn was rich with its ripe, golden treasures; Fruits from the labor of long summer hours; Winter holds all in its man-ories golden, Blest winter time with its whiteness and rest; Pure thoughts, white thoughts, come with the snow time; Rest time, memory time, that is the best. Childhood was sweet with its innocent gladness; Girlhood was bright with its beauty and song; Womanhood rich with its treasure of loving; Rich with love's labor, with heart brave and strong; Age holds them all in its memories golden; Beautiful age with its whiteness and rest; Peacefully waiting eternity's dawning; Rest time, memory time, that is the best.

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