

THE CASKET.

\$1.00 PER ANNUM.

A CATHOLIC JOURNAL NON-PARTISAN IN POLITICS.

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THE CASKET.

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THURSDAY, JULY 24.

Father Bernard Vaughan, in his suit against the *Rock*, took occasion to tell the court that more than one hundred students from Stonyhurst had fought for Britain in South Africa, and that three of them had received the Victoria Cross; more than one hundred had gone from Beaumont. Such are the fruits of the "sedition principles" sown by the English Jesuits in the minds of their pupils.

An American contemporary says:

It is not only in the Philippines that we show our superiority over subject races. In this country, within the last fifteen years, 2,500 negro men, women and children have been shot, hanged or burned at the stake without trial.

Now that they can no longer fill their pages with hoaxes about the late Boer war, our American friends may find time to go properly into this and many other burning questions which confront them at home.

What a community may become by effectually checking the ruinous traffic in intoxicating drink, is strikingly illustrated in the particulars given of the condition of the city of Quincy. We take them from a reliable exchange and no doubt they can be verified. For twenty years its people have voted "no license." During this time the city has more than doubled in population, its assessment valuation has increased three-fold, the deposits in its savings banks have increased five-fold, and the new houses are now five for every one in existence twenty years ago. While the population was increasing 120 per cent., the amount expended for the Poor Department of the city decreased 12 per cent.

The American Senate has decided that the great Isthmus Canal will be built by the Panama instead of the Nicaragua Route, provided that a suitable treaty can be arranged with the United States of Colombia which owns the territory. The Panama route is much shorter, 49 miles against 183½, making the passage shorter, 12 hours against 33; it is much cheaper to build and keep up a Panama canal, the estimated cost of maintenance being \$2,000,000 against \$3,300,000 per annum; there is much less exposure to disturbances by volcanoes and earthquakes on the Panama than on the Nicaraguan route. The recent eruptions in Martinique and St. Vincent have compelled public attention to the last named advantage of Panama, and perhaps decided the Senators in favor of that route.

Last month the Irish Christian Brothers, who are a body distinct from the Brothers of the Christian Schools founded by St. John Baptist de La Salle in France, celebrated the centenary of their foundation by Edmund Ignatius Rice, a retired merchant of Waterford. After spreading throughout Ireland, the Institute branched out into Great Britain, America, Australia, India and South Africa. A few years ago, to the delight of

the Holy Father, they set up a school in Rome itself, with a view to counteracting the influence of certain other schools where the pupils are invited to exchange their faith for an English commercial education. Besides aiding schoolwork the Brothers have charge of several orphanages and industrial schools in Ireland. It is safe to say that there are no better teachers in the world. It was as a member of this Institute that the gentle novelist Gerald Griffin spent the last years of his life.

What may be called "passive hostility" is the attitude of many writers, compilers and publishers nowadays, towards the Catholic Church, and Catholics generally. We have often remarked this in many shapes and forms. It is very noticeable in the management of the numerous book associations which are just now getting so large a control of the supplying of the reading public. A few days ago we saw some forcible comments in an exchange on the management of "The Book Lovers' Library" in this regard. It has long been the custom of many of these concerns to leave Catholic writers almost wholly out of their lists and to offer to a too credulous purchasing public commentaries on Catholic subjects by Protestant writers. They will not be found asking the readers to receive articles on Protestant belief or history by Catholic writers; and yet the average man would not be able to see that that would be more unreasonable than the other practice. These people dare not, for the sake of their business, come out openly with their bigotry, but they simply ignore our side of such questions. Catholics should watch them and be careful not to make themselves ridiculous before those who despise us.

The boorishness displayed by American public men who might well be supposed capable of assuming the manners of a gentleman from time to time is really astonishing. Mr. Joseph H. Choate, at present Ambassador to Great Britain, once grossly insulted an Irish Society in New York, whose guest he was; on another occasion, in the same city he insulted the Earl of Aberdeen at a dinner given in honor of the Governor-General of Canada. And now Mr. Elihu Root, Secretary for War, being invited to address the students of Georgetown College at the commencement exercises, thinks it quite proper to use such offensive language as this:

Let patriotism and duty to your country, with allegiance to no creed or church, be your controlling motive and lead you to hand down to posterity the spirit of American liberty and a patriotic love for the good government of the nation.

Surface politeness is largely a matter of home training and tradition, both of which things the people of the United States seem to think inconsistent with democracy. True politeness is dictated by religion,—even the poorest peasant in Catholic countries possesses it,—and the people of the United States, at least thousands of them among which majority are found most of the public men, have no religion.

As an illustration of the difficulty of writing or speaking on a subject without wandering beyond its scope, and without contradicting oneself, a recent article in a contemporary is interesting. The writer speaks, and speaks well, of the lack of ambition shown by those who are content to drone away their lives without seeking to improve the conditions under which their fathers worked, and

without genuine efforts to secure better results. The article deals mainly with farmers and farming. The pity is, that a man who writes so sensibly and forcibly within the proper scope of his subject, should be tempted to philosophize and so to drift off to vague generalities—aye, and to absurdities and self contradiction. That, however, is the penalty for not confining oneself to the subject in hand. Not content with reproaching laziness, the writer attempts to soar, a dangerous effort. He says:—

Contentment and stagnation go together; the terms are synonymous. Stagnation in an age of progress means retrogression.

A contented individual is of no earthly use to any community or country. He is an egotist; he lives for himself; through lack of ambition he degenerates into laziness; his desires are in the present, and for him the future holds no goal, no aim, nothing to strive for. That is contentment. No; ten thousand times no! That man is not contented; he is lazy.

I can conceive of no reasonable type of contentment and therefore of no admirable type. In a new country like this, no man has any right to feel contented. This so-called content is nothing but a vice disguised in a species of self-deluded virtue.

How can he complain that the word "contentment" is abused whilst he abuses it so grossly himself? It is not with contentment he has his quarrel, it is plain, but with laziness. Does it require any great thinking ability to distinguish the one from the other?

In an exchange we see a protest against the habit of depicting our Saviour as of slight physique. The writer cries out for a portrayal of Him as strong, muscular, and large. The whimsicalities of Protestantism have been many and varied, but this is, we think, the strangest we have ever seen. In Pagan Rome there were a few idols. In the modern world there are many. Every booky man, who reads his books by the candle light of his own poor brain, has idols of his own. With the writer of this article, the pet idol, apparently, is physical strength. And yet, we do not doubt, the man has been to funerals. Probably he has seen the young and the strong struck down in an instant, as all of us have seen. Physical strength! There were strong men on the island of Martinique. What did their strength avail them? A few days ago four hundred and fifty men went into a coal mine in Pennsylvania to do there the work that weak men cannot do; and in an instant, the forces of nature dealt a blow which made their combined strength as useless to them as a child's tin sword would be to a soldier. This little physical power on which men pride themselves so much is the poorest and most uncertain of man's gifts. Jesus Christ was God. He might have made the cross to fly through the air to the hill of Calvary. Yet, he struggled wearily along the hard road with that cross upon his bleeding shoulders. Physical strength was not the kind of perfection He came to preach.

Every criminal who ought to be punished, and who is, instead, turned loose on the country, is a man who has the strongest inducements to give free rein to his passions or criminal inclinations again. It is very fine to talk about the sweetness of forgiveness, and its effectiveness. There is a great deal in it in some cases; but no nation or people ever yet attempted so indiscriminate a burst of kindness to criminals as our juries occasionally give vent to. If we could read men's minds perfectly, or even far short of perfectly, it would be safe to apply kindness very often; but we cannot do that. Moreover, the majority of men are swayed greatly and powerfully by fear of the consequences of their acts. We enjoy

safety of life and property to-day chiefly because of the severe punishments of former days. The man who thinks that education, refinement and all the rest of it have made stern laws unnecessary, is a dreamer. Take away the laws for a while, and they would see. A man who has in his heart proper reverence for his Creator must have the feeling strong within him that even if men permitted God to root out of their hearts all criminal inclinations, He would do it by means of religion, not by the make-believe substitutes of education and culture. Since when have educated men had higher seats in Heaven? History repeats itself. Time and again have stern laws been repealed, only to be found still necessary. The lynchings of the South have no justification; but what drove them to their bloody work? Wholesale and indiscriminate excuse and forgiveness of crime. The world knows it. Our juries are beginning to excuse crime. The Southern States stood it for a while. So will Nova Scotia. But our people have it in their own hands to decide whether Nova Scotia had better have stern justice in the courts, or be exposed to the terrible public uncertainty of States where indifference to the punishment of criminals alternates with fierce bursts of popular fury as often directed wrongly as rightly.

EDUCATORS—LAY OR CLERICAL?

Some months ago Mr. Frank Hugh O'Donnell, sometime Member of Parliament for Galway, contributed a series of articles to the *London Tablet* on the expulsion of the religious congregations from France. These articles, which were temperate and dignified in tone, offered as an explanation of the unhappy condition of France the absence of an influential body of Catholic laymen engaged in the profession of teaching, who might leaven the mass of their countrymen and keep them true to the Church. The French clergy, and more especially the religious orders, Mr. O'Donnell maintained, had created a monopoly of Catholic education, had carried it on under conditions impossible to laymen, had employed what might be called "sweat shop" methods, which, while sufficient to give a bare livelihood to men and women bound by vows of poverty and chastity, were by no means enough to enable a lay teacher to support his wife and family and keep up such a position in society as the honor of his profession required. Laymen, thus crowded out of the service of the Church, entered that of the State, and resenting the clerical monopoly built up another system of education secular in its character and growing more and more hostile to religion every day.

The writing of these articles for the *Tablet* did not relieve Mr. O'Donnell's mind of all that was weighing upon it. He felt that he must pass a criticism upon the state of Education in his native land, and as this criticism was to be neither temperate nor dignified, he wisely betook himself to the columns of the *Belfast News-Letter* and other journals of an Orange hue. His articles have now been published in book form under the sensational title, "The Ruin of Education in Ireland." This book, as everything Mr. O'Donnell has written, is so brilliant in style that it is sure to find many readers, and therefore sure to exert a very mischievous influence on the minds of many. We are certain to have its statements cast up to us as the unbiased judgment of an educated Catholic layman upon clerical methods of education, and therefore it may be well to forestall by a little the discussion which is likely to arise upon the subject.

Mr. O'Donnell's thesis may be summed up in these words: "The Irish bishops and priests monopolise the work of education for their own benefit and to the detriment of the nation, and the Protestant British Government, finding them useful for its own ends, helps them to dominate the laity

and keep them prostrate and in ignorance." This is a grossly unfair statement of the educational situation in Ireland. Mr. O'Donnell surely knows that the Irish bishops and priests, from the days of the Reformation until now, have been constantly resisting the efforts of the British Government to Protestantize their people. At first these efforts were directed towards refusing them any education at home except one which would make them apostates, and threatening them with severest penalties if they sought Education abroad. In spite of this, the "hedge schoolmaster," himself taught by the priests, began his labours, and colleges sprang up in France and Spain for the education of Irish youth. At a later date the Government's efforts created a system of National Schools for Ireland. Archbishop Whately of Dublin, who had much to do with framing the system, frankly told his friends that it was intended to turn Papists into Protestants. The zeal of the Catholic hierarchy made this a failure also. The schools were either empty or if they were filled the clergy took care that nothing anti-Catholic was taught therein. Irish Catholics were now getting some education at home, their ambitions were growing, but the Government had still one check upon them. No young man could enter official life without a degree from Trinity College, Dublin, and the rules of that institution were such that apostasy was necessary to the taking of a degree. The protests of the hierarchy brought about the establishment of the Queen's College at Belfast, Cork and Galway, and although two of these were ostensibly intended to meet the demands of the Catholic laity, their management was such that they could not be acceptable. If Mr. Frank Hugh O'Donnell be a fair specimen of the product of Queen's Colleges, Galway,—and we have no reason to believe that he is not,—the event has proved the wisdom of the bishops who counselled their flocks not to drink at that tainted source.

Thus it is seen that the Irish pastors have had to exercise constant vigilance to preserve those whom God has entrusted to their care from the ravages of the wolves, all the more when these wolves appeared in the clothing of sheep. And as faith is the most precious of our possessions on earth, education no matter how desirable had to be sacrificed when it could not be procured without loss of faith. In these struggles it was impossible that the laity should take a prominent part as teachers. In the first place they could scarcely acquire an education themselves,—only those prepared to sacrifice their lives in the ministry of the Gospel could be expected to run such risks as the getting of an education demanded in penal days. And even when times grew brighter and primary education was easily obtained, a generation of lay teachers who to be efficient must themselves have had a secondary education was not readily to be created. As for secondary teachers, they should have a university education, and this it is even yet impossible for a Catholic layman to get in Ireland in such a manner as does no violence to his conscience. The seminary of Maynooth supplies the equivalent of a university education to the clergy; the religious orders, and especially the Jesuits, have special provisions for their members, and it is natural that from these orders the greater number of teachers should be drawn.

In France, the situation is somewhat more difficult to explain. If it had not been for the Reformation it is highly probable that laymen would have played a much more conspicuous part as Catholic educators than they do to-day. But that event produced such a revolution in religious thought and created such bewilderment in men's minds that it was necessary to have teachers versed in theology even for the work of secondary education, as laymen were likely to wander into strange paths, and, having done so, obstinately refuse to believe they were not on the right road. That men of learning of whatever kind might erect themselves into a tribunal whose judgments were as worthy of respect as those of the Church, was evidently the

(Continued on page 6.)

Very Human Nature in the Marquese Islands.

The Annals of the Propagation of the Faith furnish edification not only where they tell of the heroic devotedness, and the striking success of our missionaries in the conversion and splendid fervor of corrected pagans, but also when they have to tell as they have sometimes, of converts whose low state of spirituality, and unworthiness of their high Christian calling may well serve to reflect for us the world's and the devil's successes in ourselves and sting us into stopping them.

Thus from the thickly settled Marquese Island, the majority of whose people are Catholics, with 42 churches or chapels at various points in the principal islands, in charge of a bishop and seven Fathers of the Sacred Heart, assisted by lay Brothers and Sisters of St. Joseph, a missionary tells in the May-June Annals how at a Christian settlement near his place of residence, Atuona, a number of the Kanakas came punctually every day to the two weeks Jubilee devotion and showed remarkably good dispositions. Two weeks, laborious and distressing instruction resulted in getting into a number of them the knowledge strictly necessary to qualify them for confirmation and their first communion.

But going to visit his little flocks in the neighboring island, Tahuata, he finds those of the first place, Motopu, celebrating some native holiday, and keeping open houses, the young people smeared from head to foot with some yellow juice, and with their hair and ears all stuck over with flowers, and giving the best part of the night as well as the day to talking, singing, card-playing and drinking Kava, which the old people industriously brewed. "A man who is drunk with Kava cannot endure loud talking; he must have perfect quiet. He seems wrapped in the sweetest sleep, while soft dreams fill his imagination, he feels as if swimming in a sea of joy. Those who have experienced it say it is enchanting."

At the next station he finds warmest welcome and most encouraging promises, in words; but in deed finds that "nothing could make them cast loose from their careless lives," except perhaps one dying pagan whom he was just there in time to baptise. At the next place, Hapatoni, "there are plenty of young people fresh from school and our services are carried on with enthusiasm. At Mass I had a pretty fair attendance, and in the evening at catechism, where my hearers, knowing I had but lately arrived listened charitably and gravely to all the slips of the tongue wherewith I garnished my remarks. But afterwards a number came forward and kindly put me right; and as we were now outside the church it was who should laugh the loudest at my mistakes, in which I set example by laughing heartily, and making them smoke a good pipe, to pay for their lesson in grammar. "Kakaiki meitai!" they said, "He is a good fellow!" At his next stop, Hanatetena, he finds, among these attractive, friendly, kindhearted, light-hearted Kanakas, his little flock divided into hostile factions, over the matter of a few coconut trees. This had been keeping them, and it continued to keep them, despite all his efforts, from fulfilling their religious duties. Those of one of the factions would not join in the missionary's prayers because the young man guiding him thither from the last place happened to be of the opposite faction. What shabby silly savage company some nice enough white people have in their rancorous lack of Christian forbearance and forgiveness. In the whole tour of Ihuata he anointed two dying men, baptised, three and gave Holy Communion to thirty.

"A Pipeful of 'AMBER' SMOKING TOBACCO will burn 75 minutes. "Test it!" Save the tags they are valuable.

Punished for Scandal.

A Capuchin missionary in India relates this true story: "The Hindu is very immoral. Professing such a religion as he does, he cannot fail to be otherwise. Our Christians, on the contrary, have a great regard for morality, and when any public scandal occurs, the culprit is obliged to submit to a public penance. This penance consists of some reparation given in public, or by the culprit being excluded from the religious services.

"On one occasion God Himself severely punished some sinners who refused to make a public reparation. It was in 1893. Some Christians of Bethlehem had organized an indecent kind of

dance. As soon as I was informed of the fact, I commanded the culprits to repair the scandal they had given, by asking pardon publicly in church. But they refused to perform this penance which they had so justly merited. When behold! immediately the cholera attacked that part of the town, and it was a most remarkable fact that not a single case occurred elsewhere.

"Even the Pagans and Mohammedans recognized that the hand of God was manifest in this visitation, and they urged the Christians, who had thus neglected their duty, to submit humbly and perform the penance imposed upon them. When the culprits had submitted to a public reparation in the church, the terrible scourge disappeared as suddenly as it had appeared, and this remarkable event produced a most salutary impression not only upon the Christians, but also on the Pagans."

Stop The Cough and Work off the Cold. Laxative Bromo-Quinine Tablets cure a cold in one day. No Cure, No Pay. Price 25 cents.

Fussy Faddists

F. R. Guernsey, the Herald's correspondent in Mexico, does not weary of telling what mistakes are made by people from the United States whose observations of Mexican life are superficial and flippant, and who assume a patronizing and pitying attitude towards the unprogressive inhabitants, Indian and otherwise, of our neighboring republic. Discussing the advent of a woman from the West who is "studying sociology" in Mexico, he says:—

"When the casual, tourist perhaps the Nebraska woman studying sociology speaks depreciatingly of these unprogressive Indians, I recall many a kindly, hospitable Indian host, as true as steel, good to hold to in all the storms of life, who never changes, and, who, perhaps, is more acceptable to 'Allah' than all the fussy faddists of a nervous, demon-possessed civilization where no man has any rest on top of the ground. "If our own race, in its long quest for 'something better,' had found contentment, dignity and inward peace, it might boast of its progress, its machinery and improved means of communicating the trivial, with or without wires, its vehicles for rushing people whither they perhaps had better not go; in short, all our apparatus for promoting unrest and discontent.

"A Sierra Indian has got the gist of all the philosophies, and found the secret of living unworried and accepting the common life of man which, do what we will, we can not really change." —The S. H. Review

Converted by the Example of Servant Girls.

Non-Catholic temples are almost deserted on bad weather Sundays, and our own churches are not so well filled as they might be at the late Masses in severe weather. Of course, the early Mass is always well attended; the ex-

SYMINGTON'S EDINBURGH COFFEE ESSENCE makes delicious coffee in a moment. No trouble, no waste. In small and large bottles, from all Grocers. GUARANTEED PURE.

emplar of Catholic faith, the "living-out" girl, never allows cold weather to interfere with the business of salvation. And she seldom, if ever, contracts grip as a consequence of dutiful defiance of zeroish temperature.

Once a group of converts were discussing "first causes" for changed faith. One said, "I was influenced by reading," another, "I heard an eloquent sermon," another, "Oh, Mrs. Wisehead became a Catholic, and I had the curiosity to find out why," another, "I was dissatisfied, and sought for light."

Then the only one who had not yet given a reason spoke: "I was converted by servant girls," said she. "From my cosy bedroom I used to see them returning from Mass through rain and snow before 7 in the morning. I'm an early riser, and yet they were on their way back before I was half dressed. Hard-worked, glad to rest after the week's labor, they cheerfully forfeited a full hour of their precious Sunday morning sleep in order to fulfil their religious duties. 'Ah, theirs is the living faith,' said I to myself, only too long before I had the grace to follow the honest indicators to truth."—Busybody, in the Standard and Times.

A Pipeful of "AMBER" SMOKING TOBACCO will burn 75 minutes. "Test it?" Save the tags they are valuable.

Professor Syle of the State University of California tells this story of himself. At the beginning of the last session, while calling the roll of his new scholars, he came upon the name Miss Greene. He stopped and expressed his disapproval of the final e

NOTICE! All persons are warned against trespassing on the property of the undersigned at James River Mountain in the County of Antigonish, as the law will be put in force to the fullest extent against any one doing so. J. C. FRASER, M. D. East Weymouth, Mass. May 5th, 1902.

THE MARITIME BUSINESS COLLEGE, HALIFAX, N. S., That excellent training school in ACCOUNTING, STENOGRAPHY, AND TYPEWRITING, RE-OPENS September 2nd, 1902. Send for full particulars to KAULBACH & SCHURMAN, Chartered Accountants.

HEADQUARTERS FOR Haying Tools! SCYTHES, RAKES, GRINDSTONES, SNATHS, FORKS, SCYTHE STONES. Having purchased direct from the leading manufacturers, I show the best line in Eastern Nova Scotia, and prices right. Also, a Large Stock of Mowing Machine Knives, Guards, Sections, Plates, Oilers, Machine Oil, Etc., Etc., Etc. SEASONABLE GOODS. Lawn Mowers, Churns, Ice Cream Freezers, Oil Stoves, Screen Doors and Windows. JUST RECEIVED—A large shipment of PARIS GREEN, in one-pound tins. Guaranteed Pure. CALL OR WRITE FOR PRICES. D. G. KIRK, Kirk's Block. ANTIGONISH, N. S.

in her name by asking "G-r-double-e-n-e, does that spell Green or Greenie?" Miss Greene responded promptly, "S-y-l-e, does that spell Syle or Silie?" Then the roll call proceeded amid suppressed laughter.

STANTON'S PAIN RELIEF An INTERNAL and EXTERNAL Remedy for the immediate Relief and Cure of Rheumatism, Cramps, Colics, Sore Throat, Diarrhea, Faceache, Toothache, Sprains, Bruises, Neuralgia, Lumbago, etc., etc. This is an internal and external Family Remedy, carefully calculated for general use, and should be kept in every household and in every traveller's grip-sack—do not overlook the fact that immediate attention to any ailment will save serious trouble, worry and expense. When a medical man is not at hand STANTON will do the work. Soothe you and give you instant relief. For sale everywhere. Price, 25 cts per bottle. McGALE'S Butterfat PILLS Cures Habitual Constipation, Torpid Liver, Sick Headache. For sale everywhere, 25c per box or by mail on receipt of price. Sole Proprietors, THE WINGATE CHEMICAL Co. Limited, Montreal, Canada.

Highest Price Paid for Wool IN EXCHANGE FOR TWEEDS, FLANNELS, DRUGGETS, We pay the Freight. Write for Samples if you have Wool for Sale. We will save you money. D. G. Whidden & Co. ANTIGONISH WOOLLEN MILLS, ANTIGONISH, N. S. GRANT & CO. FINE CUSTOM TAILORING. Antigonish, N. S. N. S. Provincial Exhibition. HALIFAX, SEPT. 10 TO 18. Generous Prize List. Great Specialty Performance. Exciting Horse Races. Brilliant Night Show. The biggest and best show—in its prize list; in the quality and quantity of its exhibits; in the splendor and its special attractions. \$17,000 --- PRIZE LIST --- \$17,000 No other Maritime prize list comes within \$5,000 of this, and it has been arranged so as to give increased encouragement for grade cattle, and be better all round than ever before. SIX - DAYS - HORSE - RACING \$3,000 — the biggest aggregate of purses ever offered for trotters and pacers in the Maritime Provinces — will be divided into purses at the greatest race meet of Eastern Canada. "SEIGE - OF - ALEXANDRIA." All previous night spectacular performances will be eclipsed this year, and the variety show from the grand stand will be far superior to the past in every respect. IMPROVEMENT - ON - GROUNDS Ample seats have been provided for those viewing the expert judging of the animals and for those hearing the lectures in the ring. Low excursions will be in force on all lines. Apply for Prize List and all information to J. E. WOOD, Manager and Secretary.

INVESTMENTS. We invest money for our clients, free of charge to the investor. We have continually in our hands good dividend paying industrial stocks. Only gilt edge propositions will be submitted. We can invest amounts from One Hundred Dollars up to One Hundred Thousand Dollars. If you have money to invest, write us for particulars and references. GEO. H. MAURER & CO., Rooms 40 and 41 Royal Insurance Bldg., MONTREAL.

TO LET. Rooms over Mr. Hellyer's and Miss Cunningham's stores. W. H. MACDONALD

PLANT LINE. DIRECT ROUTE TO BOSTON And All Points in United States. Sailings Commencing June 20. HALIFAX to BOSTON, S. S. "Olive," Wednesdays, at 3 p. m., S. S. "Halifax," Saturdays, at 12 midnight. From Hawkesbury, Tuesdays and Fridays, at 8 p. m. From BOSTON Tuesdays and Saturdays at Noon. Through tickets for sale, and baggage checked by Agents Intercolonial Railway. For all information apply to Plant Line Agents, at Halifax, Hawkesbury, and Charlottetown. H. L. CHIPMAN, Manager

STRAYED. Strayed on the premises of the undersigned, TWO WORKING HORSES,—one dark brown, the other grey. The owner can have them on paying expenses. JOHN MCKINNON, June 18, '02. South River.

FRASER'S MEAT MARKET are some of the nicest HAMS. ever offered the Antigonish public. OUR OWN CURING. JOHN FRASER, Manager.

JUST RECEIVED ONE CARLOAD CARRIAGES. Nova Scotia Carriage Co. ONE CARLOAD CARRIAGES. Canada Carriage Co.

These are the two leading Carriage factories to-day in Canada and are noted for the quality and reliability of their goods. F. R. TROTTER, Antigonish, N. S.

West-End Grocery, AND Provision Store. Now in Stock: BEST AMERICAN OIL. CHOICE PORTO RICO MOLASSES. GOOD FAMILY and PASTRY FLOUR. ROLLED OATS AND CORN MEAL. KILN - DRIED CORN-CHOP FEED. MIDDINGS and BRAN. C. B. WHIDDEN & SON ANTIGONISH, N. S.

Fine Monumental Work. J. H. McDougall, Dealer in Red and Grey Granite, Marble and Freestone Monuments. Designs and prices sent on application all work entrusted to me will receive prompt attention. Box 474. New Glasgow.

QUEEN HOTEL, ANTIGONISH. THE QUEEN HOTEL has been thoroughly renovated and new furniture, carpets, etc., installed, and is now thoroughly equipped for the satisfactory accommodation of both transient and permanent guests at reasonable rates. GOOD DINING-ROOM FIRST-CLASS CUISINE. LARGE CLEAN BEDROOMS. restaurant in Conjunction. Good stabling on the premises. JAMES BROADFOOT, Proprietor, Antigonish, June 8, '02.

THE YELLOW DOMINO.

When the scheme was mooted to me my first thought was that, unseen myself, I should see Eleanora, so I was eager for it.

said I was grown so serious since we came to Paris that I turned the wine sour. I was not conscious of it. I had been gay enough in Flanders. But certainly, catching sight of myself in a mirror I saw that I was grown haggard.

lain there so long, indeed, since Eleanora had left it empty. I held the last goblet to my lips when I felt a hand on my shoulder, and turning round I became suddenly aware that the room was filled with ladies and gentlemen, all very splendidly clad and sparkling with jewels.

FATHER KOENIG'S FREE VALUABLE BOOK ON NERVOUS DISEASES AND A SAMPLE BOTTLE TO ANY ADDRESS. POOR GET THIS MEDICINE FREE!

may I explain to your Most Excellent Majesty how it came that I ate as for thirty."

joined him, so that the supper-room rang with merriment. But I stood with my eyes on the ground, not daring to look at Eleanora's face.

The Fire of Enthusiasm Has Caught the Town.

Crowds and Crowds Come to the Great Bankrupt Sale.

THE way Bargain Seekers and Money Savers crowded into our store during the past few days, from early morning until the closing hour, was the best testimony of what our Great Sale held forth in the way of Stupendous and Marvellous Rock and Record Prices.

Last Week it was Great Values at Low Prices. This week it is Greater Values at Lesser Prices.

PRICE LIST OF THE GREAT BANKRUPT SALE: Mens' all-wool working Pants, worth \$1.50, selling at 75c. Mens' all-wool Pants, extra strong, worth 1.75, selling at 95c.

ARCHIBALD'S STORE, - Main Street. Opposite Court House. D. JACQUES, Proprietor. LOOK OUT FOR THE BIG SIGN.

WANTED. An experienced General Servant, must understand plain cooking. Liberal wages. Apply at this office. GIRLS WANTED! A good plain Cook; also a Nurse Girl. Good wages. Apply at this office.

ESTABLISHED, 1852.

THE CASKET,

PUBLISHED EVERY THURSDAY AT ANTIGONISH BY THE CASKET PRINTING AND PUBLISHING 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 subtlety into the character of even good people; and there is 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, JULY 24.

Educators—Lay or Clerical?

(Continued from page 1)

idea of Henry VIII or of whoever advised that monarch to ask the opinion of the universities of Europe in the matter of his divorce from Queen Catharine. And laymen of learning have ever since only too gladly permitted themselves to be flattered into believing that they are a supreme court to adjudicate the matters of highest import to mankind. Into the hands of such men the Church could never entrust the higher or secondary education of her children. She had founded and fostered all the universities of Europe, but in the hour of her greatest need these failed her, and she had to begin a new system of education in the shape of diocesan seminaries. She could not permit her young levites to be trained by teachers who acknowledged the authority neither of God nor man,—for that is what private judgment and free thought comes to in practice,—so she was obliged to establish other schools which, though labouring under the disadvantage of an inferior equipment, might carry on at least a part of the work formerly done by the universities. Secondary education had to be reconstructed in like manner, and thus it came to pass that the profession of teaching in France came to be almost exclusively occupied by the clergy and religious orders. These had no desire to monopolise the work, but the Reformation forced them into such a position. Then came the Revolution and with it the endeavour to create an atheistic State. To succeed in this the atheistic education of youth was necessary, and slowly but surely religion was pushed out of the schools. Mr. O'Donnell contrasts the huge sums of money allotted for education by the French Government to-day with the beggarly amounts granted for the same purpose under the last of the kings. But surely he does not for one moment imagine that these large subsidies would be granted to schools taught by loyal Catholic laymen. The Government of France is atheistic and is willing to incur vast expenses for the purpose of making the nation atheistic, not for the purpose of encouraging Christian education.

Thus we see that heresy and atheism, not the desire of the Church, have made Catholic education a clerical monopoly in Ireland and in France. In Canada and the United States a similar state of affairs exists, but here the reason is in very many cases poverty.

The clergy and religious began the work of education in days when no one else would undertake it, and they have continued the work because even yet it does not in the majority of cases afford such remuneration as would induce competent persons to take it up as a profession. There is a very large number of schools in this province whose teachers, generally young women, could earn better wages in domestic service. What would Catholics have done for higher education in this diocese if St. Francis Xavier's College had not been established with priests for its teachers who cared not whether they received more than enough to feed and clothe them so long as they were working *ad majorem Dei gloriam*? Our college is somewhat more prosperous to-day, yet if his Lordship the Bishop were to assign all its clerical professors to parish work, it must close its doors, as its funds are not yet sufficient to pay efficient lay teachers the salaries which their abilities might elsewhere command. We have heard Mr. O'Donnell's complaint that the laity were excluded from teaching by the clerical monopoly made right here in Antigonish; and the man who made it, to whom the matter was a personal grievance, went so far as to say that if St. Francis Xavier's College could not afford to pay proper salaries to laymen it had no right to exist. Such a remark could only have been made by a man whose personal grievance was engaging his thoughts to such an extent as prevented him from seeing that the closing of the College would mean ruin

to the Catholic education of young men in Eastern Nova Scotia.

The other half of Mr. O'Donnell's complaint is that the work done by clerical teachers is less satisfactory than that done by laymen. This does not seem to harmonize with the published results of government examinations in Ireland where almost every year the pupils of the Christian Brothers' and other Catholic colleges hold as high places as any. And in France the government party has acknowledged that the Jesuits are particularly obnoxious to them by reason of drawing the elite of the nation's youth into Jesuit colleges and sending them into the army with an equipment better than that possessed by the graduates of the State schools. Mr. O'Donnell evidently believes that a man whose bread and butter depends on the success of his work will make a better teacher than the one who teaches as a religious duty. We cannot see why this should be so. Is a parson with wife and family, fearful that his congregation may give some other man a "call," any more zealous for the salvation of souls than a parish priest who knows that he holds his position for life or good conduct?

Teachers may be inefficient either through indifference or incompetence. Indifference is not very likely to be found in a clerical teacher. There was a Judas among the twelve Apostles, but we are perfectly sure that the percentage of priests and nuns who play traitor to the duty assigned them is not so high as that. Incompetence is a more dangerous enemy. It may exist when it is not suspected, and may not exist where suspicion is strongest. The clerical teachers have a way to answer this charge, which it would be highly desirable should be adopted everywhere. If Catholic education is admittedly so efficient in this diocese it is because our priests and nuns engaged in the work hold Government certificates that they are competent to perform it. It is said that certain religious orders refuse to submit to the examinations for these certificates; if so, these good people are certainly acting in such a manner as to arouse the suspicion of enemies, if not of friends, that some of them are incompetent for the work of teaching. There are others again who refuse to invite Government inspection of their work,—“The State pays us nothing,” they say, “and it has no business to examine us.” Much better would it be to say as the head of a large Catholic school once said to us, “I welcome a visit of inspection from the Superintendent of Education, for it keeps our teachers up to the mark.” The Pope though gifted with infallibility will not neglect any human means which may help him to arrive at a decision. A clerical teacher, though sure that he has a religious vocation for his work, should not despise the adventitious aids offered by government certificates or government inspection. We can agree with Mr. O'Donnell to this extent that we believe those who despise such aids might in many cases, with great advantage to the cause of Catholic education, be displaced by laymen, working for their bread and butter. The Church does not exclude laymen from teaching on principle; if she has seemed to do so at times it is circumstances which have forced her to it. The youngest of her great schools, the Catholic University at Washington has half or more than half of its teaching staff made up of laymen. And we look forward to the day when our own St. Francis Xavier's will be able to release many of its priestly professors to the work of the ministry which we venture to say would please most of them much better than teaching, and able to offer suitable salaries to laymen who will come to take up such work, the teaching of the natural sciences for example, as, by reason of their freedom from clerical duties, they are usually much better fitted to perform.

Boston Notes.

Your correspondent must record among those who lost their lives in the sochking drowning catastrophe, which happened in Portsmouth Harbor, New Hampshire, on Tuesday afternoon, 17th inst., that of Miss Minnie McDonald, of Bangor, Maine. The suddenly afflicted parents, Mr. and Mrs. Ronald McDonald, lived for a time at New Glasgow, N. S., where deceased was born. His grandparents Mr. and Mrs. Stephen McDonald (Martin) reside in Knoydart, Antigonish County. The victim was also closely related to Rev. Ronald McDonald. The late Miss McDonald was employed as a waitress in a large hotel on Star Island, Isle of Shoals—a popular summer resort and had been there but

a short time. With fifteen other employees, Miss McDonald embarked on a small whale boat in charge of a local skipper for a pleasure excursion around the bay. All went well until the return, when nearing the shore a sudden squall struck the boat capsizing it, and of its seventeen occupants only three were saved. The sudden taking away of was Miss McDonald is tinged with much pathetic sadness apart from the natural grief which would be manifested in an end so heartrending and moving. Minnie was the joy and pride of her parents, and, as their years brought them towards life's decline, their main stay and support. It was her constant ambition to help those near and dear to her, including her younger sisters and brothers. She was only twenty years old, was very attractive and prepossessing; was well liked, commanding the admiration and respect of all who knew her. The deeply breaved parents, with the other members of the family, certainly have the silent yet sincere sympathy of the entire eastern community in their sudden, irreparable loss. The remains, which were soon recovered, were sent to Bangor for burial. May her soul rest in peace!

The writer also has the painful duty to tell of the death of John McDonald (Miller), who died Wednesday, July 16, at his late residence, 64 Woodlawn st., Forest Hills, Mass., aged 70. Many years ago deceased emigrated from his former home at Arisaig, Antigonish, where he at one time ran a mill. He leaves a widow and a large family, to whom our deep sympathy goes out in their bereavement. May he rest in peace!

Dr. C. W. McDonald and family, of Roxbury, are passing the summer months by the sea at Winthrop, Mass.

Mr. A. C. Chisholm, builder, of Dorchester, also has his family at the seaside—at Hull.

Mr. Alex. McNeill and family of Roxbury, moved to Gillis Point, C. B., leaving last Tuesday.

TRANSPLANTED.

Death of Dr. John C. McKinnon.

The death at an early hour Monday morning of Dr. John C. McKinnon of this Town will be heard of with deep regret by his many friends in the community.

His death was caused by a severe attack of pneumonia. So wholly unexpected was his end, that, to many, the announcement of his death was the first intimation of his illness. He was attending to his usual duties until Wednesday last, and although, not feeling quite well, nothing serious was then apprehended, but notwithstanding all that his physicians could do he gradually succumbed to the dread malady.

The deceased was born at Bailey's Brook, Pictou County, fifty-four years ago. His parents were the late Charles and Ann McKinnon—the latter a sister of His Lordship Bishop Cameron. He was a brother of Rev. C. F. McKinnon, P. P., of Sydney Mines, N. S.

After receiving preliminary training in the public school at Bailey's Brook, he entered St. Francis Xavier's College in this Town. During his attendance at this institution his studious habits and fine natural ability won for him marked distinction among his classmates. He made his course of professional study in Harvard University and in 1870 received his degree from that institution. After practising his profession for two years in Boston, Mass., he went to Europe and continued his studies for some time in the Hospitals in London, Edinburgh and Paris.

Returning he practised for one year at Pictou, N. S., whence he removed about 27 years ago to Antigonish. Here, it is needless to say, his professional career was highly successful. By integrity, tact, skill, learning and devotion to the arduous duties of his chosen profession he soon won a large and lucrative practice and merited and enjoyed a very high reputation as an attentive, careful and trustworthy physician.

The deceased was a gentleman of sound literary attainments and always manifested a keen interest in public affairs, and his views on matters affecting the welfare of the community were always received with marked consideration. He occupied many important positions of trust, was a Coroner, for many years a member of the Board of School Commissioners for this County, and was at one time a member of the Town Council of Antigonish. In 1879 he was appointed Prothonotary of the Supreme Court, Clerk of the Crown, and Clerk of the County Court for this County, positions which he filled in an eminently satisfactory manner until his death.

In 1885 he married Minnie, daughter of the late Jeremiah Meagher and Elizabeth Meagher, of Frederickton, N. B. Mrs. McKinnon, their two sons and two daughters survive him, and to them, in their sad affliction goes out the sincere sympathy of the entire community. In life as husband, father, and friend he was always a faithful, earnest, practical Christian, thereby meriting an end made peaceful by the hope of a blissful Resurrection.

The funeral, attended by a large concourse of people, took place yesterday morning at ten o'clock; and after the celebration of Pontifical High Mass at St. Ninian's Cathedral, by His Lordship, assisted by Revs. C. F. McKinnon, Joseph McDonald, M. A. McAdam, as Deacon and Sub-Deacon, and Master of Ceremonies, the remains were interred in the parochial Cemetery.

ORDERS TAKEN

FOR

Wreathes, Cut Flowers, Etc.

— AT —

HENRY'S DRUG STORE.

SPRING GOODS

— AT —

A. Kirk & Co.'s

Our Spring importations are now complete, and in every department we are showing complete and handsome stocks of new goods all purchased direct by ourselves from the best English and foreign makers.

Dress Goods.

New Dress Goods in all the fashionable shades and cloths, also a handsome range of Silks, Satins, Laces, Ribbons, Velvets, Trimmings, Etc., Etc.

Ready-Made Garments.

New Dress Skirts, Jackets, Capes, Silk Waists, Wrappers, Underwear, Shirt Waists, Etc. In all these lines we show a large range and exceptionally good values.

Millinery.

Our Millinery Department has never before yielded the same satisfaction as it has already done this season. Miss Roth has fully demonstrated her ability as a skillful and tasteful designer.

SAILOR HATS, BONNETS, TOQUES, WALKING HATS
Etc., in great variety.

Boots and Shoes.

The "Empress" and "Queen Quality" are our two special lines for Ladies, and in Men's we show the product of well-known mykers as James McCready & Co., The Kingsburg Footwear Co., Etc. The Amherst make of heavy boots and shoes is too well-known to require any comment.

Clothing.

Men's and Boy's Clothing of all kinds just opened up. Our values in this line cannot be equalled anywhere.

Men's Furnishings of all Kinds. Ties, Braces, Hosiery, Shirts, Underwear, Caps, Etc.

The Latest Styles in American, Derby, and Fedora Hats just received.

A. KIRK & CO.
ANTIGONISH.

General News.

Sydney talks of voting \$250,000 for bonusing shipbuilding.

The American hard coal strike is costing the men \$500,000 a week for support.

Milton Read, aged 18, was found drowned in the reservoir at Sackville, on Sunday.

Lord Dundonald is expected to arrive at Montreal on the 25th, and the militia will receive him.

The Union Bank of Halifax has about arranged to amalgamate with the Commercial Bank of Windsor.

Three hundred square miles of land was flooded recently in Iowa, U. S., and the damage done totals \$2,500,000.

A report is published in the London Telegraph that Sir Alfred Milner will resign his position in South Africa.

The steamer Winifredra with the second contingent of C. M. R., returning from South Africa, arrived at Halifax Tuesday afternoon.

B. C. Gesner, master mechanic I. C. R., denies that I. C. R. men at Mulgrave were made to work 18 hours a day.

The Morning Chronicle has a strike amongst its employees, on account of complaint of employment of non-union labor.

Marconi's towers at Table Head, Glace Bay, C. B., are completed. He is at present conducting experiments on board a warship placed at his service by the Italian Government.

The steamer Primus of Hamburg, with 185 excursionists on board, was cut in two and sunk by a tugboat on the River Elbe on Monday. About 50 persons were drowned.

The steamer Windward sailed from Sydney harbor in search of Lieut. Peary early yesterday morning. Mrs. Peary and her daughter were on board.

Cardinal Ledochowski, prefect of the Propaganda, died at Rome, Tuesday morning. He was born in 1822, and was a descendant of an illustrious Polish family.

Reports are prevalent that tenders are being called for the much-talked of fast Atlantic service between Canada and England. It is stated St. John will be the winter port and Quebec the summer port.

The death of E. D. Davison, M. P. P., and Mayor of Bridgewater, occurred on the 17th inst. He was stricken with paralysis about a week previous and remained unconscious up to the time of death.

A change in the method of street railway propulsion is the possible result of a trial that has been made in Chicago with an invention of P. W. Leffler, a local mechanic and electrician. Small magnets imbedded between the rails of the track are used to pull the cars.

At Isle of Shoals, New Hampshire, on 17th instant, two men and twelve women were drowned while boatsailing, their boat capsizing during a squall. Among the women drowned were a Miss McDonald, formerly of New Glasgow, N. S., and Miss Graham, of Dartmouth, N. S.

A tornado at Chesterville, Ont., and vicinity last Thursday destroyed buildings, cereal and root crops, forests, fences, and orchards, and numerous live stock were killed and maimed. Six people were killed. The total damage is estimated at half a million dollars.

At the Canada Club dinner at London, Sir Robert Bond, premier of Newfoundland, said: If the terms are advantageous to the people of Newfoundland, I shall feel it my duty to lay the proposal before them, and, if necessary, exert myself to bring the confederation about. We are not jealous of Canada.

General Buller seems to be no better off on account of late publications of dispatches between him and General White. The matter being brought up the other day in the British House, War Secretary, Mr. Broderick, dealt very harshly with him in his speech and said he was a good peace commander.

Marconi, who is on board the Italian flagship Carlo Alberto, at Cronstadt, Russia, has cabled to his London office that he has received wireless signals from the Cornwall station about 1,400 miles distant, partly overland. Complete messages were received so far as Skagen, Denmark, about 850 miles from Cornwall.

John W. Mackay, the famous New York millionaire, died in London on Sunday after suffering from heat prostration since the previous Tuesday. He was president of the Mac-

kay-Bennett Cable Co., president of the Postal Telegraph Co., president of the prospective Pacific Cable Co., and a leading official of numerous other important enterprises. He was a Catholic, and was born in Ireland.

Alex. McKay suicided in the North West Arm, Halifax, Sunday evening.

A ferryboat while crossing the river Volga at Beresniki, Russia, sank, and 58 harvesters were drowned.

James Harris, aged 55, was found dead sitting under a tree on St. Margaret's Bay Road, Halifax, Sunday. Death was due to natural causes.

It is said upon reliable authority that diplomatic relations between Chile and Peru will shortly be resumed. The Chilean government is said to be desirous of a settlement.

Reports from various points in Manitoba and the Northwest indicate a most favorable outlook for crops. Larger yields than last year are expected.

A fierce tornado characterized by a wind storm of extraordinary velocity, thunder, vivid lightning and a heavy rain, burst upon Baltimore at 1.30 p.m. Sunday. Eleven persons lost their lives, hundreds of houses were unroofed, trees in the public parks and streets were torn up by the roots, many buildings damaged and several people injured. The storm exhausted its fury in less than fifteen minutes. The damage done was in the residence portions of the city, along the river front and in the harbor.

Count G. DeBelot was taken from bed and to prison at Vancouver at four o'clock on Monday morning on suspicion of being Humbert, the great Parisian swindler, at the instance of Baron St. Laurent, French Consul of British Columbia, who insisted on the prisoner going to jail notwithstanding his protestations. Count De Belot had a letter of credit from the French Consul of Montreal, on the producing of which he was released. He was in British Columbia for the purpose of shooting big game.

What is described by the Halifax press as the most brutal murder ever committed in that city took place in an Albermarle street tenement on Monday evening. George Cook, a retired British soldier, almost severed his wife's head from the body with a razor. He had been drinking, and on returning home attempted to force from her some money he knew she had to procure more liquor. Not succeeding, he became enraged, caught her hair, and grabbing a razor drew it with great force across her throat. Covered with blood, the murderer went down stairs and coolly acquainted his victim's sister, a Miss Arnold, of the crime. The latter informed the police and Cook was taken to prison. He expressed no regret for the deed. Cook and the unfortunate woman were married but five weeks ago. It is said he was married to another woman, who is still living. He is a native of Colchester, Eng. The dead woman came from Jeddore, N. S.

The Pope received Governor Taft and the members of his party in farewell audience at noon Monday. The Americans were ushered into the private library and as the door was opened the Pope went half way to meet them and greeted Governor Taft with the greatest cordiality. He commenced the interview by saying he was most satisfied and happy at the results obtained and was confident that the negotiations would be the starting point of the complete and satisfactory solution of the question under discussion. Turning the conversation, the Pope expressed the highest esteem for American methods of treating church matters. In fact he had more than once pointed to the United States as setting an example well worth copying. Governor Taft thanked the Pope for the promptness and courtesy shown during his visit and promised co-operation with the apostolic delegates in executing the business on the lines agreed upon at Rome. The pontiff showed the mosaic which he is sending to President Roosevelt in return for the president's present of a box containing his (Mr. Roosevelt's) literary works. The Pope gave Bishop O'Gorman an autograph letter to President Roosevelt. Members of Governor Taft's party asked the Pope to bless several boxes of rosaries and other religious mementoes, which His Holiness did most willingly, adding that his benediction was extended to all their religions and friends. Governor Taft and his companions called on the papal secretary of state, Cardinal Rampolla.

Cape Breton Notes.

Living at the present time at Little Bras d'Or is an aged couple who have the remarkable distinction of living to see the fourth generation of their descendants, a great great grand-child. This infant, born last Friday, is the child of Mr. and Mrs. Moore. Mrs. Moore is a daughter of Mr. and Mrs. Thomas Jesseau; Mrs. Jesseau of Capt. and Mrs. Deveau, and Mr. and Mrs. John Walsh. All of the child's ancestors along the maternal line back to its great great grand-parents are living.

Mrs. Walsh, now almost eighty, is in feeble health; but Mr. Walsh, though more than four years older, is still vigorous of mind and body.

Jacob First and Arabam Mumford, of Newfoundland, were killed at Glace Bay in the mines by accident last week.

Plans for the new Town Hall in Glace Bay have been accepted.

N. S. Steel Co. are going to build a machine shop at N. Sydney. Some of the materials for the blast furnace at Sydney Mines have arrived.

The engineer sent from New York to report to the financiers of the Cape Breton Railway is said to be much pleased with Cape Breton.

Joseph McDonald, harrister, North Sydney, has been seriously ill since last week, and his illness has developed into typhoid fever. His condition has been serious, but his speedy recovery is hoped for by a large circle of friends. Dr. R. C. McLeod is in attendance.

Preparations are being made in and around St. Joseph's Hall, N. Sydney, for a great bazaar in September.

Sydney ratepayers have voted \$30,000 more for sewerage.

Runwell and Williams, the two colored men who were before Justice Forbes last week, charged with having committed an offence, were committed to stand trial at the next session of the Supreme Court. The Halifax papers state that Runwell is wanted there by the police for old offences.

The remains of a human being were discovered at George's River quarries on Tuesday. A shack formerly used by Italian workmen was being removed and the remains were found under the floor. The matter is being investigated.

DEATHS

At Heatherton, on the 16th inst. CARRIE ANN, beloved child of JOHN PERRO, aged two years and five months. Much sympathy is felt for her bereaved parents in the loss of a very bright and interesting child.

WANTED.

Wanted a Grade D Teacher for Stewart's Mills. JOHN GARVEY, Secretary to Trustees Stewart's Mills, Ant. Co.

McCORMICK.

MOWERS and RAKES

Just received one carload of the well-known McCormick Mowers and Rakes direct from Chicago. These Machines are undoubtedly the highest in draught and the

STRONGEST and MOST DURABLE

Machine on the market. Manufactured by the famous McCormick Harvesting Machine Co., of Chicago, U. S. A.

Call and inspect before purchasing. P. McDONALD, EAST END.

CARRIAGES

On hand and must be disposed of as the season is going by, a number of

Brantford Carriages.

These Carriages are strongly built, of excellent material, and have already a fine reputation, which this well-known firm is bound to maintain. Inspection solicited. P. McD.



SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Washabuck Centre Wharf," will be received at this office until Tuesday, August 5th, inclusively, for the construction of a wharf at Washabuck Centre, County of Victoria, Province of Nova Scotia according to a plan and a specification to be seen at the offices of E. G. Millidge, Esq., Resident Engineer, Antigonish, N. S., and C. E. W. Dodwell, Esq., Resident Engineer, Halifax, N. S. on application to the Postmaster at Washabuck Bridge, and at the Department of Public Works, Ottawa.

Tenders will not be considered unless made on the form supplied, and signed, with the actual signatures of tenderers.

An accepted cheque on a chartered bank payable to the order of the Minister of Public Works, for six hundred dollars (\$600.00), must accompany each tender. The cheque will be forfeited if the party decline the contract or fail to complete the work contracted for, and will be returned in case of non-acceptance of tender.

The Department does not bind itself to accept the lowest or any tender.

By order, FRED. GELINAS, Secretary. Department of Public Works, Ottawa, July 16th, 1902.

BANNERS, BADGES, PINS, BUTTONS,

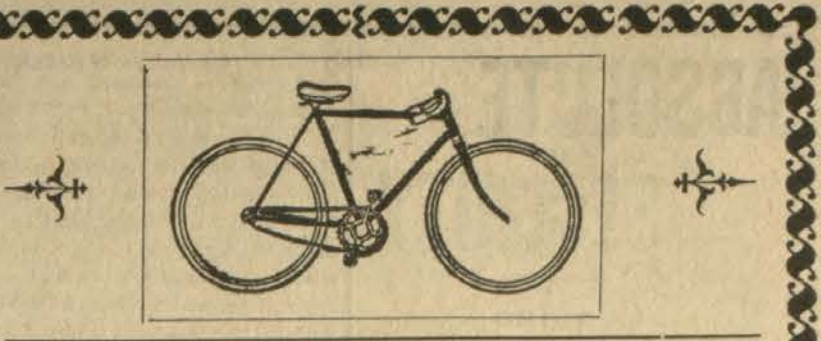
FOR RELIGIOUS SOCIETIES, FRATERNAL ORGANISATIONS, SOCIAL ENTERTAINMENTS, ETC.

SACRED HEART PINS, CHARMS AND BADGES, RELIGIOUS PHOTO BUTTONS, SOUVENIRS FOR FIRST HOLY COMMUNION.

Designs and Estimates given upon application Write for Catalogue.

T. P. TANSEY

Manufacturer Association Supplies, 14 DRUMMOND ST., MONTREAL.



BICYCLE BARGAINS.

We have a number of Wheels Ladies' and Gents' still in stock that we are offering at BARGAIN Prices. Write for prices if you need one.

SUNDRIES. REPAIRING.

Mail Orders Receive Special Attention.

ACME BICYCLE AGENCY, New Glasgow, N. S.

WEST END WAREHOUSE.

Midsummer Sale

A great opportunity to get Bargains. For ONE MONTH ONLY, beginning to-day, we will offer the balance of our

Summer Goods and Millinery

At greatly reduced prices. You will find it to your advantage to call and inspect our prices. Following are some of the lines and prices we are offering:

Ladies' Summer Costumes

In black, navy, and grey, \$7.00, 7.25, 7.50, sale price, \$ 4.95 In black, navy, and grey, 11.00, 11.50, 12.25, sale price, 9.00 Some better ones, 15.25, 16.75, 17.50 to, clear at 12.00

Ladies' Umbrellas.

Ladies' Umbrellas, 75c., 80c., 90c., and 95c., your choice, .69 " " 1.25, 1.35, 1.50, reduced to 1.10 " " 2.00, 2.25, extra value, now 1.65

Ladies' Gloves.

Ladies' Black and Colored Lisle Thread and Silk Gloves, 25c., 27c., and 30c., for .20 A lot of Ladies' Colored Silk Gloves. Prices 40c., 45c., 50c., 55c., and 60c., to clear at HALF PRICE.

Hosiery. - -

Ladies' Black Cotton Hose, at 12c., sale price, .09 " " " at 15c., " .10 " " " at 18c., " .12 " " Cashmere Hose, 25c., " .20 " " " 30c., " .22 " " " 40c., " .30 " " " 45c., " .32

Millinery.

Ladies' Trimmed and Untrimmed Hats at 40 per cent. discount. Ladies' Sailor Hats in black and white, to clear PRICES CUT IN TWO Misses' Straw Hats and Misses' and Children's Muslin and Lawn Hats. Children's Embroidered Hats and Hoods. Also Children's Linen and Duck Caps at half price as we do not wish to carry any over to next season.

A FEW REMNANTS OF

Dress Goods Muslins, Prints, Etc.

To be sold at Prices that will ensure a quick sale.

DON'T FORGET TO CALL AS YOU WILL BE MORE THAN RECOMPENSED FOR YOUR VISIT.

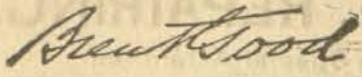
CHISHOLM SWEET & CO.

West End Warehouse, Antigonish. Antigonish, July 24th, 1902.

ABSOLUTE SECURITY.

Genuine Carter's Little Liver Pills.

Must Bear Signature of



See Fac-Simile Wrapper Below.

Very small and as easy to take as sugar.

CARTER'S LITTLE LIVER PILLS.

FOR HEADACHE.
FOR DIZZINESS.
FOR BILIOUSNESS.
FOR TORPID LIVER.
FOR CONSTIPATION.
FOR SALLOW SKIN.
FOR THE COMPLEXION.

Price 25 Cents
Genuine must have signature.
Purely Vegetable.

CURE SICK HEADACHE.



NICELY LAUNDRIED.

In the domestic art of laundering, "Once well done is twice done." Because we give our work extra care, it lasts twice as long before needing to be laundered again.

D. CHISHOLM

NEW MACHINERY, NO WORK TORN. FIRST-CLASS SATISFACTION GIVEN. New Glasgow, N. S.

Pure Gold Jelly Powder

Joyfully Quick. Flavored with PURE GOLD EXTRACTS. Always true to name. AT YOUR GROCER'S.

COWAN'S PERFECTION COCOA ROYAL NAVY CHOCOLATE PURE, HEALTHFUL

Good Health.

This is the season for cleansing the blood. We have just received a large stock of

Sarsaparilla Compound

Paine's Celery Compound. Patent Medicines of every description. Pills, Ointments, Combs, Brushes, Soap, Perfumes, Sponges, Maltine Preparations, Emulsions, Pipes, Cigars, Tobacco, Etc.

FOSTER BROS. Druggists, Antigonish

Remember the place, opp. A Kirk & Co.

The Voices of Babel.

(Rev. Jno. Gerard, S. J., in The Month.) (Continued from last issue.)

If any positive verdict be at all within our reach, it must certainly be arrived at by a process similar to that adopted by the Greeks when they wished to decide who had been the hero of Salamis. Each of the captains who had to vote put himself first, but they unanimously put Themistocles second. And in our inquiry it is to be observed that [while] none of the disputants will grant any status at all to any philosophic groundwork of religion, except his own peculiar vanity, they acknowledge that the old belief had after all some sort of merit. It was false to be sure, on that they are agreed, but it could and did, to some extent, influence the lives of men; and was therefore far better for its purpose than the substitutes proposed by rival sages, which can never do anything of the kind.

Thus professor Clifford, though as a rule anything connected with the name of God produces upon him much the same effect as we read of in the case of the young man "whom immediately the spirit troubled, and being thrown down he rolled about foaming," in a passage unusually plain and clear, "fully admits" that the theistic hypothesis is in itself "a reasonable hypothesis, and an explanation of the facts," which is a great deal more than he will say for "that singular materialism of high authority and recent date," which he appears to consider the only possible philosophical rival of his own creed. Mr. Spencer pronounces that the "retrogressive" religion of Humanity falls below the creeds to which men had already developed their minds. Humanity is only another sort of name for ghosts and goblins; but men had come to something far higher in "the conception of a spirit far transcending humanity."

So Mr. Harrison for his part, sticking stoutly to his text that "the essence of religion is not to answer a question, but to govern and unite bodies of men," and while positively certain that neither the cultus of the Unknown nor Cosmic Emotion will ever do this for one instant, yet acknowledges that "theologies long did it," did it "for twenty or thirty centuries," and did it so well that "the hallowed name of religion has meant in a thousand languages, man's deepest convictions, his surest hopes, the most sacred yearnings of his heart, that which can bind in brotherhood generations of men, comfort the fatherless and the widow, uphold the martyr at the stake, and the hero in his long battle." This is surely pretty well, and it would seem that on its own principles positivism should include in its objects of veneration the agent which has done all this for humanity, and exhibit to the world one more spectacle of the identity of contradictions, by the strange phenomenon of a religion worshipping its own rival. For undoubtedly theology has thus, by Mr. Harrison's showing, done a great deal more for mankind than any individual saint of the Positivist calendar. Its domains is already the irrevocable Past, while positivism aspires, and can aspire, to no more than the uncertain Future. More than that, Mr. Harrison would appear, in *seipsum saevituros si desint alii*, to admit, in an unguarded moment, that his creed can never fill the place of the old belief. When declaiming against Mr. Spencer's Unknown, and recounting all that it would have to do, in order to supply the void left in human needs by the destruction of faith, he emphatically tells us that men demand something to worship. This cannot be the Unknown; but he presently adds that neither is it Humanity. "We do not ask any one to worship Humanity." "Humanity is neither the shadow of God nor the substitute for God, nor has it any analogy with God." Can he be serious, then, in proposing to make it take the place of God, and in expecting it to fill the void which he himself has so eloquently described, as the result of the disappearance of belief in God?

Sir James Stephen, for once, fully agrees with Mr. Harrison about Humanity. It certainly is not an object of worship, and therefore Sir James infers that no more than Cosmic Emotion or the cult of the Unknown with it have the slightest chance of doing any sort of work at all. He does not, as we have heard, himself see the need of any religion at all, but

he takes advantage of the "originality" of this position to assure all and sundry of his philosophic friends that if religion there is to be they will find none to work at all but Christianity. It has worked so long, precisely because it differs in every essential respect from its proposed substitutes. Unlike the creeds of Mr. Spencer and Mr. Harrison it deals with the Personal not the Abstract, with the known not the Unknown. Jesus Christ, says he, has reigned so long "the object of passionate devotion and enthusiasm" to so great a multitude of all times and all lands, only because He has been believed to be living, and to possess authority, which His acts had proved to be Divine. All who set about to found a new religion, without providing themselves with some sort of credentials to the same effect, are foredoomed to failure, and Sir James points the moral by the well-known story of Talleyrand, who when consulted by a Frenchman as to the best mode of getting a new creed afloat, recommended him to try the effect of being crucified and rising again in three days.

The practical conclusions, then, to be gathered from this war of words, would seem to reduce themselves to two. Man requires a religion for a special work; and, this special work can as a matter of fact be done only by a theology. This is unquestionably a good deal to have learnt; and it at once suggests the question, If a belief in God can thus supply our wants, "is not that very divination of our needs in itself a proof that it is the supply of them?"

At any rate, when we thus see theology stamped, at the hands of its bitterest enemies, with what looks so strangely like a note of truth, we must needs be thrown back to our starting-point, and ask ourselves whether it be not just possible that, after all, the walls are still standing, whereof this not altogether harmonious blare of trumpets has announced the overthrow.

And still confining our attention to the testimony of our advanced thinkers, without any addition of our own, it is, to say the least, instructive to observe, that while the work of destroying theology has been done by pure exercise of reasoning, and while our friends think a great deal on one another's reasoning power, so long as it is in agreement with themselves, they find no absurdities too great for it to perpetrate, so soon as they begin to differ.

Mr. Spencer, for example, to whom, according to Mr. Harrison, belongs the chief credit of having cleared out Olympus, wins this praise by an essay, which, while in accordance with Mr. Harrison's views, is described as "packed with thought, to a degree unusual even with Mr. Spencer," as a "memorable essay," wherein the evolutionary creed is formulated "with a definiteness such as it never wore before," and the theology receives a blow that is absolutely "final." But in the self-same essay, and indeed in that part of it which is its main purport, having the misfortune to disagree with Mr. Harrison, Mr. Spencer, we are assured, proceeds to fall into "a paradox as memorable as any in the annals of the human mind," to talk "a theologico-metaphysico-jargon," and to take refuge from an awkward dilemma by a mere rhetorical artifice. His theory of the origin of religion is pronounced to be full of paradoxes, and Mr. Harrison frankly avows that he has always considered it the most unlucky of all Mr. Spencer's sociologic doctrines. Moreover "a certain fallacy of the Den" runs through his historical notions; he even "hardly acts with the candid mind that befits the philosopher in all things;" he falls into "the slip-slop of theologians;" he asks us to take things as "proved" on the strength of "a pile of clippings made to order;" if he does not think persistently along defined grooves, Mr. Harrison does not know what that process means; he makes singular slips in logic; he has fallen at various times into astounding paradoxes, which Mr. Harrison respects him too much to recall; and finally he is warned, "great philosopher as he is, that 'Philosophers who live not so much in glass houses as in very crystal-palaces of their own im-

agination, should give up the pastime of throwing stones at their neighbour's constructions."

It is undoubtedly very sad to find an apostle of the understanding doing all this sort of thing; but if we turn from Mr. Harrison to Sir James Stephen's account of the matter, it looks no better. To him the evidence for Mr. Spencer's fundamental theory seems weak, and assuming the evidence the conclusion is not plain; his argument appears to be an unmeaning play of words; he reminds Sir James of the blind heathen derided by Isaias, "He works his words about this way and that, he accounts with part for ghosts and dreams, and the residue thereof he maketh a god, and saith, Aha, I am wise, I have seen the truth." In brief, though his work of negation is not to be gainsaid, the positive part appears to be unfounded, nay "baseless, and wholly unimportant."

It is of course only to be expected that Mr. Harrison should, in his turn, hear some home truths from his candid friends. He also, according to Mr. Spencer, thinks persistently along defined grooves; in fact, Mr. Spencer was the first in the field with this particular charge, and Mr. Harrison's countercharge was of the nature of a *tu quoque*. Mr. Spencer likewise intimates that Comte and Mr. Harrison "commit intellectual suicide," than Mr. Harrison's performances in that line, misrepresentation can go no farther; he is in an attitude of discipleship unfavourable to inquiry; he exactly transforms the doctrine of opponents; and his description of such doctrine is a fabric framed on his own imaginations.

As Mr. Spencer's strong point is metaphysics, so Mr. Harrison's is the science of man, which in his opinion affords a more solid foundation whereon to build, inasmuch as in the sublimer science "every philosopher falls from time to time into astounding paradoxes." But, in his own field of predilection, Mr. Harrison appears to Sir James Stephen to assert a great deal more than he can possibly know; even where they are in agreement Sir James intimates that Mr. Harrison is plainly speaking much beyond his brief; "it is," he sarcastically remarks, "doubly satisfactory to agree with a man so positive and well informed; a man who knows, or at least affirms, 'which he would hardly do unless he knew,' that, in regard of times wholly pre-historic, one thing is true, 'beyond all doubt,' and 'nothing is more certain than another,' 'not even,' suggests our critic, 'the multiplication table.' While Mr. Harrison, who can generally be trusted to give as good as he gets, sets down Sir James' utterances about Humanity as 'the ravings of Timon of Athens.'"

Finally, to explain in one word the vagaries of his antagonists, Mr. Harrison tells us that they are "merely philosophers attacking an opponent." Just so! Philosophers attacking an opponent are not to be trusted for philosophy. It would appear to be the part of wisdom not to take on faith, bitter opponents as they are, their own assertion that belief in God has received its death-blow at their hands. We must first examine their reasoning, and, which is far more, must make sure that we understand it. It may be that we shall fail to make head or tail of it; and should we be lucky enough to discover what it means, it is not impossible that we shall yet find in it some of those fatal flaws, which in one another's case they have shown us in such profusion.

In a word, to confine ourselves to what we have heard, does it not seem to ordinary common sense, that; on their own showing, our philosophic thinkers, who would find in mere human science an object to satisfy the heart of man, are engaged in a Danaid's task of filling sieves with water, a task at which all the wit of man may labour everlastingly in vain? Does it not appear that we may sum up the matter in the words of a thinker, at least as clear as any to whom we have been listening, when he speaks of "the impatience I feel at able men daring to put out for our acceptance theories so hollow and absurd."

So speaks Cardinal Newman, and, surely, by his mouth, speaks common sense.

J. G.

- Ibid June, 1884, p. 205.
- P. 207
- Ibid
- Ibid, July, 1884, p. 5
- Ibid
- P. 6
- P. 8
- Ibid, Nov. 1884, p. 531.
- Ibid, Sept. 1884, 308
- Ibid, June, 1884, p. 208.
- Ibid, Sept. 1884, p. 311
- Cardinal Newman, Letter to Mr. Ward (Clothes of Religion, p. 115.)

Sir Thomas Lipson, Bart., has announced his determination to again compete for the America's cup.

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Moncton, N. B., June 10th, 1902.

Further Accounts of Mount Pelee.

Further and remarkable accounts of the volcanic disaster at Martinique, says an exchange, have been sent to Paris by missionaries of the Congregation of the Holy Ghost, who escaped from the fate which overtook several of their brethren.

In a thrilling account of the eruption of Mont Pelee and the destruction of St. Pierre, Pere Bruno, one of the very few survivors of the community of Holy Ghost Fathers, gives partial confirmation of the reported miraculous occurrence in the church at Morne Rouge.

On the night of May 3 there was a rain of cinders, and study at the college became an impossibility, for the ashes penetrated everywhere, and the atmosphere was thick and heavy; the pupils, therefore, had permission to leave.

On the Monday, however, at noon, the volcano vomited an immense quantity of boiling mud, which travelled at a rapidity estimated at 200 kilometres an hour, and overwhelmed a distillery on the seashore.

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had become demoralized. Father Fuzier pressed me to accompany him to see the ruins. The mud was still boiling. It was a fearful scene of desolation.

At the college no alarm was yet felt, as the inmates had seen the effects of the last eruption. St. Pierre, they declared, had nothing to fear. The volcano had still to fill up the beds of two rivers, and we were at a distance of five or six kilometres from the crater, as the crow flies.

Then on the morning of the Ascension, at ten minutes past 8 o'clock, an indescribable explosion was heard, like the noise of a thousand pieces of artillery going off at the same moment, and amidst sinister whistlings the lava flow took the direct line for St. Pierre at an incredible speed.

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From Jennie's Diary. July, hot weather, thirsty, drank lots of cold water, uncomfortable, tried Sovereign Lime Juice, tasty, delicious, refreshing.

The Preacher in Politics. As soon as it was announced that Judge Taft was going to Rome to try to get the Pope's influence in inducing the Friars to sell their lands, he was deluged with letters protesting against his visit and threatening vengeance if the Administration should so officially recognize the Pope.

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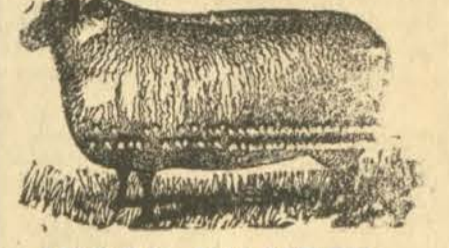
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