

THE CASKET.

\$1.00 PER ANNUM.

A CATHOLIC JOURNAL NON-PARTISAN IN POLITICS.

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THE CASKET.

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THURSDAY, DECEMBER 28.

It will be remembered that the Rev. Dr. Hyde, of Honolulu, who acquired such unenviable publicity as the calumniator of Father Damien and as the subject of that famous letter of Robert Louis Stevenson which is one of the most withering expressions of scorn that English literature contains, died a few weeks ago. His death appears to have revived a rumour, prudently kept back until the pen that scourged him had been laid aside forever, that the gallant champion of the martyred leper priest had retracted his utterances. Of this rumour, never credited by anyone capable of judging of the matter, the *New York Times*, certainly not partial to the class to which Damien belonged, now says: "We are able to state in the most positive manner possible that Robert Louis Stevenson never wished to modify in any way his utterances concerning the maligner of the martyr Damien."

Some fire-eating Irish-American journals are endeavouring to incite the people of Ireland to rebellion while England is engaged in her war in South Africa. The Irish people, fortunately for themselves, have wiser counsellors at home—counsellors whose advice they have never had, and we may be very sure never will have, reason to regret taking. We refer to the splendid body of learned and patriotic men, true lovers of their country—the Bishops and clergy of Ireland. They are better judges both of what is expedient and what is lawful for their people than any rabid race-hating editor in the United States. And we can easily surmise what their advice as to engaging in armed rebellion would be. Lord Salisbury may occasionally exhaust his vocabulary of brutal invective against the Irish Episcopate, but he well knows that that Episcopate is more effective than all England's armies in preserving peace in Ireland.

"A century has passed since the work of Christian missions was first inaugurated in India. The census counts in that part of our empire to-day 2,290,000 Christians; and 250,000 Sunday-school children are taught in twenty-five languages."—St. John (N. B.) *Educational Review*.

We have seen this kind of paragraph so often in Protestant periodicals that we must protest. It is one of the many fraudulent ways they have of magnifying Protestant missionary success. Protestant missions were inaugurated in India a century ago. The *Educational Review* implies that the Catholic missionaries who laboured in India for centuries before 1799 were not Christians at all! It is over three and a half centuries since St. Francis Xavier began his mission in India, and he was a Christian. On the other hand the *Educational Review* claims the millions of natives converted by Catholic missionaries as the fruit of the missions inaugurated a century ago, namely, of the Protestant missions! What a complicated lie the whole thing is! We advise the *Educational Review* to be cautious in using Protestant missionary literature.

To those of its contemporaries—most of them Protestant, but one at least Catholic—which have called in question, and affected to regard as utter nonsense, the statement that Admiral Dewey's marriage to a Catholic would debar him from ever becoming President of the United States, *The Sacred Heart Review* replies effectively by simply quoting, from Scrib-

ner's *Magazine* for February last, the account given by Senator Hoar of his attempt, upon a certain occasion, to secure the nomination, by a Republican national convention, of General Sherman, the husband of a Catholic wife, when he and the other leading Republicans acting with him were plainly told by delegates that they "did not want a father confessor in the White House." This statement of the broad-minded Massachusetts Senator is recent enough to be remembered, as is also a similar one concerning the attempt to procure the Democratic nomination for the Hon. Richard P. Bland. The ostrich-like stupidity of journals that think they can get over these facts by simply shutting their eyes to them is really remarkable.

However men may differ in their views as to the justice of the present war, there should, it seems to us, be a very decided preponderance of opinion as to the impropriety of the action of Trinity College, Dublin, in choosing the present moment to bestow special honours upon Mr. Joseph Chamberlain. The cordial detestation in which the Colonial Secretary is, for very good reasons, held by the people of Ireland, would make such action, on the part of an institution with any pretensions to a national character, questionable at any time. But it is much more than questionable just now, when many, even among British statesmen who support the Government in the war, hold that war to be of Mr. Chamberlain's making, and when his enforced retirement from the Cabinet has already begun to be discussed. It seems to have been recognized that some apology for the action was needed; hence, in all probability, the reference by the recipient of the degree to the alleged circumstance of the existence of the arrangement for some time past. If Mr. Chamberlain had any sense of delicacy he would have postponed an event that was quite under his control. But what is the use of discussing such a supposition? Trinity's action shows once more the utter hollowness of her claim to be a national institution.

Something (can it have been a sense of the danger to the Republic from Admiral Dewey's choice of a Catholic partner?) has apparently caused a recrudescence of bigotry at Harvard University. Harvard had been getting heartily ashamed of its annual Dudleyan anti-Popery lecture; and that lecture, of late years, had generally been something very different from what its pious founder intended. But this year it had a strong flavour of the old proscriptive, witch-burning days. Not only that, but President Eliot, the man who was wont to be so broad that he found difficulty in squeezing himself into the bounds of any positive belief, recently startled his friends with the discovery that "the principles of the Catholic Church are opposed to civil liberty." The most apt commentary we have seen on this singular declaration is that of *The Leo XIII*, which finds in it a world of information—not about the Church, but about President Eliot. In this connection our Notre Dame contemporary refers to a resolution lately adopted by a convention of coloured Methodists at Milwaukee, recommending that "applicants for papers, to preach the Gospel should have some education"; and it expresses the hope that some day a liberal education will be one of the requirements of candidates for the presidency of Harvard University.

A Catholic contemporary tells of a place where "one hundred and fifty Catholic children in a government institution are compelled to attend Protestant religious services, have to eat meat on Friday or go hungry, are not permitted to hear Mass and refrain from work on holidays of obligation, and in other ways are coerced into becoming Protestants." Some of our readers have perhaps concluded from the above description that the place referred to is in the Transvaal, and possibly are more than ever surprised that a Catholic paper could plead for simple justice for such bigots. But they are mistaken as to the locality. The place in question is not in the Transvaal. Indeed we would almost venture the

assertion that, despite all we have heard about the intolerance of the Boers, no such outrageous tyranny obtains in the Transvaal. The place to which our contemporary refers is—will the reader believe it?—in the glorious Republic of the United States of America, sometimes referred to as the Land of the Free. The institution is the Carlisle Indian School, in the State of Pennsylvania, and the Government that maintains it is that of the United States itself. And while Congress yearly lavishes the people's money upon the institution where this benighted tyranny prevails, it refuses aid with one cent out of the public funds charitable institutions in the city of Washington where the poor and afflicted are cared for without distinction of creed, and all because those who thus care for them have consecrated their lives to God in the Catholic Church.

NEWMAN'S STYLE.

The London *Speaker* compares Newman's literary style when he was a Protestant with the style of the books he wrote as a Catholic. Of one period it says:

"Exuberant though never redundant, triumphant sometimes almost to the pitch of boisterousness, he sweeps along, marshalling his forces, polishing his epigrams, and making his appeals, not to the scholar and theologian and prim church-goer, but to the man in the street—the rank and file of humanity."

Of the other period the *Speaker* says that he is "restrained, at times uneasy, eminently unpopular, remote from the trodden paths of feeling."

Put these two descriptions before the editor of *The Presbyterian Witness*, and he will at once select the first as referring to the Protestant period. The words "restrained" and "uneasy" express his idea of the result when a great mind submits to the restraints of Rome. The very reverse, however, is what the better-informed *Speaker* says. Newman did not attain to real intellectual liberty until he became a Catholic. Here is the way the *Speaker* expresses it:

"Newman's great literary characteristics, which place him in the very forefront of English authors—his force, his fancy, his oratorical rush upon his opponent,—are not to be looked for in the 'Apologia,' or in the 'Essay on Development,' or in the 'History of the Arians,' or even in the 'Parochial Sermons'—things of beauty, cold beauty, as those are; but in the books he has written since his mind has swung at ease in the anchorage of Rome, since he cast off the restraints of an awkward attitude."

[OFFICIAL.]

His Holiness Leo XIII. invites us to celebrate the opening of the Holy Year with solemn religious ceremony. By a decree bearing date the thirteenth of November, he grants the privilege of Midnight Mass on Dec. 31st both of the present and of the coming year. It is greatly to be desired that the reverend pastors of parishes should avail themselves of this privilege in all cases in which the ceremony prescribed can be duly carried out. The service is to consist of a Mass, to be said or sung *Coram Sanctissimo*, followed by Benediction of the Most Holy Sacrament. In cases where the pastor is unable to have the Midnight Mass, or deems it better not to have it, he should hold a special service of thanksgiving either immediately after Mass or on the afternoon or evening of Sunday the 31st, at his discretion, consisting of the recitation of five decades of the *Rosary*, the *Litany of the Holy Name of Jesus*, the singing or recital of the *Te Deum*, and Benediction of the Blessed Sacrament.

† JOHN CAMERON,
Bishop of Antigonish.

DECRETUM URBI ET ORBI.

Anni sacri a Beatissimo Patre et Domino Nostro Leone XIII. feliciter indicti, proximo celebraturus initia, summopere decet nocte surgentes adire sacculi Auctorem, ad eum aras provolvit, acceptissimam offerri Hostiam, Avinum scilicet Agnum, sacro convivio interesse, ad opportuno maxime tempore licet auxilium, gratiam, misericordiam invenire: Nunc enim propior est salus. Ecce nunc tempus acceptabile: ecce nunc dies salutis. Quod si regnum caelorum, id est praesentis temporis Ecclesiam, simile esse perhibetur decem virginibus sponso de nocte occurrentibus, hac potissimum solemnitate fastidite licet unicuique mentem accuratius in sacra illa verba intendere: aptate vestras lampades: ecce sponsus venit exite obviam ei.

Cum insuper media nocte prostratae diei mensis Decembris futuri anni praesens aeternum saeculum novumque habeat initium: valde congruum est, ut pio quodam ac solenni ritu Deo gratias agatur pro acceptis huius decursu saeculi

beneficiis, et potiora impetrentur, urgente praesertim necessitate temporum, ad novum saeculum auspiciato ineundum.

Itaque ut imminens annus MCM. ab Imperatoris Dei ope Eiusque Unigeniti Filii Servatoris nostri sumat auspicia idemque prospero cursu finiatur, longe felicibus, ut sperare fas est, allaturus aevum; Ssmus Dominus Noster Leo Papa XIII. benigne concedit ut die 31 mensis Decembris, tum labentis, tum adventuri anni, media nocte in templis ac sacellis ubi Sema Eucharistia rite adervatur, iuxta pruden arbitrium Ordinarii, sui cuiusque loci, exponi possit adorandum idem Augustissimum Sacramentum: facta potestate legendi vel canendi eadem hora coram Illo unicam missam de festo in Circumcisione Domini et Octava Nativitatis: fidelibus autem sive infra ve extra Sacrificii actionem, de speciali gratia, sacram synaxim recipiendi: servatis ceterum servandis.

Contrarius non obstantibus quibuscunque. Die 13 Novembris, anno 1899.
C. Episcopus Praenestinus Card. Mazzella, S. R. C. Praefectus.

L. + S. D. PANICI,
Tpis Vaticanis. Secretarius.

UNIVERSAL DECREE.

[Translation.]

In celebrating, as we are shortly about to do, the commencement of the Holy Year, happily proclaimed by our Holy Father Leo XIII, it is eminently becoming that we should rise in the depth of night to greet the Author of time, that we should prostrate ourselves before His altars, that we should offer up the most acceptable Victim, the Divine Lamb, and assist at the Sacred Banquet, that so we may find help, grace and mercy especially in this seasonable time. For now is our salvation nearer. Behold now is the acceptable time: behold now is the day of salvation. If the kingdom of heaven, that is, the Church militant on earth, is likened to ten virgins who went forth at night to meet the bridegroom, each one of us will do well to ponder more attentively on this solemn festive occasion, those words of Holy Writ: *Trim your lamps; behold the bridegroom cometh, go ye forth to meet him.*

As, moreover, the present century ends at midnight of the last day of December of the coming year, and a new one begins, it is most fitting that thanks should be given to God by some solemn act of religion for the benefits received during the course of it, and that even greater favours be implored, because of the pressing necessities of the time, to the end that the new century may open auspiciously.

In order, therefore, that the approaching year, 1900, may begin under heavenly auspices, with prayer and supplication for assistance to God and His Only Begotten Son, our Saviour, and may, after a prosperous course, usher in, as it is right to hope, a still happier era, our Holy Father Leo XIII graciously permits with the consent of the Ordinary of each place, that the Most August Sacrament of the Altar be exposed for adoration in all churches and chapels where the Blessed Sacrament is kept, at midnight of December 31st, both of the present and of the coming year. He also permits one Mass of the festival of the Circumcision of our Lord and the Octave of the Nativity to be said or sung at the same hour, before the Blessed Sacrament exposed. Permission is further given, by special privilege, to the faithful to receive Holy Communion either during or outside of the Mass, all needful conditions being complied with. All regulation to the contrary notwithstanding. D. Panici, Secretary.
Nov. 13, 1899.

[Signed] Card. Mazzella, Prefect of the Sacred Congregation of Rites, Bishop of Palestrina.

Propagation of the Faith.

As appears from the November issue of the *Annals*, the sum of 6,306,073 francs was distributed by the Society for the Propagation of the Faith to Catholic missions throughout the world during the year 1898. More than half of the whole amount went to missions in Asia, and something less than one-fourth to missions in Africa. Missions in America received an allotment of 318,552 francs, of which Canadian missions received more than half.

A copy of the *Annals* is sent free for a year to every circle of ten subscribers who pay each at the rate of five cents a month, or to any one person who contributes six dollars to the funds of the Association. The *Annals* is published every two months, and contains exceedingly interesting reports from Catholic missionaries in every land. The copies that come to this diocese are distributed by one of the priests of the College to the pastors of parishes contributing to the Propagation of the Faith. They are sent out three times in the year, usually in the months of October, January, and May. Contributors should apply to their pastor for the *Annals*, and after having read the copy received should bring it back or send it round to others. The priest who has taken upon himself the task of distributing the *Annals* is at some trouble and expense, too, in making up the packages and mailing them. At times, he tells us, he has visions—whether in dreams or in his waking

moments does not appear—of packages lying uncut in presbyteries or in the vestries of churches, and is not a little discouraged and disheartened in consequence.

Contributions have been received this year from forty parishes, though a few were rather late in being forwarded. The total amount received was \$954.15. There has been an advance both in the amount contributed and in the number of parishes contributing, which is very gratifying as showing an ever widening and deepening interest in this noble work. Following is a detailed statement by parishes:

Parish.	Amount.
Acadiaville,	\$ 10.00
Antigonish,	67.30
Aricath,	50.25
Arasag,	10.00
Bosdale,	35.40
Broad Cove,	10.00
Canso,	16.00
Christmas Island,	22.02
Creignish,	16.00
Descouasse,	27.00
East Bay,	103.00
Friars Head,	6.00
Georgeville,	10.00
Grand Mira,	19.00
Guysboro,	4.00
Harbour Boucher,	40.00
Ingenish,	7.00
Iona,	26.00
Judique,	30.00
L'Ardoise,	36.00
Larry's River,	7.00
Lismore,	12.82
Little Bras d'Or,	10.00
Lochaber,	2.60
Little Glace Bay,	73.00
Mabou,	48.00
Maindieu,	18.35
Margaree,	5.00
North Sydney,	20.81
New Glasgow,	7.00
Pictou,	15.00
Port Felix,	7.00
Port Hawkesbury,	12.00
Port Hood,	16.50
Red Islands,	31.00
Reserve Mines,	12.00
River Bourgeois,	7.00
St. Andrew's,	22.00
Sydney,	40.00
Tracadie,	6.50
Professors and Students of St. F. X. College,	25.00
Bequest for Person Deceased,	10.00
	\$954.15

Book Notice.

DAILY THOUGHTS FOR PRIESTS.—By the Very Rev. J. B. Hogan, S. S., D. D., Boston; Marlier, Callanan & Co.

The author of *Daily Thoughts* needs no introduction to the priests of this diocese. He is already known to them as the author of *Clerical Studies*, and almost all of them made his acquaintance when he preached the retreat for them here last summer. *Clerical Studies* reveals Dr. Hogan as the theologian and scholar; *Daily Thoughts*, as the priest and guide of souls. In the one it is the Doctor of Divinity who speaks; in the other, the Abbe, mild, and gentle, and wise with the wisdom that is from above. But not the less for its plity and unction does the later work bear the impress of the scholarly mind that produced it. Its statement of the moral truths, with which it deals chiefly, is as exact and careful as its sentiment is spiritual and inspiring.

Daily Thoughts is just the kind of book that every priest should have by him, especially the busy priest on the mission, for whom it is mainly intended. The general character and scope of the work are best described in the author's own words, in the preface: "They [the following pages] consist of truths almost entirely borrowed from the Gospel, and viewed in their bearing on the spirit and duties of the priesthood. The text which introduces each subject is generally a saying of our Lord himself, and the development of it is gathered from other recorded utterances of His, or from the inspired writings of the Apostles, or from the daily experience of life. A passage from the Fathers, the Imitation, or some other authorized source is generally given at the end, reflecting in human form the heavenly truth, and helping to impress it on the mind of the reader. As a substitute for morning meditation, whenever passed over, one of these thoughts may be taken up at any free moment in the course of the day, or before retiring to rest at night. In its condensed form it will be found sufficient for one spiritual meal, but on condition that it be assimilated slowly. Quickly swallowed food is no better for the soul than for the body."

The book is tastefully bound in cloth, and sold by the publishers for the modest price of \$1.00.

General Wingate will act as Sirdar of the Egyptian army during the absence of General Lord Kitchener.

Farm Notes.

Sheep naturally crave salt, as do all other animals, wild or domestic, so far as we know their habits. Whether the salt has any other duty to do in the animal economy than to assist the digestion we do not know, but it is a well known fact that grazing animals seem to need it more than carnivorous animals, and especially seem to need it when their food has a large proportion of woody fibre, more than they do when having a succulent food, like green grass, roots and ensilage. But with salt they need water. Sheep drink but little at a time, yet in winter, feeding them on dry hay, they drink very often. The water should be pure and clean. Stagnant water is one of the causes that bring on stomach worms, which kill many lambs, and if not fatal to older sheep, will keep them weak and in poor condition.

The Tomato as a Tonic.

The tomato unquestionably possesses a high dietetic value, and has been especially recommended for use in cases of blood impoverishment, a suggestion which, perhaps, rests upon the fact that it contains a considerable amount of iron. The presence of iron may easily be detected by applying to the cut surface of a tomato the ordinary tests of this reagent. As a food for supplying iron, the tomato is far superior to any of the combinations of iron so commonly used as a means of enriching the blood. It has long been known that these inorganic compounds cannot enter into the composition of the blood. It is possible, however, that they may sometimes be useful; for, as has recently been suggested, while they do not enter into the composition of the blood, they serve to neutralize acid substances which form insoluble salts with the iron of food, and thus prevent its absorption and assimilation. In other words, they act as protectives of the nutritive iron compounds of food.

The tomato may serve a similar purpose, not only by supplying the sour of iron, but by the introduction of a larger amount than is needed, providing for the conservation of the amount actually required.—Good Health.

The President's English.

A captious critic, employed on the editorial staff of the Chicago Record has given aid and comfort to the enemies of the Republic by sneering at President McKinley's English. "The intimate relations of all parts of the country to each other," does not appeal to this critic as being either grammatical or elegant, and it must be confessed that such an expression carries with it the impression that we have outgrown the canons of the English language, as well as the Declaration of Independence. Here are other flowers of language which the Record has culled from the message:

"The duties of the judge require him to travel thousands of miles to discharge his official duties."

"In my message of a year ago I expressed my views of the necessity of a canal, which would link the two great oceans, to which I would again invite your consideration."

"Under such conditions it was deemed advisable to and proper to resume compliance with the provisions of the sinking fund law, which for eight years has not been done because of deficiencies in the revenues."

"I am informed by our commissioner-general that we shall have in the American sections at Paris over 7,000 exhibitors, from every state in the country, a number 10 times as great as those which were represented at Vienna in 1873, six times as many as those in Paris in 1878, and four times as many as those exhibited in Paris in 1889."

"The island of Cuba, which used to buy her (Porto Rico's) cattle and tobacco without customs duties, now imposes the same duties upon these products as from any other country entering her ports."

In respect to this last statement, it would seem that the knowledge that some other country was entering Cuba's ports would have suggested to the President the advisability of a rigid enforcement of the Munroe doctrine; but lucidity is not one of the essential virtues of a Presidential message, and it is hardly probable that any official protests will be made against the quality of Mr. McKinley's English.

It is bad, to be sure; but it is no worse than the English of 99 public men out of every 100. The days when correct English and statesmanship went hand in hand have long since deepened into twilight so far as this country is concerned. It may be questioned if there are twelve men in the congress of the United States who could be indicted on a charge of habitually using good English, to say nothing of possessing a literary style beyond the standards of public school composition. Not since Lincoln, if Garfield be excepted, has there been a president whose methods of expres-

sion might not properly be characterized as an abomination in the sight of the Lord.

The standard of public utterances in respect to style and diction seems to be deteriorating rather than improving. This may be due, in a measure, to the fact that comparatively few public men write their own speeches. They thrust the work upon private secretaries who have had the benefit of the exceptional advantages which many of our schools offer in the way of imparting ignorance of the "Saxon speech." Those who prepare their own speeches seldom give any attention to form. Pages of collected facts are thrown together as they happen to come, and no attention whatever is paid to the niceties of language.

It is not necessary, of course, that a statesman should be able to use his own language after the manner of "literary fellers." We are told that Washington could not spell, and that Andrew Jackson had no more conception of the harmony that ought to exist between a verb and its subject, in respect to person, number and case, than he had of any other kind of harmony; but if Washington and Jackson did not write respectable English themselves, they commanded the services of persons who could write English, to make the final draft of their public statements—a practice that might be imitated with profit even at this more advanced day.

If the use of reasonably good English is not one of the essentials of American statesmanship, it, at least, might not prove to be a disadvantage; and a return to the practices of a former day might possess the merit of novelty.—Detroit News-Tribune.

Kidney Burdens.

VANISH UNDER THE TREATMENT OF THAT GREATEST OF KIDNEY SPECIFICS, SOUTH AMERICAN KIDNEY CURE.

Mrs. W. S. Bissett, 62 Cameron St., Toronto, was troubled with severe pains in the small of her back which doctors said was caused by kidney trouble, and which produced intense suffering at times. She used many remedies without any lasting benefit until she tried the South American Kidney Cure. A few doses proved a wonderful benefit, and after taking three bottles all traces of the trouble were gone. Sold by Foster Bros.

Methodism Now Menaced.

The alarming extent to which Protestantism is being invaded by that destructive form of "higher criticism," whose natural consequence, as many of our non-Catholic friends admit themselves, is to ruin all belief in revealed truth, was very vividly illustrated last week at the sessions of the Methodist Episcopal Congress that was held at St. Louis. If but a single one of the several eminent Methodist Episcopal divines who addressed that gathering had spoken in advocacy of the form of "higher criticism" referred to, or if any endeavors had been publicly made on the part of the Congress to disavow the sentiments uttered by the advocates of this criticism, the symptoms shown in its favour might not be regarded as indicative of any great danger. But the Congress, as a matter of fact, revealed an opposite condition of affairs.

Take, for instance, the declaration made before the St. Louis Congress by the Rev. Doctor Learned—whose name appears to be a strange misnomer, by the way, and who holds a professorial chair, it seems, in the Pennsylvania University. Speaking on the non-participation of cultured men, as he regards them, in Methodist Episcopal church affairs, that divine declared that the reason of such non-participation was the fact that there is "a startling consensus among scholars, scientific men, and men of culture in general as to the valuelessness of dogma." Of course, Doctor Learned was alluding only to Methodist Episcopalians. At least that is a fair inference, seeing that he is himself one of the Methodist Episcopalian denomination, and that he was addressing a Methodist Episcopal gathering. And if there be any doubt of the real meaning of his words as given above, all such doubt must be abandoned when we read his subsequent declaration that the Methodist Episcopal church, "in order to hold men within its fold as active Christians, must change its attitude toward many questions."

The Rev. Doctor Anderson of Sing-Sing, N. Y., may be said, in a subsequent discourse, to have explained more fully what Doctor Learned meant in this last declaration, to wit, that in order to hold Methodists of culture in its fold, the Methodist Episcopal church must change its attitude on many questions. He declared that if Methodists want a theology which shall satisfy the age they must adopt one that is founded upon facts. That is tantamount to saying that in the approved Methodist Episcopal creed there must be no mysteries, nothing which shall call for the exercise of faith in a supernatural power, nothing which can not be explained by human reason, by modern science, or, at least, by the "higher critical minded, thinking man." Doctor Anderson added, "must admit that t

minor inaccuracies in the Bible"; and one may judge what he regards as "minor" matters from his further assertion that, in the reconstruction of the Bible which he and the other Methodist Episcopal "higher critics" desire to see made, "we can not save the old framework; neither is it necessary that we should."

To these two declarations Professor Sheldon of this city, who also addressed the St. Louis Congress, added that "higher criticism" could not be pushed aside. The Methodist Episcopal pulpit, he asserted, must either keep silent on the subject, or else go into the study of the new questions which that criticism has raised, with a deeper and more scholarly spirit. It may perhaps be argued that that sort of study is commendable. Pursued with the proper spirit and in the right way, it would certainly be praiseworthy; be in full accord with the recommendations which Leo XIII. made in his admirable encyclical on "The Study of the Scriptures." But the declarations of Doctor Learned, Doctor Anderson and other speakers at the St. Louis Congress make it plain that the "deeper" and "more scholarly" study of the Scriptures which Professor Sheldon urged upon Methodist Episcopalians is a study which shall reject every passage of Holy Writ that requires the exercise of faith, calls for a theology which is not founded upon facts, or asks belief in mysteries and revealed truths. For the sake of the Methodist Episcopal church itself, it is to be hoped that the destructive "higher criticism" which these three divines pressed upon it for acceptance will be rejected. It was by preaching theology of a diametrically opposite character that the founders of this Protestant denomination made it, what it has since become, one of the strongest Protestant bodies in the land. Can any intelligent person doubt that the adoption by Methodist Episcopalianism of such a creed and such a theology as Doctors Learned, Anderson and Sheldon advocate would have a very harmful effect upon it. What will it boot the Methodist Episcopalian church to gather into its fold a few hundreds of cultured, scholarly agnostics, if, in gaining such doubtful accessions, it drives into the ranks of Protestant unbelievers thousand upon thousands who profess and practice the Methodist Episcopalian faith as that exists today? Let us hope that no such a calamity as that is in store for our Methodist Episcopalian friends; but they will do well to look to the defences of their church, for the "higher critics" have plainly commenced their assaults thereupon.—The Sacred Heart Rev. ev.

Try Dr. Ed Florin's "Cardinal Pills."

They are incomparable for pale women, young girls without energy and all persons needing a superior tonic. For sale everywhere.

Advice.

It is often well to hearken to the advice and to profit by the experience of men who have mounted the ladder of success. Very often it happens that the one who raised above the necessity of labour, has an immense amount of gratuitous advice to give to others, and that it all turns out to be mere theorizing which the one flouting it before his less fortunate fellow-men could not reduce to practice himself. But there is a difference between such men and the highly meritorious characters whose lives have been based upon some grand principle and followed out with a singleness of purpose.

Grover Cleveland—himself a most successful man—has elegantly and cleverly made this distinction clear. He said:

"The merit of the successful man who has struggled with difficulties and disadvantages must be judged by the kind of success he has achieved by the use he makes of it, and by its effect upon his character and life. If his success is clean and wholesome, if he uses it to make his fellows better and happier, and if he faithfully responds to all the obligations of a liberal, public-spirited and useful citizen, his struggles should add immensely to the honour and consideration he deserves."

On the other hand, his success is of the grasping, sordid kind, if he clutches it closely for his selfish gratification, and if with success he is bankrupt character, sordidly mean, useless as citizen, or of evil influence in his relation with his fellow-men, his struggles should not save him from contempt. Those cluded in either of these classes may the ordinary acceptance be termed self-made men, but it is quite evident that there are so called self-made men not worth the making."

In the same article, which contains many salutary lessons, the ex-President defines the political situation of the country in a way that perfectly harmonizes with our idea of political life in this country.

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hosts without reason seem willing to follow, and when party organization, which should be the servant of intelligence and patriotism, proclaims itself their master and attempts to bind them hand and foot, the time has surely come when all the intelligence and education of our land should hear a call to duty.—The True Witness.

Cora to Jake: "Dear Jake—Come to-morrow evening, sure. Papa is at home, but is laid up with a sore foot.—Cora."

Jake to Cora: "Dear Cora—I can't come to-morrow evening. I am laid up on account of your papa's sore foot.—Jake."

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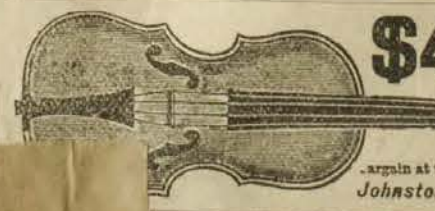
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THE VEIL WITHDRAWN.

(Translated from the French of Madame Craven.)

(Chapter XXIII. continued.)

Above all, I at last saw Liva once more, and though through a double grate, which prevented me from embracing her, it afforded me an unalloyed happiness which left no regrets.

The monastery she entered was situated at one extremity of Naples, which could only be reached by traversing an endless number of narrow, gloomy, winding streets, in which it seemed impossible to move a step without knocking down the people on foot, overthrowing their shops, and even kitchens, established in the open air; and, if in a carriage, crushing the children playing, running about, or sleeping in the sun.

The first time a person ventures into such streets he is terrified at every step, and wonders he is allowed there. He feels guilty and like apologizing to every one he meets. But he soon sees he has done no harm; that everybody, young and old, mothers and children, the passers-by, the coachmen, and even the horses themselves, are endowed with a dexterity, good-humor, and at the same time an energy that make their way through everything. In a word, they all have such quickness of sight, hearing, and motion that not a day passes in which miracles of skill are not effected in these narrow streets, which not only prevent accidents from happening, but even from being feared, and you are at last unwilling to admit there is any crowd in Naples so compact, any street so narrow or any descent so perilous, as to make it necessary to leave the vehicle you are in, or which the coachmen who drives, and the horses he manages, cannot pass without danger.

At the end of some such way as I have described it was necessary, in addition to all this, in order to reach the monastery I am speaking of, to stop at the foot of an acclivity the horses could not ascend, not on account of its steepness, which would have been no obstacle, but because every now and then there were steps to facilitate the ascent of pedestrians, but which rendered it impassable for equipages of any kind whatever. It had therefore to be ascended on foot, and, when once at the top, there was still a flight of fifteen or twenty steps to climb before reaching the broad terrace or platform before the gate through which strangers were admitted to the convent.

If this ascent was difficult, it must be confessed one felt paid for the trouble of making it by the view from the terrace. Here the visitor wandered along the narrow, gleaming streets through the old, historical, well as its more elegant quarters that side of the bay. It was a view to be seen in its most striking aspect, and from the summit of the volcano followed its descent to the vast, smiling plain more charming even in that direction than that to the sea by Ottavio, Stabia, and Castellamare. On every side the eye reposed on the verdant orange-trees growing in numberless gardens. Such was the outer world that encircled my sister's cloistered home. Such was the view from every window on this side of the convent. On the other there was a more quiet prospect, perhaps even better suited to contemplation—that of the cloister, with its broad arcades of fine architecture, which surrounded an enclosure planted with lemon-trees, in the centre of which stood a massive antique fountain of marble. The pines of Capo di Monte stood out against the clear sky, further off were the heights of Sant'Elmo, and along the horizon stretched the majestic line of mountains which from the background of the picture.

When able to tear my eyes from this magnificent prospect, lit up by all the fires of the setting sun, I suddenly found myself in the somewhat gloomy vestibule of the monastery, whence I was conducted to a large parlor divided by a grate, behind which fell a long, black curtain. Here I was left alone, with the assurance I should soon see my sister. I felt an emotion I had not anticipated, and for the first time it seemed as if the most horrible separation had taken place between us. The admiration I had just experienced, and my joy at the prospect of seeing her again, both vanished. My heart swelled with painful emotion, and it was with more terror than devotion I looked up at a large crucifix—the only ornament on the bare wall in front of the grille. As to the grate itself, it filled me with horror, and I dare not look at it.

All at once I heard the sound of a light step, the curtain was drawn quickly aside, and a beloved voice uttered my name: "Gina!" Turning around I saw Livia, my sister standing before me! The shock I received could not have been greater if, supposing her dead, I had seen her descend from the skies and appear thus suddenly before me. She wore the white veil of a novice, and her habit, as well as the band across her forehead and the gumpie around her neck was of the same colour. Her face was radiant. The

dazzling rays of the setting sun suddenly poured in through the door of the cloister, left open behind her, and she seemed to be wholly enveloped in light. I gazed at her speechless with affection, surprise, and I know not what other indefinable emotion.

I was almost afraid to address her; but she did not appear to observe it. The words that rapidly fell from her lips were animated, natural and affectionate as ever—more affectionate even, and there was the same tone of anxious solicitude. But she was calmer, more serene, and even more gentle, and, though at times she had the same tone of decision, there was no trace of the sadness and austerity she sometimes manifested, in spite of herself, in former times when an invisible cross darkened everything around her. The band that concealed her hair revealed more clearly the extreme beauty of her eyes, and while I stood gazing at her as if I had never studied her features before, I felt she spoke truly in saying "the grates of the convent should neither hide her face nor her heart from me." Never had the one, I thought, so faithfully reflected the other.

As to her, she by no means perceived the effect she had produced. She was anxious to hear all I had been doing while absent, and asked me one question after another with the same familiarity with which we used to converse when side by side. Glad to be able to open my heart in this way, I forgot, when I began, all I had to say if I would conceal nothing from her. But my account soon became confused, and I suddenly stopped.

"Gina mia!" said she, "you do not tell me everything. Why is this? Is it because you think I no longer take any interest in your worldly affairs?"

"It is not that alone, Livia, but it is really very difficult to speak of Paris and the senseless life I led there before this grate and while looking at you as you are now."

"I shall always take as much pleasure in listening to you," said she, "as you do in talking to me. I admit, when our good aunt, Donna Clelia, comes to see me with her daughters, I often assume a severe air and tell them what I think of the world."

but I must confess my aunt does not get angry with me, for she depends on my vocation to procure husbands for Mariuccia and Teresina, who are worthy of them, because, as she says, a person who consecrates herself to God brings good-luck to all the family. She no longer regards me as a *jeune fille*, I assure you!"

She laughed as she said this, and I could not help exclaiming with surprise and envy:

"Livia, how happy you are to be so cheerful!"

Her face resumed its usual expression of sweet gravity, as she replied:

"I am cheerful, Gina, because I am happy. But you were formerly livelier than I. Why are you no longer so, my dear sister? Cheerfulness is for those whose souls are at peace."

"O Livia!" I cried, not able to avoid a sincere reply to so direct a question, "my heart is heavy with sorrow, I assure you, and the cheerfulness you speak of is frequently wanting."

She started with surprise at these words, and questioned me with an angelic look.

I did not delay my reply. I felt the need of opening my heart, and resumed the account I had broken off. I described without any circumlocution the life of pleasure to which I had given myself up, at first through curiosity and inclination, and in the end with weariness and disgust. I spoke of the day at Paris when fervour, devotion, and good impulses awoke in my soul, my meeting Mme. de Kergy, and all I had seen and felt in the places I had visited in her company.

Finally, I endeavoured with a trembling voice, to explain all my hopes and wishes with respect to Lorenzo, and the nature of the projects and ambition I had for him. With a heart still affected at the remembrance I depicted the new happiness—the new and higher life I had dreamed of for him as well as myself!

Livia listened with joy to this part of my story, and her face brightened while I was speaking. But without explaining the cause of my disappointment, I ended by telling her how complete it was, and this awoke so many bitter remembrances at once that I was suffocated with emotion, and for some moments I was unable to continue.

A cloud passed over her brow, and she suffered me to weep some moments in silence.

"Your wishes were good and holy, Gina," said she at length, "and God will bless them sooner or later."

I paid no heed to her words. A torrent of bitterness, jealousy, and grief inundated my heart, and, feeling at liberty to say what concerned no one but myself, I gave vent to thoughts I had often dwelt on in silence, but now uttered aloud with vehemence and without any restriction.

Livia listened without interrupting me,

and seemed affected at my impetuosity. Standing motionless on the other side of the grille, her hands crossed under her long, white scapular, and her downcast, thoughtful eyes fastened on the ground, she seemed for a time to be listening rather to the interior voice of my soul than to the words I uttered. At length she slowly raised her eyes, and said with an accent difficult to describe:

"You say your heart feels the need of some object of affection—that not to love would be death? You need, too, the assurance that the one you love is wholly worthy of your affection? . . . Really," continued she, smiling, "one would say you wish Lorenzo to be perfect, which of course he is not, even if as faultless as man is capable of being."

She stopped, and the smile that played on her lips became almost celestial. One would have said a ray of sunlight beamed across her face. She continued:

"I understand you, Ginevra; I understand you perfectly, perhaps even better than you do yourself, but I am not capable of solving the enigma that perplexes you—of drawing aside the veil that now obscures the light. . . . Oh! if I could!" said she, clasping her hands and raising her eyes to heaven with fervour. "To solve all your doubts—to give you the light necessary to comprehend this mystery clearly—would require a miracle beyond the power of any human being. God alone can effect this. May he complete his work! May you merit it!"

The bell rang, and we hastily took leave of each other. It was dusk when I left her. She assured me I could make her a similar visit every week, and this prospect made me happy. I was happy to have seen her—happy to feel she could still descend to my level from the holier region she inhabited, and there was nothing to hinder me from enjoying in the future the sweet intercourse of the past.

But however fully I opened my heart to Livia, I should have considered it profaning the purity of the air I breathed in her presence to utter the name of Faustina Reali. And, without knowing why, neither did I mention the name of Gilbert de Kergy.

(To be continued)

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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 fine-spirit, which means the dominant way of thinking and of acting which prevails in the age in which we live; and these are powerful temptations, full of danger and in perpetual action upon us.—CARDINAL MANNING.

THURSDAY, DECEMBER 28.

IN ANSWER TO "SACERDOS."

If there is one position regarding the affairs of nations upon which there ought to exist the most perfect unity of sentiment among all enlightened men, still more among all Christians, and most of all, among those to whom the intentions of Christ's Vicar on earth are dear, it is that the wholesale butchery of human beings, made in the image and likeness of God, and the letting loose of all the passions of hell that to characterize warfare, should be resorted to as a means of deciding international disputes only after all possible means of effecting a peaceful and honourable settlement have failed. The strength of this sentiment is such that the year now closing saw the nations of the world assembled in conference for the avowed purpose of bringing about that end. And we know how heartily the Holy Father, whose constant prayer is for peace and good-will among Christian States and peoples, approved of the project, which he is, in fact, believed to have originated, though prevented from taking an active part in it by the jealousy of the rulers of Italy.

It is needless to enlarge upon this point; for surely no right-thinking man will for a moment contend that such slaughter as has just been witnessed in South Africa ought not to be avoided by every reasonably possible means. But as disputes between nations are as inevitable as between individuals, if the bloodshed and slaughter of war are to be avoided, it can only be by some other means of settling the difficulties that arise; and when diplomacy fails, arbitration, in some form, is the only peaceful means left. The enlightened opinion of mankind, then, in every civilized country to-day favours arbitration as a means of settling international differences. It substitutes reason for brute force—peaceful deliberation for violence and wholesale butchery.

Whenever, then, there occurs a dispute between governments in which the ordinary means of diplomatic intercourse fails to effect a settlement, and when one of the parties to the dispute has been ready at all times to abide by the decision of an impartial umpire, and the other party has persistently refused to give the same evidence of its good faith and its confidence in the justice of its cause, and when war with all its horrors results from that refusal, the party so refusing will have a task of the greatest magnitude to convince reasonable, practical, peace-loving men that the guilt of that war does not lie at its door.

Let us hear the reasons which "Sacerdos" thinks amply justified Mr. Chamberlain's refusal to accept a peaceful, honourable settlement of this dispute with the Transvaal through the judgment of an impartial tribunal. After praising the "straight-forwardness" of Mr. Chamberlain's curt and most maladroit refusal (a meed of praise that might with equal appositeness and equal justice have been bestowed upon Shylock's refusal to abate one scruple of his pound of flesh) our correspondent proceeds:

The grant of self-government to the Transvaal in 1881 was in the nature of a conditional concession, and it stands to reason that the party in whose favour the concession was made is not in a position to ask that the conditions on which it was made be submitted to arbitration. The concession of self-government was not forced from Britain, but freely granted. It was therefore hers alone to fix the conditions on which the grant was to be made. Of course the Transvaal Republic might have rejected the conditions on which the wished for boon of self-government was offered, and tried once more the fortunes of war. But having once accepted these conditions, she was bound by every principle of justice and honour to comply with them. And as Britain did not and would not submit to dictation from any third party in determining what they were to be, so she had a strict right to exclude all interference of a third party in construing or interpreting them. And this disposes once for all the plea that Chamberlain was unreasonable in refusing the offer of arbitration.

We have quoted this passage in full, and our correspondent will pardon us if we say that we are sorry to see the word "Sacerdos" signed a few inches below it. But just as—

"The poet worthy of Rob Roy
Must score a timid song."

so the theologian who undertakes the defence of Mr. Joseph Chamberlain's

conduct of these negotiations—conduct which has been unhesitatingly condemned in the strongest language by leading men in his own party—must not be lacking in courage.

We will do him the justice of admitting that he has not invented these arguments that are so very conclusive that they "dispose once for all" of the contention that this dispute should have been settled by peaceful arbitration rather than by the bloody work that has already brought suffering and death to so many hundreds of brave men and desolation to innumerable homes. No; they are not original; we have heard them often before. They are, decked in the attractive guise which a master of diction is able to give them, the same old platitudes by which time out of mind the stickler for the last grain of his pound of flesh has attempted to justify his refusal to accept an impartial judgment upon his claim. He will not "submit to dictation from any third party" in his dealings with his intended victim. "Submit to dictation" is a good phrase—a good "spring to catch woodcocks." As if there ever was or ever will be a case of arbitration which did not involve the "submission to dictation"—if you choose to put it that way—by each of the disputants, for the sake of peace! Applaud the refusal to "submit to dictation," and you sweep clean away arbitration in any form, whether between nations or individuals. But our correspondent, still following the time-honoured fallacies that have been urged against arbitration, finds a special reason for refusal in this case, inasmuch as, he tells us, the conditions (as he calls them) were fixed by Great Britain; and he thinks "it stands to reason" that a contracting party fixing the terms of his bargain is justified in refusing to allow any intervention to interpret those terms or to apply them to new states of fact. What sort of reason does it stand to? Not the reason and common-sense of mankind; for the laws of all nations hold otherwise. There is not a day, from year's end to year's end, that men have not to submit to the judgments of courts of law in interpreting terms and conditions laid down by themselves. If they did not, society would lapse into barbarism. True, there is no means of compelling a sovereign nation to do likewise; but it is equally true that there is not only no "reason" why it should not do so, but every reason why it should. Submit to dictation, indeed! England submitted very meekly to dictation, and very emphatic dictation, in the Venezuelan case. And will any one say to-day that she did wrong? Or will any one assert that if dictation, so called, had come from the same source in the present instance, blood would now be flowing in torrents in South Africa?

But this is only a small item in the negotiations. This offer to submit the whole matter to an impartial judgment was made by the Transvaal in 1897, soon after the Jameson Raid, when the Boers might have been excused for not being in a very conciliatory mood toward Mr. Chamberlain. It was curtly refused, and as an excuse for that refusal there was set up, for the first time in thirteen years, a claim to suzerainty, which one British statesman after another has declared to be without a shadow of foundation, which was purposely omitted from the treaty of 1884, and which Mr. Chamberlain's own supporters in the leading English magazines freely declare should never have been raised. Our correspondent adduces what purports to be a statement by Lord Derby, Colonial Secretary in 1884, to the effect that whatever suzerainty meant in the convention of 1881, that relation still existed. But this is flying in the face of fact—using a manifestly mistaken opinion, if it were uttered, by a close-pressed Minister as evidence for his own side. Previous to 1884 there was a British Resident in Pretoria with extensive powers; the Transvaal could not send a single diplomatic or consular representative abroad, but must conduct all her foreign affairs through England; she could pass no law affecting the natives without the consent of England; she could impose no differential duties upon British goods; she must allow British troops free passage in time of war; and in many other ways she was in the position of a vassal State. Every single one of these was swept away by the treaty of 1884, and the one sole restriction thereunder upon the Transvaal's status as an independent international State was Great Britain's right to veto within six months any foreign treaty (except with the Orange Free State) which she might make. Lord Derby's real view of her status was expressed in his official notification to the Cape Government, February 17 1884, which says:

There will be the same complete internal independence in the Transvaal as in the Orange Free State. The conduct and control of diplomatic intercourse with foreign Governments is conceded. The Queen's final approval of treaties is reserved.

To say, in the face of the above, that this declaration, that the old status of 1881 still remained as before, is what is manifestly absurd.

pondent wishes to know the effect of the treaty of 1884 he will find it given by so good a witness as Lord Salisbury, who said in his speech in the debate on the war in the House of Lords (Montreal Star, Oct. 27) that in order to get rid of the suzerainty President Kruger had by the convention of 1884 "made considerable territorial and other sacrifices." Is our esteemed correspondent's equitable concern for the sanctity of engagements sauce for the Transvaal goose as well as for the British gander?

We had intended and hoped to close our reply in this issue, but we must follow the negotiations down to their unfortunate breaking-off.

Catholic Notes.

Mgr. Donato Sbarretti, Auditor of the Apostolic Delegation in Washington, has been appointed by the Pope Bishop of Havana.

At the first of this month there were six Catholic chaplains with the British forces in South Africa, namely, Fathers Morgan, Ryan, Mathews, Collins, Alexander, and Keating.

A monument to the great Catholic journalist Louis Veuillot was recently erected in the Church of the Sacred Heart at Montmartre, Paris—"the Church of the National Vow."

With a view to a solution of the difficult problem of providing for the religious needs of the Italian immigrants under his jurisdiction, his Grace the Archbishop of New York has made the study of Italian obligatory upon all ecclesiastical students of his diocese.

A well-known Jesuit missionary in India, who was likewise an English baronet, died recently in the Bombay Presidency. He was the Rev. Sir George Talbot Bridges, who has been a missionary and military chaplain in India for more than forty years.

M. Tardivel, editor of *La Verite*, of Quebec, is, the Rome correspondent of the *New York Freeman's Journal* informs us, bringing out a work in Paris on "The True Condition of the Church in the United States." The correspondent remarks that the author, as he is informed, takes a not very hopeful view of the situation, but he adds that M. Tardivel supports his position with facts and figures.

There was a great meeting of Catholic total abstinents at Philadelphia on Tuesday of last week to commemorate the fiftieth anniversary of the visit of Father Mathew to that city. His Grace Archbishop Ryan presided, and told how he had as a boy taken the pledge from the great Apostle of Temperance ten years before that visit. An eloquent address was delivered by the Most Rev. Mgr. Keane, ex-Rector of the Catholic University.

His Excellency Archbishop Chapelle, Apostolic Delegate to Philippines, as well as to Cuba and Porto Rico, was a short time ago disposed to disbelieve the reports of the looting of Catholic churches in the first named islands. When in San Francisco recently, however, on his way to Manila, he saw such evidences of the truth of those charges that, according to *The Monitor*, of that city, he was reluctantly compelled to change his opinion.

The Tablet gives this little taleau from life in Cape Town a few weeks before the war broke out: An Anglican Bishop whose pastorate lay among the Boers, but whose love did not overflow beyond the strict limits of his own English people, said to a Catholic lady, his hostess for the moment: "And why do you like the Boers?" "Because, however ignorantly, they love the Bible." The Bishop was struck dumb; he had somehow imagined it was a Book that Catholics did not read.

Rev. Elias Younan, of the Paulist Fathers, New York, is to open a week's mission to non-Catholics in St. Patrick's Church, Montreal, on Sunday, January 7. Father Younan is a native of India, of Syrian parentage, who was educated in Calcutta and became a lawyer, but abandoned his profession for the priesthood. He became a member of the Paulist community in 1893, and has since been devoted to the work of the missions to non-Catholics.

The following account, culled from exchange, of a recent incident in ancient town of Aberdeen, is pleasing reading:

"In Aberdeen, Scotland, a rumour abroad that the county council had mined to withhold the annual grant in support of the schools conducted by the Sisters of Nazareth. When the matter took definite shape a number of influential Protestant gentlemen volunteered to contribute enough money to good the deficit which the county council was sure to create. The members of the county council, however, how fatuous was their policy they saw in their tactics and voted the money. The money subscribed by the Protestants was returned with e-

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Good stabling on the premises. JAMES BROADFOOT, Prop. Antigonish, June 8, 98.

Dr. De Costa's Statement.

(Continued.)

This, then, is the attitude of Rome toward the "Higher Criticism." Further, Leo XIII. says: "It is absolutely wrong and forbidden, either to narrow inspiration to certain parts of Holy Scripture, or to admit that the Sacred Writer has erred. For," he continues, "the system of those who in order to rid themselves of these difficulties, do not hesitate to concede that Divine inspiration regards the things of faith and morals, and nothing beyond, because, (as they wrongly think) in a question of truth or falsehood of a passage we should consider not so much what God has said as the reason and purpose which He had in mind in saying it—this system cannot be tolerated." Further it is observed: "All the books which the Church receives as Sacred and Canonical, are written wholly and entirely with all their parts, at the dictation of the Holy Ghost; and so far is it from being possible that any error can co-exist with inspiration, that inspiration not only is essentially incompatible with error, but excludes and rejects it as absolutely and necessarily as it is impossible that God Himself, the Supreme Truth, can utter that which is not true. This," he concludes, "is the ancient and unchanging faith of the Church solemnly defined in the Councils of Florence and of Trent, and finally confirmed and more expressly formulated by the Council of the Vatican."

The Catholic Church will stand by these decisions forever. Yet legitimate criticism is welcomed in Catholic schools, and the study of Holy Scripture is encouraged by the Encyclical, which presents the most powerful motive for entering upon the work, beginning with "the study of the Oriental languages and the art of criticism." It is recognized that there is a vast field for study, and that much is to be learned in respect to interpretation. It is said that "not infrequently interpretations have been placed on certain passages of Scripture (not belonging to the rule of faith and morals) which have been rectified by more careful investigations." This result has never been gained by the denial of inspiration, or the elimination of books or parts of books. The "Higher Criticism" now attacks entire books, and efforts are made to explain away the words of our Blessed Lord in His references to Old Testament characters and events. We are told, by way of illustration, that the Church sees various subjects in a new light, notably that of astronomy; that serious and now recognized mistakes have been made in interpretation, and that we may essay new interpretations of particular sayings of Christ. The case of Galileo is adduced. It is doubtless true that after Christianity actually prevailed, the Emperor Julian confessed, "Thou hast conquered, O Galilean;" and, in this connection, we are told that the Church now confesses, "Thou hast conquered, O Galileo." The Church, however, as Mr. Mallock may see from the Encyclical of 1893, makes no confession of the kind, indeed no confession at all; but, on the contrary, rejects the position assigned.

Says the Encyclical, "Nothing can be proved either by physical science or archaeology which can really contradict Scripture." The declaration of St. Augustine is approved, where he says of the Scientist: "Whatever they assert in their treatise which is contrary to these Scriptures of ours, that is to the Catholic Faith, we must either prove it as well as we can to be entirely false, or at all events we must without the smallest hesitation believe it to be so." On this platform the Catholic Church stands to-day. Of course there is a human and a Divine side of the Church, and the human can err. In the case of Galileo the mistake was not ex cathedra. The Church did not err. She has never changed her method of dealing with science. If Galileo conquered anything it was not the Church. He did not hold the views falsely attributed to him, and his argument from tides and magnetism is now declared "all moonshine." A slight examination shows that his hypothesis was pure hypothesis, while an important part is rejected to-day. The weight of argument lay with Ptolemy. On the evidence submitted, the Congregation was right, and the case of Galileo affords no ground for the encouragement of "Higher Criticism." There are, nevertheless, those who tell us that our Blessed Lord took Old Testament narratives, for instance those of Jonah and the Flood, and used them as he used the parables and the story of the Prodigal Son. The critic, however, fails, in his zeal to recognize the fact that for eighteen centuries the Church has accepted the parables as parables, while, on the other hand, she has accepted the Old Testament illustrations as facts, and as standing in the rank of facts with the illustrations drawn from the fact of "the lily of the field." The whole Christian world has always understood our Lord in these cases, as drawing upon inspired history. Of this there was never any doubt, yet if He had made no reference to the Old Testament these passages in the elder writings might per-

haps have stood differently in relation to faith and morals. But the use made of them by the Saviour opens up considerations respecting his Divine Nature and the Incarnation, in the very highest sense involving Faith; for our Lord either knew or did not know that He was quoting what many call allegories. If He knew that these illustrations were fanciful and unhistorical, He nevertheless knew that the ages to follow would misunderstand Him and accept them as historical, which is seen to be the case. On the other hand, if He did not know them to be the unhistorical things which critics declare them to be, the student is justified in denying that perfection of Incarnation by which the Divine Logos was made flesh. This destroys the idea of His trustworthiness in general. In any event, whoever denies the historical character of the Old Testament in all its parts charges substantially that our Blessed Lord, at the outset, temerarily allowed the Church to misunderstand His allusions and thus permitted the Church to mislead the world in all these centuries, never having once, even in an indirect way, suggested the possibility of any other than the universally accepted interpretation; leaving for the hostile critic, in our late day, from his throne of judgment, to reveal and pronounce upon the error, and joyfully proclaim the egregious blunder. Thereby the critic declares that he knows more of the mind and nature of Christ than the whole Church in all these eighteen hundred years, during which the truth was concealed.

In this connection a scholar should not allow his mind to become befogged. The issue is not simply one of science or simply interpretation. Hermeneutics may be involved, but, primarily, it is the Mystery of the Incarnation that criticism puts on trial. The case is dogmatic. It means a revision of the Incarnation to accommodate a revision of the Bible. This the Holy Catholic Church will never approve. It is not in the slightest degree probable that she will allow her children to believe that our Blessed Lord was ignorant of the real character of the Sacred Writings, or that, with a full knowledge of those writings He stooped in the most solemn connections, to the trivialities and literary accommodations of the ordinary Eastern teacher, deliberately sending forth to all ages fiction as fact, suffusing the centuries of the life and thought of the Catholic Church with allegory and legend, leaving an astonished world to wake from its long Oriental dream and realize that human thought, throughout the ages, has been simply the subject of illusion, the victim of what at least, approximately, approaches too closely the nature of a world-encircling jest. All this may be in keeping with what Leo XIII. felicitously styles "the inept method dignified by the name of 'Higher Criticism,'" but it cannot be seriously entertained. It is incipient Socinianism.

But while the Church thus carefully protects the Word of God, and holds a position from which in the ages to come there can be no retreat, it may nevertheless be supposed by some that the authorities are unfavourable to the circulation and use of the Bible. This is quite untrue. The memorable Encyclical from which I have quoted shows in the most conclusive manner that it is the duty and privilege of Catholic scholars to study the Bible thoroughly in the original tongues; while the Papal Brief of Dec. 13, 1898, shows that it is equally the duty of the laity to read the Bible in vernacular languages, special favours being granted to the faithful who read the Scriptures not less than fifteen minutes each day. If any one inclines to say that this is something entirely new, let him honestly inquire into the history of the case; since, from the days before the invention of printing, when the Bible was chained to pillars in churches for the free use of all comers down to the present day, the Catholic Church, while restrictive on certain occasions, has always encouraged the proper use of the Sacred Word among all classes, though no invitation is given to the ignorant and the unlearned to expound it to their own destruction. As an example, take the letter of Pope Pius VI., addressed in 1778, to the Archbishop of Florence, thanking him for sending out an edition of the Bible in the Italian tongue, for the free use of the people. He tells the translator: "You judge exceedingly well, that the faithful should be excited to the reading of the Holy Scriptures; for these are the most abundant sources which should be left open to every one, to draw from them purity of morals and of doctrine, to eradicate the errors which are so widely disseminated in these corrupt times. This you have seasonably effected, as you declare, by publishing the Sacred Writings in the language of your country, suitable to every one's Capacity." He adds: "You have not swerved either from the laws of the Congregations of the Index, or from the Constitution published on this subject by Benedict XIV." It may indeed be said that the Catholic Church requires the faithful to read the scriptures in an

authorized version. For English readers that of Douay is generally recommended. Protestantism, however, expects its adherents to use the version of King James, though it has never been shown that this version is the more correct. Indeed the revised version contains several thousands of amendments to that now in use, while a certain denomination will not be reconciled to any version save that which favours its own creed.

Likewise, it may be said that the Catholic Church claims the right, and recognizes the duty of fixing the interpretation of Holy Scripture. I am glad to know that this is also true, and that the obligation is possible of performance. Thus in all lands wherever the Bible is read it may be understood by all substantially in the one and same sense. Among Catholics the Bible forms no Babel. It speaks with no uncertain sound. It tells of one faith, not of many.

(Concluded next week.)

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Bigots Disappointed.

The bigots of Washington who have laboured unceasingly for a long time in an effort to prevent a hospital conducted by Catholics from receiving a Governmental appropriation have been defeated. The United States Supreme Court has decided against them. The case was that of Joseph Bradford, of the District of Columbia, against United States Treasurer Roberts, and was brought to restrain the Treasurer from paying the money appropriated to meet the terms of an agreement made by the Commissioners of the District with the management of Providence Hospital, in Washington, because it is conducted by Sisters of Charity of the Catholic Church. The petition was denied by the Court of Appeals for the District of Columbia, and the action of the Supreme Court of the United States affirmed this action. Justice Peckham delivered the opinion of the court on Dec. 4, and in passing upon it he said: "Assuming that the hospital is a private eleemosynary corporation, the fact that its members, according to the belief of the complainant, are members of a monastic order, or sisterhood of the Roman Catholic Church, and the further fact that the hospital is conducted under the auspices of said Church, are wholly immaterial. Whether the individuals who compose the corporation under its charter happen to be all Roman Catholics or all Methodists or Presbyterians or Unitarians or members of any other religious organization or of no organization at all is of the slightest consequence with reference to the law of its incorporation. What can be said of the corporation itself is that it has been incorporated by an act of Congress, and for its legal powers and duties that act must be exclusively referred to." The decision of the Supreme Court is founded on justice. Providence Hospital does not confine its ministrations to Catholics. It cares for Protestants and infidels as well. It is doing a work that the State should do, and is as much entitled to State support as a Methodist hospital or a Presbyterian hospital. But no one ever objects to Protestant institutions getting public appropriations.—Catholic News.

"Balm of hurt wounds," Shakespeare terms sleep, but irritated breathing tubes prevent sleep through desire to cough. Balsam is the same word as balm, and the balm for wounded lungs is Adamson's Botanic Cough Balsam. 25c. all druggists.

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Lawyer—The coat's too long, the waist-coat's too long—in fact the entire suit's too long! Tailor—Dear me, sir, I'm very sorry, but I—er—thought that gentlemen of your profession preferred long suits.

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account of the cold winters and partly because of the distance from the luxury of civilization found in Buenos Ayres and other cities of the north. The Scot immigrating to this country cares nothing for such considerations; he finds a climate in many ways no worse than in his own native land, and with conditions in many ways much easier for him to gain a living, and not unfrequently to make a fortune. In Punta Arenas and neighborhood the population is a mixture of Scotsmen, Englishmen, immigrants from the Falkland Islands, Germans, a few Italians, some Argentines and Chilians. The latter have no fear of cold weather, as is the case with the Argentine natives, and are willing to work hard under almost any conditions where there is money to be made. This same mixture of nationalities is found in Terra del Fuego, in the inhabited region immediately to the south of the Magellan Straits.—New York Sun.

MR. LEONARD MARCHAND Of Beauharnois, a Sufferer for 15 Years from Anemia, Perfectly Cured by Broma.

Of all the extraordinary cures wrought by Broma, that of Mr. Leonard Marchand, of Beauharnois, is certainly not the least. A sufferer for 15 years from anemia, or poverty of the blood, Mr. Marchand was daily declining, being unable any more to do his work or only doing it with great difficulty. He had tried several doctors and taken all the known tonics, but neither the one nor the other did him any good and he decided to abandon all medicine. Having received a pamphlet from the firm of Dr. Ed. Morin & Co., he saw in it the advertisement of Broma and read several certificates, attesting the value of that incomparable tonic. Nevertheless, in spite of all these, he was unwilling to at once try it, and it was only after a good deal of trouble that he finally made up his mind to use another remedy, Broma. Fortunately, it was not the case with that as it had been with so many others. Under the influence of this medicine, his blood awoke, his nerves took on strength and, little by little, his health returned stronger and better than ever. Mr. Marchand is grateful towards Broma, which saved his life and gave him back his strength, infusing new blood, new life into his veins. The ready sale of Broma has provoked several imitations. Beware of them. For sale everywhere.

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Boys, and even young men, do not appreciate high value of character, though they think they do. It is only when one goes further along in life that its pricelessness is perceived. It brings integrity, honor and prosperity. It is the only thing that is known to be truthful, kind, and trustworthy in every circumstance. It is the only thing that is valued with warm friendship by the people whom one meets. It is the only thing that is not a counterfeit coin. It is the only thing that is not a glass of water. It is the only thing that is not a disrespectful coin. Any of these is a discredit. Nothing is so admired as anything so much admired and paid for as a pure, honest, honourable boy or young man. Character is the most precious thing in the world.—Exchange.

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SOUTH AMERICAN RHEUMATIC CURE SWAYS THE WAND AND SUFFERING CEASES IN A TRICE.

Mr. A. S. Kennedy, 44 Sussex Ave., Toronto, says: "I had been attacked very frequently with acute muscular rheumatism, affecting my shoulders and arms. I used South American Rheumatic Cure and found immediate relief after a dose or two. My family have used this remedy with the most satisfactory results. I think it truly a very efficacious remedy for this very prevalent ailment." Sold by Foster Bros.

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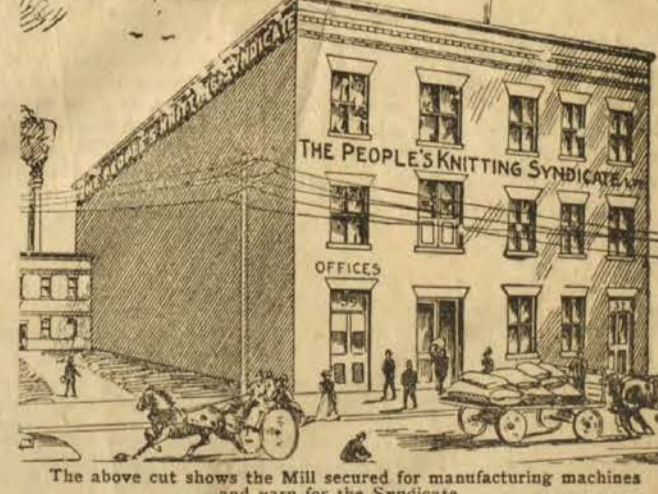
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This Syndicate has been formed for the purpose of manufacturing knitted goods cheaper than any existing company, to keep down prices, and to oppose the large knitting combines and companies which have joined hands to raise prices. To do this successfully it will be necessary to get yarn at the first coat and to manufacture the goods with the least possible expense. Therefore: 1. The Syndicate will manufacture its own yarn and machines for which it has a mill and every facility. 2. The Syndicate will have all goods made by shareholders. 3. The Syndicate will pay for all properly made goods at the rate of 100% of the cost of the goods, plus 10% for the work done on the premises. 4. The Syndicate will sell all goods made by its working shareholders at the rate of 100% of the cost of the goods, plus 10% for the work done on the premises. 5. To each subscriber of twenty \$1.00 shares the Syndicate will supply a twenty dollar knitting machine free to work for the Syndicate and to share in the net profits of all goods made. To become a shareholder, a worker, the owner of one of the above machines, or the owner of one of the above machines, and also to participate in the equal division of the net profits of the Syndicate and take twenty \$1.00 shares which will cost you twenty dollars. It is to manufacture its own yarn and knitting machines and supply these machines and yarns to its shareholders FREE. By this plan it can readily be seen that the syndicate will not only benefit its shareholders by way of dividends, but it will be the source of a regular employment and income to their homes. The Syndicate is fully prepared to keep its shareholders supplied with yarns for all kinds of work required, and it is also in a position to dispose of all goods knitted from the large jobbers and to the general trade as fast as it is sent in by its shareholders.

Shown in this cut is for the manufacture of machines and the yarn only, all knitted goods are made by shareholders at their own expense, done on the premises. It is not necessary to have a number of machines, which would mean a large outlay of dollars, besides the taxes, on the same. We can, therefore, make goods cheaper and in larger quantities. The dividend semi-annually.



The above cut shows the Mill secured for manufacturing machines and yarn for the Syndicate.

THE MACHINE The Syndicate furnishes a high speed family seamless knitting machine, and will last a lifetime with ordinary usage. In fact the Syndicate will guarantee the machine for twenty years. It will knit from the finest of imported yarns to the coarsest of Canadian wool yarn the same as hand work, but eighty times faster. With each machine a full outfit is sent together with a supply of yarn to commence at once. The guide accompanying machine is so plain and the operation so simple that any one of ordinary intelligence can make any of the knitted goods required by the Syndicate such as Gents' Socks, Ladies' Stockings, Golf and Bicycle Hose, Knickers, Leggings and Toggles for Children.

THE PRICES The Syndicate pays for knitting these goods are:—Socks, \$5.00 per 100 pairs; Ladies' Stockings, \$10.00 per 100 pairs; Gents' Golf and Bicycle Hose complete, \$10.00 per 100 pairs; Leggings and Footless Bicycle Hose, \$5.00 per 100 pairs; fine Toggles, \$5.00 per 100. All these goods are quickly made on the machine and at these prices any person willing to work can make good pay, much more than clerking in store, working in shop or laboring on farm. Shareholders can devote all or part of their time knitting, but at all times they are expected to work for the interests of the Syndicate.

WHO CAN JOIN. All persons willing to accept and honestly knit the yarn entrusted to them, and to return made goods promptly to the Syndicate. WHAT YOU MUST DO TO JOIN. Each person desiring to become a shareholder of stock, participating in the semi-annual dividends, and to do knitting for the Syndicate, receiving pay as fast as work is sent in, must cut out the following APPLICATION FORM, sign their name to it, fill in address and reference, and enclose it with Express or Post Office Money Order for \$20.00 to the Syndicate's Secretary, Stuart S. Arnoldi, 26 Wellington Street, Toronto, Ontario, to whom all money orders are to be made payable.

APPLICATION FORM FOR STOCK AND MACHINE.

STUART S. ARNOLDI, Trustee and Transfer Agent, 26 Wellington Street, TORONTO, ONT.

DEAR SIR: I enclose you herewith \$20.00 in FULL PAYMENT for twenty shares of stock (subject to no other calls), in The Peoples' Knitting Syndicate, Limited, which I wish allotted to me, and in FULL PAYMENT of my share of the preliminary expenses of the Syndicate, and one of your machines, with samples, instructions and yarn, which I wish sent me as soon as possible to enable me to begin work for the Syndicate at once upon receipt of same. The said stock to entitle me to participate in the semi-annual dividends of the Syndicate in addition to being paid cash on delivery for all the Knitting I do for the Syndicate. Name your nearest Express Office, Your Name

Local Items.

WALDREN'S PHOTO STUDIO, Antigonish, will be open from Tuesday, January 2nd, to Saturday, 6th.

McCurdy & Co. are showing special values in ladies' fur collars and ruffs. They are selling a nice set of furs—collar and muff—for \$3.90.—adv.

DR. GEO. H. COX, specialist in ear, eye, nose and throat diseases, will be at the Central House, Antigonish, on Tuesday, January 2nd.

THE SUPERINTENDENT of the County Asylum, on behalf of the inmates, thanks Mr. and Mrs. H. H. Crerar for presents of tobacco, pipes, candy, etc.

THE CHRISTMAS TREE and concert at McDonald's Hall was very largely attended. The various features of the entertainment were all most pleasingly rendered, the efforts of the tots being especially so.

LARGE TRADE.—My trade for this year was the largest I have ever had, and I take pleasure in thanking my many customers for their kind patronage, and wish them a happy and prosperous New Year. T. J. Grier.—adv.

INCREASE OF PAY.—The Minister of Railways has issued an order increasing the pay of trackmen on the I. C. R., to take effect at the first of the year. Foremen will hereafter receive \$1.75 a day instead of \$1.60 and those under them \$1.20 instead of \$1.12.

A VOLUNTEER FOR SOUTH AFRICA.—Miss Margaret MacDonald, daughter of D. D. MacDonald, Esq., Bailey's Brook, has offered to the Government her services as nurse to the contingent now forming for the war in South Africa. Miss MacDonald is a graduate from one of the best New York Hospitals and has had military experience in connection with the nursing of invalid American soldiers from the war in Cuba at Montauk Point in 1898. This young lady is possessed of some old time Highland pluck.—Pictou Advocate.

MISS CASSIE McLEAN, book-keeper in the office of Messrs. McCurdy & Co. for the past six years, has left the employ of that firm, with the intention, it is understood, of removing to Philadelphia, where she has several relatives in important positions. Miss McLean, who is a most efficient and painstaking accountant, bears with her flattering testimonials to that effect from her late employer, as well as from other leading men in the town having business relations with the firm. Previous to her departure her fellow-employees made her a substantial present in gold as a token of their esteem. She went to Pictou on Monday, and leaves for Philadelphia in a few days.

HYMNICAL.—St. Cecilia's Church, Boston was the scene of a happy event on Nov. 27th, at 9 3/4 m., when M. B. Kelly, of Boston, and Eliza Brophy, formerly of Hollowell Grant, Antigonish, were united in holy matrimony by Rev. Richard Barry, pastor of the Church. Father Downing celebrating the nuptial Mass. P. J. Kelly, acted as best man, while Miss Maggie Brophy, sister of the bride, was bridesmaid. After the ceremony about fifty guests—friends of the bride and groom—repaired to 19 Belvidere Street, where a reception was held. Mr. and Mrs. Kelly left on the 1 p. m. train, amidst showers of rice, on a short wedding journey. The large number of presents of which they were the recipients shows the esteem in which they are both held.

FIRE.—The home of Mr. John Grant, of the North Grant, Ant., was destroyed by fire, which started at 8 o'clock Saturday afternoon last. Mr. and Mrs. Grant had left home for Town before 10 o'clock in the forenoon, and did not return until after four in the afternoon, when their house was completely consumed. Previous to leaving home Mr. Grant had examined the only stove in which there was fire, and saw there was no possibility of danger therefrom, and how the flames originated remains to be explained. Mr. and Mrs. Grant had only begun life, having been married at Boston in April last, when they returned to Antigonish and spent all their savings in improving and furnishing their home, so that their loss is most serious. It includes all their household furniture, bedding, wearing apparel, seed grain, winter's provisions, a small sum of money, a new mowing machine and a new raking machine, which Mr. Grant had taken apart and placed in the house. There was no insurance.

THE CHRISTMAS MASSES, as announced, were celebrated at the Cathedral, commencing at 5 o'clock in the morning, his Lordship the Bishop pontificating in the first and immediately afterwards celebrating two Low Masses. His Lordship was assisted by Rev. Doctors Ronald and Alexander McDonald as deacon and sub-deacon respectively, with Rev. Dr. Thompson as master of ceremonies. After the

was most beautifully decorated, and the profusion of white and coloured electric lamps lent intense brilliancy to the scene. A striking feature was a large cross of electric lights in the arch over the main entrance outside. The choral service gave evidence by its excellence of the long and careful preparation generously bestowed upon it by organist and choir, which was reinforced with fine effect by a violin and trombone. Vespers were sung at seven in the evening.

A CENTENARIAN.—The approach of the last year of the nineteenth century makes it of interest to know that our town has a resident whose life extends back into the eighteenth, and will in all human probability continue into the twentieth century. That interesting person is Mrs. McLean, who resides with her daughter, Mrs. Angus Chisholm, St. Ninian Street, and who is active in body and mind at the great age of 103, possessing all her faculties almost entirely unimpaired. Mrs. McLean was born at Judique Intervale, Inverness Co., C. B., and was, we believe, the first white female child born in that settlement. Her father, Mr. Donald Morrison, was a native of Inverness County, Scotland, and was among the immigrants to Pictou in the latter part of the last century. One of her sisters died a few years ago at the ripe age of 98. She has four sons and a daughter living, one of the former being Mr. Allan McLean, of Halifax, who spent Christmas with his mother, sister, and daughter in Antigonish. Mrs. McLean still enjoys a chat with her many friends, all of whom hope that she may live to see not a few years of her third century.

McCurdy & Co. have a large quantity of children's gloves in all sizes, which they are selling at 10 cents per pair; former price 20, 25 and 30 cents.—adv.

War Notes.

The second Canadian contingent will consist entirely of mounted rifles and artillery—numbering 531 and 513 respectively, 1044 in all. The former will be made up of three squadrons, of which a squadron and a half will be drawn from the mounted police. The War Office asked for trained men—meaning good shots and competent riders. The Canadian contingent will be carried in three steamers, the Laurentian, Pomeranian and Montezuma, which are expected to sail from Halifax about the 10th, 15th, and 21st of January respectively.

The war in South Africa has been at a stand-still since the defeat of Gen. Buller. The British generals all awaiting reinforcements. Gen. Methuen has entrenched himself strongly at Modder River and the Boers confronting him are said to have trenches extending twenty miles. Gen. Gatacre has issued a concentration order, commanding all male inhabitants over twelve years of age, of whatever nationality, residing outside of towns or villages but within a radius of 12 miles of military camps now established or hereafter to be established north of Sterkstroom, in

Property for Sale.

That valuable property situate at rear of Linwood, consisting of 150 acres of excellent land, 25 acres of which are in a good state of cultivation, 12 acres under pasture, and the balance is well wooded. Contains good water in abundance. Has a comfortable house in good condition, two barns, one of which is new this year, the other is five years old. First-class title to all property. Terms moderate.

SAMUEL KENNEY, (Allan's son), Rear Linwood, Dec. 18, '99.

WANTED.

Wanted immediately at the Dingwall House, Sydney, C. B., a competent cook and dining room waiter, to whom liberal wages will be paid. References required, address Mrs. GEORGE GREEN, Sydney, C. B.

Merry Xmas

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where larger

Choice Raisin, Figs, Apples

Best Price

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mediately to vacate their places of residence and either to remove to some place outside the 12 mile radius or to form a camp in close proximity to the nearest military camp—the spot to be selected by the officer commanding—where they must reside until further notice, providing for their own needs. All persons found within the radius without passes will be arrested.

Personals.

Rev. Michael McAdam, of the College, is spending his holidays in Cape Breton. Rev. Father de Fay has gone to New Brunswick.

Rev. Dr. A. Macdonald, of the College, left yesterday for Cape Breton points. He will return on Saturday.

Dr. V. F. Cunningham and Mr. J. J. Turnbull are spending the holidays in Antigonish.

People of Prominence.

Mataafa, the people's choice for King of Samoa, has again been elected to that dignity by the chiefs, with the approval of the German consul.

The Duke of Westminster, the richest man in England and one of the wealthiest in the world, died on Friday last. He owned a large part of the city of London.

Dwight L. Moody, the well known preacher, died at his home at East Northfield, Mass., on Friday, of heart disease.

McCurdy & Co. have a nice lot of neckties, which they are selling at half price.—adv.

Farm for Sale.

For sale, that well-known Chisholm farm situated at Meadow Green, the best farming locality in the County. It contains 130 acres, is extremely fertile and well watered, and cuts a large quantity of hay. Apply to MRS. JNO. W. CHISHOLM, Pictou town.

Gents' Furnishings

If you want the Best Goods at the Lowest Price this is the place to get them. I have the largest and best selected stock of

ULSTERS, OVERCOATS and HEAVY DOUBLE-BREADED WINTER SUITS

shown. I am selling a very fine

ULSTER for \$3.00

This is the lowest price ever before touched in Ulsters. All my prices are in line with this.

Ulsters \$4, \$5, \$6, \$6.75, 7.50 Etc. I am showing a beautiful range of

OVERCOATS

in all the popular colors. These Coats are carefully made up with the very best of trimmings, with quilted satin linings and French facings. Guaranteed equal to tailor made coats and every coat warranted to be as satisfactory in fit and wear as any made to order overcoat.

REEFERS,

\$4.00, 5.00, 6.00, 7.50, \$7.75, 8.95, Etc.

Heavy Winter Suits, from \$5.50

It will pay you to see these. Call: will be glad to show them whether you purchase or not.

Heavy Winter Pants from \$1.00

A splendid range of

Winter Top Shirts from 45c. up

UNDERWEAR.

I am now showing very heavy

All Wool Undershirts and Drawers at 45c. each.

This is a great bargain, for—

made for 60 cts. I bought a large quantity and will close them out at a small profit. If you want a bargain ask for this.

Undershirts and Drawers for

20, 45, 60, 75c.

Undershirts and Drawers

Plain and Ribbed, 60, 90c.

I have a special line of Under-

wear about the same as the good old fashioned hand knitted, guaranteed durable and unshrinkable for only \$2.50 per suit.

J. S. O'BRIEN.

UNCLAIMED

MONEY and ESTATE.

WILLIAM H. MCGILLIVRAY, of Inverness Co., Scotland, amassed a fortune in Australia; returned to his estate in Scotland; died 1882. I am asked to find his heirs in Nova Scotia, if possible, and have them file their claims before 1900. Full particulars in this office. Address with stamps, D. McFARLANE, Box 145, Truro, N. S.

Parents! did you ever try Knott's Worm

Tablets for your children? You will find them the best that money can buy.

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High Grade Neckwear Put up one in

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The above lines are

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Never before have we beautiful Dress Goods find on our counter novelties in English makes. We pay special to Blacks and Fancy our better Dress Goods lengths. No two alike Samples.

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Bleached and Unbleached all prices. Napkins, C

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