

# THE CASKET.

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## THE CASKET.

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THURSDAY, JUNE 2.

Twenty-five years ago, Sir Henry Parkes, the Premier of New South Wales, declared that his Bill for Public Instruction would be "death to the calling of the priesthood of Rome." It now begins to look as though it would be the death of the white race in Australia.

Reviewing Dr. William Barry's "Cardinal Newman," in Scribner's new series of Literary Lives, the London Times says it is worthy of Sainte-Beuve. It is curious that Dr. Barry himself, writing in the Dublin Review twenty years ago, should have said, "We want a Catholic" Sainte-Beuve.

The charming sketch of the Venerable Margaret Bourgeois, which appears on another page of this issue, was written by Miss Kathleen Hughes, a native of Prince Edward Island, and at present attached to the staff of the Montreal Star. Miss Hughes belongs to a talented family, being a niece of his Grace the Archbishop of Halifax.

Now that we know that Herbert Spencer thought Thomas Carlyle anything but a philosopher, it is interesting to learn from the latest batch of the Sage's letters given to the public, that Carlyle thought Spencer "an unending ass." Spencer's disciples may console themselves by remembering that the same pen which wrote their master down an ass, described Darwin as an ignoramus on whom no thought should be wasted, Ruskin as "a bottle of soda-water," and Newman as a man with "the brain of a medium-sized rabbit."

The educated Protestant bity are growing more and more averse to having their preachers attack the Catholic Church. At the recent Methodist Conference in Los Angeles, a resolution condemning the Catholic attitude towards public schools and Catholic action in politics, offered by one of the best known ministers in the United States, was killed by a speech made by a judge of the Supreme Court of Delaware, who is a leading Methodist layman. A similar incident in Ohio was referred to in these columns not long ago. The laity, if not the clergy, are beginning to believe, as Senator Hanna believed, that in the coming struggle with Socialism they will need the Catholic Church to save the nation from destruction.

It was the Emperor William who, in a clever cartoon drawn by him some years ago, warned Europe of the "yellow peril." His warning was heeded to some extent, and the alliance with Japan, through the work of British statesmen, was never popular with the British people. At the present moment, even the fear of Russia has not made John Bull more than half-hearted in his sympathy with Japan. He begins to wonder whether the triumph of the Island Empire may not stir up a restlessness in India which will make his government of that country more difficult than in the days of the Mutiny; and the comments of Hindoo journalists upon the Japanese successes are not of a character to quiet his fears. The battle of the Yalu, though not in reality a serious defeat for Russia, is in the opinion of the Spectator sufficiently important to modify, possibly for all time, the relation of Europe to Asia. "Until that battle was fought,

the white race was still unconvinced that a Japanese army could rival or defeat a European force of anything like adequate dimensions. The pride of the white continent had for three centuries seemed to be justified by history. The struggle on the Yalu provides precisely the concrete evidence needed to dissipate this confidence."

Thoughtful Americans are gradually waking up to the dangers of divorce. Before the National Mothers' Congress, held in Chicago a few weeks ago, the Rev. James S. Stone, Rector of St. James' Episcopal Church of that city, described divorce as an infernal machine threatening the foundation rocks of Government, society and home, and laid the blame for its growth at the doors of the Protestant church and its clergymen. "In other churches," he said, "the man or woman who remarries while the divorced wife or husband is alive, is excommunicated. It is the Protestant church and those who have no religion who are responsible for divorce." More than five hundred mothers applauded his words. It is to be feared, however, that the foolish virgins, they have slumbered too long. Even though there should be "the awakening of a truly Christian spirit in the ministers so that they will not remarry those who have broken vows previously made,"—and nothing but an authoritative dogmatic declaration that such remarriage is a violation of the sixth commandment will awaken this spirit,—those whom the ministers turn away will feel perfectly satisfied to be married by a justice of the peace. Divorce with its train of attendant evils, is one of the inevitable consequences of the exercise of private judgment in matters religious; and until this private judgment is surrendered "tandem polygamy" will continue to exist.

Mr. Archibald R. Colquhoun is supposed to be better acquainted with China, Japan, and Asiatic Russia than any other British writer. He does not believe in a "yellow peril" himself. Yet his statement of the situation is not very reassuring to those who do believe in it. He admits that, on the surface of things, there is some reason for fear, since "one of the principal aims of Japan in the present conflict is to bind China to her, by fetters too strong to be broken, and there is a shrewd suspicion that in so doing she is actuated by something more than a mere desire to save the yellow races from domination by the white." He reminds those who look on Japan as an Asiatic Britain or United States, that "Japan, despite the adoption of Western dress by her Government, despite the organization of an army and navy on improved European standards—despite everything she has done to make herself efficient as a nation—has not adopted Western civilization en bloc. Her ideals, her sympathies, her attitude toward the great central facts of life remain what they were." He believes that the Japanese are the only people who can break down the barrier of exclusiveness which still separates China from the rest of the world, "but whether the results will be favorable to Western influences is extremely doubtful. From the point of view of the Christian missionary it is more than doubtful. Japanese influence makes rather for religious indifferentism than for any creed."

A correspondent of the Glasgow Herald, discussing the effect upon voluntary schools of the new Scottish Education Bill, remarks:

There are thousands of fair-minded business men and practical Christians who are wholly unacquainted with all or any of the following indisputable facts: (1) That the board schools of Scotland are strictly denominational, and this whether our Shorter Catechism is accepted or scouted by teachers as the rule of Presbyterian faith; (2) that Catholics object quite as much as Principal Storr and other members of the General Assembly to this Calvinistic teaching, and therefore to the payment of rates for its maintenance and propagation; (3) that Catholics never get a penny of the rates which they help to swell, either for school buildings or upkeep, or secular education—it need hardly be added that

they scorn to ask for rate aid towards the religious instruction of their children; (4) that Catholics are prepared to prove as irresistibly in Scotland as in England that they are asking no favour, but demanding payment of a strict debt of justice, when they assert their claim to a fair share of the rates for the promotion of secular knowledge under the supervision of popular ratepaying authority; (5) that Catholics thus forced to contribute to rates which are Presbyterian in their ultimate destination, and thus debarred from all share in rates which in their hands must go to the betterment of non-religious knowledge, are almost too perfect models of a law-abiding community, and would be logically justified in adopting the methods while repudiating the "consciences" of passive resisters.

This is the school system which the late Principal Grant once called the ideal system. And the editor of the Presbyterian Witness, with full knowledge of the facts, presumes to tell us that it is only Catholics who are intolerant.

Professor Smith of Chicago University has made rather a notable utterance regarding the practical disadvantages of what is called the scientific habit of mind. "The historical method of theology," he says, "seems to the man of action to be equivalent to transforming the ministry into a debating society. So far as practical results are concerned there is little difference between the fundamental agnosticism of the infidel and the judicial doubt of the scholar. Much as the scholar may desire to arrive at positive conclusions, his method of reaching these must inevitably be a hindrance rather than a help to the man who needs some definite working theory for his practical labor. More important to the practical worker than all the boasted achievements of scholarship is the loss which he sees in the substitution of intellectual curiosity for spiritual authority in the mind of the Bible student. After reading a treatise in which the errors of traditional interpretations are demonstrated, he is apt to ask if the Protestant church has not been emancipated from the priesthood of the Roman Catholic Church only to become utterly dependent on a new priesthood of critical scholars for its knowledge of Christian truth. For practical purposes the Catholic priesthood is preferable, because it has authoritative teachings ready for use, while the scholars are 'ever learning but never able to come to a knowledge of the truth.' The waiting attitude, the suspension of judgment, the willingness to entertain either of two conflicting theories, all of these are conditions of life for science, but they are conditions of death for active faith." It must be borne in mind, however, that the "science" to which Prof. Smith refers, is such as is taught in Chicago University; the science which tells its students one day, "Abandon your belief in a Creator; we have discovered how to produce life," and the next day, "you may continue to believe in a Creator a while longer; there is a flaw in our discovery." The habit of mind produced by this sort of science is certainly fatal to faith; that produced by genuine science is not.

One of the best known special correspondents of the day is Mr. George Lynch, at present representing the London Daily Chronicle with the Japanese army. He recently published a book entitled "The Path of Empire," in which he dwells upon the slow, sure eastward movement of the Russian, and the movement towards the Japanisation of China. Like so many other English and American writers recently quoted in these columns, he takes a gloomy view of missionary work. "It cannot but be borne in on the mind of any impartial observer with absolutely irresistible force," he says, "that throughout China, Japan and Korea, Christianity is making no real progress whatever." The heart of the people seems to remain untouched. In Korea there are seven denominations of Christians, having five different names for God, which the natives take to represent five different divinities. "They find many of the missionaries housed in what are the most palatial residences of the land, and I

travelled," says Mr. Lynch, "with one who was going to visit his wife and children, whom he could afford to keep in Switzerland and go to visit them during long vacations. Others give up their work to go into business. One is now a successful hotel-keeper in the capital, another carries on a prosperous publishing concern." If the missionaries were all like this, we might well despair of their accomplishing any good, but, happily, there are others whom the author of "The Path of Empire" describes as follows:

Yet if Christ came to Korea to-day, He would find that all had not forgotten the lessons of His teaching. He might visit a little mud-walled hut thatched with straw, where live two ladies, who for many years have been telling their neighbours of Him, and all the people round about love them, and some come and pray with them, and they have become hermits in His service amidst the strange people in this hermit kingdom.

At the end of a bare room, where I write, a man of fifty is teaching a class. Twenty-five years ago he left Paris. Day in, day out he has followed the dull routine of trying to teach these people. It is a far cry to the boulevards, it is easy to return there, yet he stays. Such as these want no extra-territorial rights, want no Ministers to send them gun-boats. They fear not for their lives; they have already devoted them; and daily in outstretched hands offer them for final acceptance. When one gets a glimpse of the lives of such as these, they stand out in the mind with the illumination of a lightning flash, making in our minds compensation for the multitude of those living in the smart and cosy villas, many of whom appear to look upon their sacred calling as one in which a secure if not a large income can be earned, provided their governments do their duty by affording them complete protection.

We have no means of knowing whether Mr. Lynch is a Catholic; but even though he were, his testimony is no stronger than that of the Protestant General Gordon who said of our missionaries as he knew them in heathen countries: "They are the only clergy of any denomination I have ever come across who approach even remotely the Apostolic standard." While God's cause finds willing workers such as these, there is no need to despair. Let us help them by our earnest prayers, and our generous contributions to the Propagation of the Faith.

### ST. THOMAS AND THE VIRGIN BIRTH.

When St. Thomas declares (1<sup>o</sup> q. 28, a. 1) it was "fitting" that our Lord should be born of a virgin, he means, as we may gather from the context, that such a birth alone befitting the Son of God. He is far from meaning that the God-man might have been naturally conceived and born. To be born of a virgin, he says, "became the dignity of Christ's human nature, in which sin should find no place." Surely "conveniens dignitati" in this instance, while affirming the fitness of the miraculous conception, excludes by implication the natural conception as wholly unfitting. There can be no question of a "might have been" which must entail the sin of Adam on the Son of God. We say "entail," for, even if the human nature of the Word Incarnate should have been supernaturally exempted from the stain of original sin, as was the Blessed Virgin, He would none the less have incurred the "debt" of original sin, as she incurred it. How, then, was the debt to be paid for her and for the rest of us? He in sooth can redeem none who stands in need of his own redemption. And what shall we say of the indignity of the thing? Even "the sober spirituality of the Gospel" forbids all mention of sin, or liability to sin, in connection with Him who came to take away the sin of the world. "For it was fitting that we should have such a high-priest, holy, innocent, undefiled, separated from sinners, and made higher than the heavens, who needeth not daily, as the other priests, to offer sacrifices first for his own sins, and then for the people's."—Heb. 7: 26, 27. St. Paul, with whom every child naturally begotten is a child of wrath, is not less clear than is St. Thomas that what was thus "fitting" could

not have been but for the Virgin Birth.

In 1<sup>o</sup> q. 32, a. 4, ad 1<sup>um</sup>, St. Thomas enumerates three prerogatives of Christ's conception: (1) that it was without original sin; (2) that it was of a virgin; (3) that she conceived no mere man, but God and man in one person. And these three prerogatives, he says, it had from the Holy Ghost. Now all three are supernatural. The first and second plainly can not be ascribed to natural agency, but only to the Holy Ghost. It is safe to infer that, according to St. Thomas, neither can the third.

In 1<sup>o</sup> q. 33, aa. 1, 2, 3, it is shown that the body of Christ must have been formed instantaneously, and from the first instant of its formation animated with a rational soul and hypostatically united to the Person of the Word. Otherwise "the whole conception could not be attributed to the Son of God, seeing that it is attributed to Him only by reason of the assumption," i. e. by reason of His taking on Him a human nature. Plain it is, however, that the instantaneous formation of a human body by process of natural generation is impossible. The teaching of the Summa, therefore, excludes even the possibility of a natural conception in the case of the God-man.

It may be urged that, in 1<sup>o</sup> q. 28, a. 1, where the Saint says, "as Christ is the true and natural Son of God, it was not fitting He should have other than God for father, lest the dignity of God the Father should be transferred to another," he contemplates at least the possibility of such paternity. He does indeed, not, however, by way of affirmation, but by way of supposition and for argument's sake. It is as if he should say: "Suppose it possible, it would not have been fitting." In his Contra Gentes, l. 4, c. 47, he positively excludes the possibility of Christ's being other than the son of the Eternal Father, saying that, "since sonship, in name and in fact, belongs to the person, not to the nature, it would follow that in Christ there were two persons, which is contrary to Catholic Faith." True, this is said with a view of showing that Christ is not and cannot be called the Son of the Holy Ghost. But it excludes, even much more, the possibility of human paternity. For if Christ as God is not the Son of the Holy Ghost and therefore as man cannot be His Son, much less is He as God the Son of a human father, and can not, therefore, as man, be a human father's Son. Nor will it avail to say that, though He is not as God the Son of the Virgin Mary, He is her Son as man. For, to say nothing of the fact that human paternity is incompatible with such instantaneous conception as Christ's must have been, it is obvious that, while one and the same son may, and, in the order of nature, must have both father and mother, he cannot, in the order of nature, have two fathers. Now Christ, the God-man, is, as St. Thomas says, "the true and natural Son of God." As God He got His nature from the Father, who begot Him before the day-star. As man He got His nature from the Virgin, yet so that He was begotten of God—of the Triune God, though His conception is attributed to the Holy Ghost. As God and man, therefore, He is by nature begotten of God, and the Son of God, nor could He otherwise have been begotten. So St. Thomas roundly affirms, and not only affirms but proves, in Contra Gentes, l. 4, c. 45, where he declares it "was necessary that Man (i. e. the God-man) should be born of a virgin mother without natural seed."

We shall return to this subject, and argue the matter out on the broad lines laid down by St. Thomas. When one who is not only a priest but takes his name in religion from the Saviour of men, comes forward and tells the world that the Saviour might have been naturally conceived and born, the unwarranted character of the assertion theologically has to be "a hundred times made plain."

Ontario crop reports say that the hard winter has put fall wheat in bad condition. Live stock came through and are in fair condition.

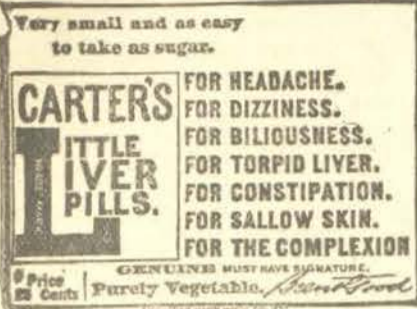
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### The Venerable Margaret Bourgeois.

To the average passer-by there is nothing impressive about the dingy stone block on the corner of Notre Dame and St. Jean Baptiste streets. In front it is lined with shop windows showing varied displays; on St. Jean Baptiste street its aspect is prison-like, for heavy iron shutters on the windows give its gray walls the appearance of a dungeon.

But once inside the door a transformation is wrought upon the eye. Bright walls with an occasional picture or figure of the crucified Redeemer; floors yellowed with scrubbing and crossed with strips of carpet home-woven in the good old hit-and-miss pattern, fresh curtains—room after room, only this until we come to the class rooms or dormitories. Yet this has been for years the home of the novices of the Congregation de Notre Dame, which now enrolls over 1,200 nuns and teaches 25,000 young girls yearly. The novices have passed their term of probation and training here; this dingy exterior has sheltered daughters of some of the most distinguished families in Canada. In the spring time of youth they have chosen their life—not one of forbidding gloom, but bright, active and joy-diffusing, devoted to the Christian education of youth. Always with the young, leading their awakened hearts to God and in turn being led closer to the Throne by them, the nun's heart never grows old.

Something of the nuns' spirit has imparted itself to the old mother-house while across the enclosed courtyard the sun streams through the high windows, and in spite of its bareness the atmosphere of the place is cheerful and restful. Whatever it may be to the passerby it is a hallowed place to nuns and pupils of the Congregation, because it has been the home of Margaret Bourgeois, foundress of the order. Ask a nun of the community why they do not sell this dingy place in the heart of Montreal's business district. Her look of hurt surprise is more than an answer. It is a reproach.

"How could we sell the home of our mother?"

Every stone in it speaks to them of the remarkable woman whom they still speak of as their mother, their model and inspiration, upon whose life their own is most intimately patterned. Margaret Bourgeois lived and labored here, and walked in meditation through that courtyard where they now walk in recreation hours. An age-blackened wing at one side of it is a portion of the very house built by her in the seventeenth century. Even fire, twice ravaging, has spared this to them. The simple chapel of Our Lady of Pity has been erected upon the site of the first community chapel built by Margaret Bourgeois and of the cell occupied by the holy recluse, Jeanne Le Ber; it covers the ashes of both. This is why the old block of buildings on Notre Dame street is so cherished by the congregation.

In her father's home at Troyes, as the tender guardian of her motherless brothers and sisters, Margaret Bourgeois was a domestic angel; later, as Sister Bourgeois, a woman of consecrated life, though a member of no religious order, braving the risks and discomforts of life in the New World, she was a world's heroine. Resisting the entreaties of her friends to remain comfortably at home in France or to enter some convent there, we find her on her outward voyage in 1653 nursing the sick and dying soldiers and sailors during an epidemic on board ship. When this passed she had De Maisonneuve assemble these rough fellows on deck each evening, where she taught them the truths of religion and led them in prayer.

The identity of the timid, retiring girl of Troyes is almost lost in this sudden development to a strong-hearted woman, accepting calmly every new responsibility or opportunity for good that came to her.

Upon her arrival at Ville Marie, she began in the entire unselfishness of her nature to minister with motherly solicitude to the colonists. Active yet unassertive, she encouraged the men to clear and till the fields, and directed them in building their first church, while she taught the women that the real strength and inspiration of the colony lay in the home-influence they were to make for it. Broad-minded and cheery, as well as devout, Sister Bourgeois entered so completely into the small joys and griefs of their lives that not even the courteous soldier De Maisonneuve exerted more influence over them.

With the Superior of the Sulpician Order, she was a member of De Maisonneuve's council. It might well be said of her that "she hath put out her hands to strong things and her fingers have taken hold of the spindle." With equal efficiency she gave counsel to De Maisonneuve and taught the uninformed young colonist's wife how to weave and fashion garments for her household.

In those days it was even dangerous to visit the cross erected by De Maisonneuve on the highest point of Mount Royal; but from the beginning of her residence in Ville Marie, Sister Bourgeois frequently ventured outside the settlement, before and after the Sulpician Fathers Le Maistre and Vignal had been killed by the Iroquois. She went to invite the Indian women to her home. With little acts of womanly kindness, small aids in their daily labours, she broke down their barriers of reserve and suspicion, and then taught them of their Redeemer and hers.

She superintended the men at work on the old church of Our Lady of Good Help (Bonsecours); she and the sisters of her community even helped to put the stones in place. In everything she showed the combined piety and strength of character that was revealed later in her firm stand against making the new congregation a cloistered order.

Many well-meaning men and women advised her to conform to the then prevailing form of religious orders, but she insisted that a cloistered order could not so effectively meet the demands of this New World for its youth's education, and in the end her wisdom prevailed.

For four years Sister Bourgeois' work lay almost entirely among the grown people of the colony. Then, in 1657, she opened her first school in a rude stone stable near the river, the most suitable building at De Maisonneuve's disposal. Some repairs made it habitable, and Sister Bourgeois asked no more than this; she had voluntarily left comforts and luxuries behind her in France. With a schoolroom in the stable and a living room in the loft above, reached only by means of a ladder from outside, Sister Bourgeois laid the foundations of a congregation that now has more than one hundred branch institutions.

A few wide-eyed wondering children of the Huron and Iroquois nations were drawn into the school by the patient love of this woman. Within the rough stable, or frequently on the sunny river bank, they learned to read and sing and sew almost as well as their vivacious little French mates. They were like shy forest birds, but never were human hearts wooed more assiduously than these little ones and their new acquisitions and confidence in their teacher resulted some years later in numbers of Indian parents voluntarily bringing their children to Sister Bourgeois to be educated. It is small wonder that Canada has so few mistakes to regret in its early Indian policy when the way was led by such disinterested souls as Margaret Bourgeois.

A young girl of the colony took up her residence with Sister Bourgeois at the school, and remained with her until her marriage some years later. In the meantime, Sister Bourgeois returned to France in quest of new workers for the rapidly expanding field. Four young women gladly volunteered to go with her, and devote their lives to the work. She accepted them conditionally; they must spend two years in Ville Marie before making a final decision upon a life that promised much poverty and hardship. At the end of two years they renewed their request to work with her always. Then first came into existence the Congregation de Notre Dame de Ville Marie.

The school was conveniently near the river and in winter Sister Bourgeois herself frequently went down and broke a hole in the ice to obtain water for the use of their small household. In 1676 when the Sulpician Fathers established on the mountain the mission of "Our Lady of Snows," for the Indians, Sister Bourgeois sent two sisters there to instruct the Indian children. Many of the stern Iroquois were then anxious to have their children attend the school of the teiokenti (holy maidens set apart)—the name by which an Iroquois still speaks of a nun. Then with a school and dwelling in a fragile bark kanonsa, like those of their Indian neighbours, the Sisters set to work busily as bees.

Thomas D'Arcy McGee has, indeed, named them "Sister Margaret's bees," in these lines, whose merit lies in the sentiment:

"From morn till eve a hum arose above the maple trees,  
A hum of harmony and praise from Sister Margaret's bees,  
Egyptian hue and speech unsmooth grew fair and sweet when won,  
To sing the song of Mary and to serve her saviour son.

The courier halted on his path, the sentry on his round,  
And barchent blessed the holy nun who made it truly ground."

The bark school in time gave place to two towers still standing in front of the Sulpician Seminary, on Sherbrooke street. One of these served as a school; the other, a residence for the nuns, and under one of them a young Iroquois nun is buried. This mission would seem to have appealed strongly to King Louis XIV., who sent out a generous donation to help the nuns carry on their work which included industrial and literary training as well as spiritual.

This was but the beginning of outside missions, for as years passed the nuns went further abroad, sometimes going from settlement to settlement giving instructions. They also trained young women as teachers for isolated districts, forming in this way the embryo of the present Normal School for young female teachers conducted by the Sisters of the Congregation at their mother house.

The womanly thoughtfulness and solicitude of Sister Bourgeois was strikingly revealed in the care she had for her pupils on leaving the convent to begin lessons in the broader school of life. She formed a religious guild or sodality which still exists in the city, and she always presided in person over their frequent reunions for prayer or recreation. She established an industrial school, the House of Providence, where girls obliged to earn their own living, were thoroughly trained in some useful occupation, like weaving, spinning, cooking, or sewing. Charlevoix wrote of the new colony: "The results of Sister Bourgeois' mode of education are marvellous, and we see at Ville Marie women who, dwelling in poverty and even want, are nevertheless perfectly instructed."

Another of Mother Bourgeois' many works was the care of the maidens, known as the "King's Girls," sent out from France to become the wives of the colonists. She was particularly successful with these girls—more so than Madame Bourdon, in a similar office at Quebec—and appeared to have little difficulty with her strange jumble of wards. She met them at the landing when the boats arrived and brought them to the house prepared for them beside the convent. Then she took up her residence with them temporarily. La Hontan wrote with caustic humour of these bevy of

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maidens: "There was wherewith to content the most fantastical for here were to be seen the tall and the short, the blond and the brunette, the plump and the lean; everybody, in short, found a shoe to fit him." Those blessed with avordupois were, he goes on to say, chosen first as being less active they were most likely to stay at home and were deemed better able to resist the cold of Ville Marie's winters.

Sister Bourgeois gathered to her fold the tall and the short, the plump and the lean, and kept them with her for several months, practising them in every housewifely art necessary in their new homes and particularly in the weaving of woollen cloth. Then when their training was an fait accompli, she informed the colony and the prospective suitors made their appearance before her. Sister Bourgeois has left to her community a collection of edifying memoirs, but they nowhere contain an account of these interviews with the bronzed pioneers of Montreal when they meekly presented the recommendation of character that she required from each one of them. They must, however, have been managed with her usual tact and discernment, for a contemporary says that the "King's Girls" regarded her with confidence and respect many years after they had left her house. To each on her marriage was given by the paternal government "an ox, a cow, a pair of swine, a pair of fowl, two barrels of salted meat, and 11 crowns in money."

So in many ways did Sister Bourgeois fulfil her mission in Ville Marie, keeping always a smiling, energetic presence before the world. Yet in her private life she practised austerities so great that her sister religious more than once pleaded with her to spare herself—only to be laughingly turned aside, or gently reminded that a Christian must practice some mortification of self. Her bed was a board; her pillow a small log. M. Bouvard, Superior of the Jesuits in Quebec, has written of her: "I do not think I ever met with a more virtuous person. Words are inadequate to portray her soul's greatness, her faith, her confidence in God, her spirit of devotion, of zeal, of humility, and true mortification."

Convinced of a divine blessing on the Congregation, she set to work without a token of impatience to rebuild a second time their home destroyed by fire. When the struggle for existence was past the same great soul prompted her to voluntarily yield her place as Superior.

In 1700, when she had entered upon her eightieth year, Mother Bourgeois, with a radiant joy that she could not repress, that voiced itself with glad laudates, welcomed the call from the shadows of figures to the real.

As M. Dollier de Casson, her contemporary and historian, wrote: "Sister Bourgeois has certainly accomplished marvellous things." Clad always in a simple black gown and kerchief, Sister Bourgeois moves across the early pages of Montreal's history like a visible guardian angel; not rapt up in any ecstasy of contemplation, but like her daughters to-day—tender, helpful women, generously active, animated by piety and the wholesome cheeriness that is piety's handmaid.—K. H., in Montreal Star.

## HOUSE FOR SALE.

House on College Street, containing seven rooms and kitchen. House in good repair. Apply to DAVID SOMERS, Antigonish, April 27, 1904.

## Agricultural Warehouse.

In Store and to Arrive:

A variety of the

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—ALSO—

## TWO CARS FERTILIZER,

Including Provincial Chemical Co.'s superphosphates, and Bone Meal from different factories. Our Fertilizers are of the highest standard.

A full line of

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Office: Old Halifax Bank Building,

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Office, over Copeland's Drug Store.

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are some of the nicest

## ..HAMS..

ever offered the Antigonish public.

OUR OWN CURING.

JOHN FRASER, Manager

## INTERCOLONIAL RAILWAY

On and after Sunday, Oct. 11th, 1903, trains will run daily (Sunday excepted) as follows:

LEAVE ANTIGONISH:

No. 56. Mixed for New Glasgow and Truro, .. .. . 12.15

" 20. Express for Halifax, .. .. . 12.30

" 85. Express for Sydney, .. .. . 12.45

" 56. Mixed for Mulgrave, .. .. . 1.00

" 85. Express for Truro, .. .. . 1.15

" 19. Express for Sydney, .. .. . 1.30

All trains run by Atlantic Standard time.

Twenty-four o'clock is midnight.

Vestibule sleeping and dining cars on through Express trains between Montreal and the Maritime provinces.

Moncton, N. B., Oct. 9, 1903.

The Chambered Nautilus.

This is the ship of pearl, which poets feign,
Sails the unshadowed main...

WIFE AND MOTHER-IN-LAW.

"I told you how it would be, John,
before we were married. I knew
quite well that it would not last long.

John Ferguson looked down at his
wife with a little furrow of perplexity
on his sunburnt forehead.

"The Pearl sails to-night, as you
know well enough, and there's no time
for me to do anything.

"Oh, of course, it's all my fault—"

"I don't say whose fault it is, but I
don't know what you expect me to do.

"And I'm not asking it, John. I'm
not unreasonable. If you were at
home always things would be different,

"Yes, but she does not make him
comfortable, and he told me yesterday
that he only wished for his own sake,

"Oh, no. She never minded it before
you were married," said his wife
hastily.

"Perhaps not, but she is three
years older since then. Well, you can
do as you like, Nell, I shall not prevent
you. Just please yourself."

"And you are not angry?"

"Angry? Oh, no!"

"I'm not exactly gratified," he said.
"It isn't likely I should be. But that
makes no difference, of course. I will
tell mother, and put things straight
with her. She is very fond of little
Nellie, and will miss the child a good
deal, but that can't be helped. Poor
old mother."

"I shall come and see her sometimes,
of course, John—"

"Oh, you will? Well, that is something."

"I am sorry you are vexed, John—"

"Oh, never mind, my dear! I never
did profess to understand women, but
it's all right."

But Mrs. Ferguson was not altogether
satisfied with her interview
with her husband. She was very
fond of him, and she could not help
feeling that he was deeply hurt and
it might grieve. He would set out on
his long voyage with a sore heart and
even be that he would not return.
She had almost wished that she had
made up her mind to bear with her
mother-in-law's little peculiarities for
John's sake, but it was too late now;
her pride would not let her turn back.

"It's all settled, Nell," said the
captain, coming back to the little
parlor a few minutes later. "You will
do just what suits you, and my
mother will not interfere. And now
I must be going my dear. This is
the longest good-bye we have said
since our marriage, isn't it? There!
Don't cry. I'll be back by mid-
summer, at the latest, so look out for
me when the roses are in bloom."

"Good-bye, sweetheart!"

"If you'd rather I stayed, John—"

sobbed Nell, clinging to her husband
in a last long embrace.

"No, I'd rather leave you happy,
my dear girl, and mother says she can
manage alone. Now no more tears
if you love me! Once more good-
bye!"

He was gone, and his wife sobbing
her heart out on the old horse-hair
covered sofa, had no thought to spare
for any grief but her own. Later on,

when his mother entered the room,
the girl's eyes were dry.

"I'm sorry you can't get on with
me," the old woman said quietly,
"but it's natural enough, no doubt.
When are you going to your brother?"

"He expects me to-morrow. I think
it is best—"

"Oh, yes, of course, it is best, since
you wish it. You will like to be alone
this evening, I know, so I am going
out. If I do not see you again, good-
bye."

"If you please, ma'am, I don't think
baby is quite well; she's fretting dread-
fully, and I can't get her to sleep. If
you'd just come and look at her you'd
know what to give her to make her
better."

Mrs. Ferguson looked at her nurse's
troubled face, and rose at once.

"Yes, I'll come Bessie," she said.
I expect baby's teeth are worrying
her; they should be coming through
now, I suppose."

But when Helen entered the nursery
and watched the child's flushed face
and difficult breathing a sudden spasm
of pain clutched at her heart. If
baby should be really ill what should
she do? If only John were at home!
But he was already far on his journey.

"You just fetch the doctor, Bessie,"
she said, taking the little one in her
arms. "I'm afraid it might be bron-
chitis or something like that—it seems
to be in her throat. I don't under-
stand children's ailments. Mrs. Fer-
guson would know, perhaps, but she
is out. Hurry, please, for I feel very
nervous, and as you pass the kitchen
tell Kate to come to me."

"It's Kate's evening out, ma'am."

"Oh, of course! I forgot. Well, I
must stay alone, then, only be quick
as you possibly can, Bessie. See,
baby nearly chokes sometimes—she
has never been like it before."

"I won't be ten minutes, ma'am,"
the girl answered as she slipped soft-
ly away, leaving Helen alone with her
child.

"May I come in? Is anything the
matter, Helen," asked a voice at the
door.

She turned around and gladly bade
her mother-in-law enter.

"Yes, something is the matter," she
was saying in a voice which somehow
did not sound like her own. "Baby is
ill. I've sent Bessie for the doctor,
and it's Kate's evening out. I am glad
you are here. I was feeling so nervous
all alone."

"Is she very bad, do you think?"

Mrs. Ferguson stopped and peered
anxiously at the tiny face.

"I'm afraid so. Ah, thank God!
Here is the doctor."

Dr. Dacre was a middle-aged man of
great experience, and he saw at a
glance what the trouble was.

"Diphtheria," he said briefly. "You
will need a trained nurse, Mrs. Fer-
guson."

"Ah, I don't know," said Helen.

"I'm not really used to children much
and I don't know anything about
diphtheria except that it is dangerous.
Do you think that she will die?"

"It is impossible to say at this
stage. I can send a nurse if you wish.
It would save you a great deal of care
and anxiety. Cheer up, my dear lady.
We will do our best for the little
one, and I hope she will soon pull
through."

"No need for a nurse. I'll take
charge of her if you will let me, Helen.
I nursed her father through the same
complaint, and saved his life. Will
you trust her to me?"

"It is hard work, madame," said
the doctor dubiously, but Helen, with-
out a word, laid her baby in its grand-
mother's arms.

All through the weary days and
nights that followed, the two women
fought with the king of terrors for the
little life which both loved so well.
Helen was quite inexperienced, but
Mrs. Ferguson had seen a great deal
of sickness, and seemed to know in-
stinctively what to do in an emergency.
The doctor gave his orders, feeling
comfortably certain that they would
be carried out.

"Your mother is a magnificent
nurse," he said to Helen one day as
she followed him downstairs to hear
the latest opinion. "If anybody could
save the child she would do it."

"It is quite hopeless, doctor?" asked
the young mother, looking wistfully
up at the kind, grave face which during
the last week she had grown to
know so well. "Isn't there anything
more to be done?"

"Is it not hopeless, but there is still
danger," he answered. "The crisis
will be passed to-night, so there is not
much more waiting for you to do.
You have been very brave, and Mrs.
Ferguson, senior, is a woman in a
thousand. She must be nearly worn
out, but she will not give up. You
are fortunate to have had her with
you during this very trying time."

"Yes," said Helen humbly. "She
is very good, indeed, and I can never
be grateful enough; but I know baby
will die. I have behaved badly, Dr.
Dacre, and this is my punishment. I
am sorry now, but it is too late. God
is angry with me, and is going to
punish before he forgives me. It is
all quite just, only I think my heart
will break."

She looked sadly against the hall
table, her eyes hot and tearful, her
mouth quivering with regret and grief,
that the doctor paused for a moment,
and laid a kind hand upon her shoulder.

"God is good," he said tenderly.
"I think he will let you keep your
child. Be brave and patient for a
little while longer, and then you can
make amends perhaps, for the sins of
the past. I will return in two hours'
time and watch with you. In the
meantime keep up your courage, and
do not be afraid."

"When a little later in the evening
the doctor crept softly upstairs and
into the room where his tiny patient
lay sleeping, he found the two women

standing beside the cot, watching
patiently for the expected change.

Would it be the warm flush of return-
ing life and health or the strange grey
shade of death? Who could say? Dr.
Dacre's pitying glance took in the
whole picture.

"Not yet," he said quietly. "Sit
down and wait awhile."

Helen took the chair he offered her,
but Mrs. Ferguson would not resign
her place for a moment. The light
from a shaded lamp fell sharply
across her anxious, weary face, framed
in its silver hair.

For an hour, which felt almost like
a week in length, there was silence be-
tween the three watchers, then the
doctor rose and laid his hand on
Helen's arm. "Thank God!" he said
earnestly. "The crisis is over."

"She will live!"

"Yes, she will live. Your mother
must rest now, or I shall have another
patient on my hands. Good-night. I
shall call the first thing in the morn-
ing. He stole softly away, and Helen
turned towards the cot where the
baby lay sleeping easily and naturally
at last.

"Mother," she said quietly, "I
have not deserved that you should be
so good to me, but I am sorry. If we
have not got on together it was my
fault, and mine only. You have been
kind always, and I was jealous, I
think, because John loves you so well;
but now, for baby's sake, will you for-
give me?"

"My dear, I have nothing to for-
give," the elder woman answered,
kissing Helen's quivering lip.

Women in Church Choirs.

In English-speaking countries espe-
cially the exclusion of women from
church choirs has become one of the
most burning questions arising out of
the *Motu Proprio* on Church Music.

To throw light on it your correspon-
dent has interviewed the most com-
petent authorities in Rome, and the
following may be taken to be a sum-
mary of their opinions. In the first
place, they point out that women be-
longing to religious communities are
not excluded from taking part in the
liturgical chant in their own chapels.

On the contrary, they are exhorted
to cultivate sedulously the liturgical
chant, and they are in many cases
obliged by their rule to take what may
be called a quasiliturgical part in the
Divine Service. Women are there-
fore not rigidly or universally exclu-
ded from church choirs. The main
difficulty is centred around the ques-
tion of the lawfulness or otherwise of
mixed choirs, composed of men and
women. It is a difficulty not easily
settled, but a few distinctions will
help to lessen it. The ideal to be aimed
at in all churches is a purely liturgi-
cal choir consisting of men or men
and boys, and the Holy Father ex-
pects this ideal to be realized in all
churches blessed with the means of at-
taining it—especially in cathedrals,
collegiate churches, and, generally
speaking, in the churches of large
towns. But it is realized here in Rome
that it will in many places be difficult,
and in some impossible, to dispense at
once with the mixed choir. It goes
without saying that all danger of
scandal or irreverence must be care-
fully guarded against, but this much
said, choirs composed of men and
women are not absolutely forbidden.
They constitute, it is true, a *difficultas*
from the law and from the ideal to be
aimed at, but they may be tolerated
for sufficient reason, and within cer-
tain limitations. Our English word
"choir" corresponds with the Italian
"capella" rather than with the
"coro." The "coro" is intimately
connected with the choir of the priests,
and the members of it should there be
not only men, but should wear the
cassock and cotta. The "capella"
represents both the choir of priests
and the people. Hence it seems law-
ful for women as well as men to join
in that part of the singing which be-
longs to the whole congregation. Dur-
ing Mass they should not be allowed
to join in singing the Introit, Gradual,
Offertory, and Communion, for these
belong properly to the liturgical choir;
they may, on the other hand, sing at
the *Kyrie*, *Agnus Dei*, *Gloria*, and
*Credo* of the Mass, and at the psalms
and hymn of Vespers, for all these
used to be, and should be, sung by the
congregation. Finally, a word is to
be said about the general observance
of the provisions of the *Motu Proprio*.
These provisions are to be observed
when it is possible to observe them,
because they are enjoined by the Holy
Father. Public criticism of them by
the laity, and public disparagement
of the Gregorian Chant as compared
with other music, and especially as
compared with music that has been
condemned by the Pope, is both im-
pertinent and disrespectful. When
exceptions are to be made, they must
be made by the Ordinary and on the
ground that it is not possible under
the circumstances to carry out the
dispositions of "the code of sacred music"
drawn up by Pius X. It will not
therefore be permissible to have theatri-
cal music on the ground that non-
Catholics are attracted by it and eventu-
ally led into the Church.

THREE POINTS.

One of my informants begged me to
emphasise especially these three points:
(1) The traditional Gregorian Chant is
for the most part very easily learned
and executed; (2) the different parts,
such as the Graduals, Alleluias, and
Tracts, may, according to the dispen-
sation conceded in the rubrics, be
supplied by organ, the words being
merely repeated in monotone in the
choir; and (3) all the Gregorian
melodies of the choir may be rendered
either in ancient or modern music
fulfilling the conditions prescribed in
the *Motu Proprio*. The printed proofs
of the new typical edition will be
ready in about three months. The no-



A little Sunlight Soap will clean
cut glass and other articles until
they shine and sparkle. Sunlight
Soap will wash other things than
clothes.

tation of it will be the same as that
of the Solesmes edition—the only
difference being that the "rhythmi-
cal signs" introduced in the latter as
a guide to the interpretation of the
chant, will not be found in the typical
edition.—Roman Correspondent of
Tablet.

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CLOVER—Long, Late, Alsike, Crimson,
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Turnip seed in Bulk and Packages.
Mangle Seed in Bulk and Packages.
Seed Onions and Onion Sets, and a complete
assortment of Package Seeds.

1 Car Wire Nails and Spikes, and
Plain and Barbed Wire Fencing.

THOMAS SOMERS.
FARM FOR SALE.

The 100 acre farm at Cross Roads, Ohio,
Antigonish County, recently owned by Angus
A. MacLean and formerly known as the Arch-
bald McInnis farm. Good house and barn.
Excellent soil. Convenient to Church, School-
house, Stores and Telephone Office. Easy
terms for payment.

Apply to CHARLES A. MacLEAN,
Punkietown,
or to the subscriber,
F. H. MacPHIE.
Antigonish, N. S. April 13th 1904.

Farm for Sale.

THE valuable farm at Salt Springs, Anti-
gonish, known as the Stevenson farm. It
is situated along the Main Road and but two
miles from the Town of Antigonish. It consists
of 150 acres of the best farming land with good
dwelling, barns and outbuildings. Thirty-five
acres is interspersed, forty acres pasturage, twenty
acres wooded, balance under cultivation.
For further particulars and terms apply to
C. E. GREGORY, Barrister,
Antigonish.

NOTICE.

All persons are warned against trespassing
upon the property of Miss Alice Whelan, the Old
Gulf Road, and any persons found trespassing
thereon, or doing any damage thereto, will be
prosecuted to the fullest extent of the Law.

C. ERNEST GREGORY,
Solicitor of Miss Alice Whelan.

CARRIAGES!

Just received, one car of the celebrated

Brantford Carriages.

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

NOVA SCOTIA CARRIAGES

A Few Second-Hand Carriages
For Sale Cheap.

HARNESS!

In stock and arriving. Handsome and
Serviceable Sets of Harness. These goods
are carefully made of Good Stock, being
manufactured by a reliable firm.

PETER McDONALD,
East End, Antigonish.

For Sale at a Bargain.

The undersigned offers for sale at a bargain
a complete

GRIST MILL

consisting of two sets of French Burr Stones,
Smelters, Elevators.

Shafting, Pullers, Saws, 30 inch Turbine
Water Wheel, Spoke Machine, Tenant Ma-
chine, and other useful Machinery.
For particulars, etc., apply to
ARTHUR FALT,
East End, Antigonish.

\$24

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months' course during the summer ses-
sion.

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General Manager

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HAVING been instructed by the chief Veter-
inary Inspector to deal with all cases of
Picton Cattle disease

When occurring in Antigonish County

parties requiring my services may correspond
with me direct, or leave instructions with F.
H. Randall, Esq., Main Street.

W. H. PETHICK,
Govt. Inspector of Live Stock.

Antigonish.

LAND SALE.

IN THE SUPREME COURT:

Between—
RODGERICK CHISHOLM, JOHN S.
McDONALD and HUGH McDON.
A.L.D., executors of the Last Will of
Christopher McDonald, deceased. Plaintiffs

AND
WILLIAM GRANT, Guardian of the
Estate and Person of John Grant, a
lunatic or insane person so adjudged,
and the said JOHN GRANT by the
said William Grant as his Guardian. Defendants

To be sold at Public Auction, by the Sheriff of
the County of Antigonish, or his Deputy, at
the Court House in Antigonish, in the
County aforesaid, on

Monday, the 13th Day of June, A. D. 1904,

at the hour of 10 o'clock in the forenoon,

pursuant to an order of foreclosure and sale
granted herein and bearing date the 3rd
day of May, A. D. 1904, unless before the
day of sale the amount due the above
named plaintiffs on the mortgage foreclosed
herein together with interest and costs be
paid to them or their Solicitor.

ALL the estate, right, title, interest, and
equity of redemption of the defendant
John Grant and of all persons claiming by
through or under him in and to the following
described lot, piece or parcel of

Land and Premises

situate, lying and being at Black Avon, in the
County of Antigonish and bounded as follows:
Beginning at the Northern angle of lands of
William Grant, thence running South forty-
seven degrees West two hundred and seventy-
two rods, thence running North forty six de-
grees West seventy-one rod and five links,
thence running North forty-seven degrees
East two hundred and seventy-two rods, thence
running South forty-six degrees East seventy-
one rods and five links to the place of begin-
ning, containing one hundred and twenty-one
acres more or less, and bounded on the South-
East by lands of William Grant aforesaid, on
the South-West by lands of Finlay Chisholm
and Michael Punch, on the North West by
lands of Catherine McIntyre, and the North-
East by lands of Allan McDonald and John
Campbell, being the same lot of land conveyed
by Catherine McIntyre to the said John Grant
by deed bearing date the 17th day of October,
A. D. 1884, and recorded in the Registry of
Deeds kept at Antigonish in Book 37 at page
224, as by reference thereto will more fully
appear, together with the privileges and ap-
purtenances thereto belonging or in any wise
appertaining.

Terms: Ten per cent deposit at time of sale;
remainder on delivery of deed.

Dated Sheriff's Office, Antigonish, May 10th,
1904.
D. D. CHISHOLM,
Sheriff of Antigonish County.
R. R. GRIFFIN,
Plaintiffs' Solicitor.

ESTABLISHED, 1852

## THE CASKET,

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

Terms: \$1.00 per Year in Advance.

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

THURSDAY, JUNE 2.

## TOLERANCE AND INTOLERANCE.

Mr. Murdoch MacKinnon has written a second letter to the *Presbyterian Witness* on the subject of French Evangelization in the Province of Quebec. He is not convinced by the line of argument set forth by the editor of our contemporary. When the latter declares that the Presbyterian Church is "commissioned in the Providence of God to impart" such teaching as it is endeavouring to give to the French-Canadian Catholics, Mr. MacKinnon replies: "I cannot follow you there. I am a Presbyterian myself both by birth and choice, and believe and trust we hold generally the most reasonable view of the Gospel Revelation; but I am a Christian first, yes, even a Protestant first, and I fail to apprehend any good ground for such a claim in the circumstances of the day, either written or oral, to intrude upon and invade communities and families of another Christian Church in the fashion to which I took exception before. . . . The part of the work I mainly object to is the colportage propaganda,—sending men into R. C. settlements and families to teach their own peculiar religious views." Mr. MacKinnon frankly professes he believes "that the Gospel as taught by the R. C. Church is sufficient to save and does save souls;" the editor whom he is addressing has never formally denied the possibility of salvation to Catholics,—he has even hinted at times that some of us are within the pale of saving faith,—yet he does not agree with Mr. MacKinnon that our clergy may very well be let alone to take care of their own people. We are desirous that all Protestants should enter the Catholic Church; yet we would not for one moment disturb their faith in what they believe, if the result of this disturbing were likely to be that they would remain unsettled in their religious views, without a firm hold on anything. Mr. MacKinnon recognizes that it is to such an unsettled condition that French Evangelization is likely to lead those Catholics who fall under its influence; and even the editor of the *Presbyterian Witness* might be expected to see that it is better they should remain Catholics than to have no practical religion at all. His attitude in their regard can be logically explained only by supposing that he thinks any religion or no religion better than "Romanism;" and this supposition we believe he would be prompt to disclaim. Still he does not appear to realize what a serious thing it is to undermine a man's religious belief unless you feel sure of being able to put in props better than those you remove, before the thing tumbles into ruin. We always try to bear this in mind ourselves, and therefore refrain from pushing hard against him, as we might easily do, the argument that every man should logically be either a Catholic or an infidel,—lest, while shaking the faith which he at present possesses, we should fail to persuade him that ours is a purer faith. He, however, has no such scruples where the French-Canadians are concerned.

But the editor of the *Witness* maintains that Catholics are intolerant, and therefore need to be taught the lesson of religious liberty. Dr. Starbuck has answered him already, in articles reprinted in our pages, pointing out that in such Catholic countries as Belgium and Austro-Hungary, Protestants are on perfect equality with their Catholic fellow-citizens, and that the rulers of these countries incur no "spiritual or temporal trouble" by their conduct. But this will not satisfy our Halifax friend. He wants an official declaration from the Pope that men have a right to differ in matters of faith, in other words that religious error has a right to exist. This declaration he will never receive. As to the question of toleration, no special declaration is needed; the case is covered by the general law of Christian charity. Religious error has no right to exist; but those who are the victims of the error do not cease to be our brethren. As to the propagation of religious error, that is another matter; it should never be

permitted except on grounds of political expediency; on such grounds it is permitted to-day throughout the greater part of the civilized world, Russia being the only great nation which forbids it. The propagation of Protestantism in the city of Rome was largely a campaign of slander against priests and nuns, carried on after the methods of Achilli and Chiniquy, of Maria Monk and Margaret Sheppard. When it was not this, it was the method of the "soupers" in Ireland, who played upon the necessities of the poor by offering them food and employment in exchange for their faith; or who stole the children from the faith of their parents under the pretence of merely giving them a secular education. Such conduct as this should be punishable by law, and the laws which do not punish it are lax. There should be no more freedom to slander priests and nuns than any other citizens; and the kidnappers of whom we have spoken should receive at least as heavy a sentence as those unscrupulous salesmen who inveigle unwary farmers into signing promissory notes without knowing that they are thus committing themselves. The laws of Pius IX in this regard were good and wise laws, and we have no intention of apologizing for them. Leo XIII would have enforced them if he could; so would Pius X. But the genuine spirit of tolerance of the Roman Pontiffs was shown in the protection of the Jewish freedom of worship, when this was forbidden everywhere else in Europe. We are perfectly sure that if the Pope-King came into his own again, he would grant perfect freedom of worship to his Protestant subjects.

"There is no doubt that the Churches of the Reformation indulged in persecution; but it is equally certain that they have with few exceptions outgrown this evil principle inherited from the dark ages." So says the editor of the *Presbyterian Witness*; but we are inclined to take issue with him on this point. A great deal depends on what is meant by persecution. The English Nonconformists consider it a form of persecution that under the new Education Act they are not permitted to be head masters of denominational schools supported by the public funds. If this be persecution, let us call attention to some other instances of it. No Catholic can be a British sovereign, nor Lord Chancellor of England, nor Lord-Lieutenant of Ireland; no Catholic can be President of the United States,—not by prohibition of the Constitution, but by an unwritten law based upon anti-Catholic prejudice. When a law forbidding individual Jesuits to enter Germany was lately repealed, a storm of protest arose, and the correspondent of the *London Times* said it came from the educated classes. In Ulster no Catholic can hold any public position of any importance, while in the Catholic provinces of Ireland Protestants have more than a proportionate share of the offices in the gift of the people. Protestant members of Parliament have been elected from overwhelmingly Catholic constituencies in that country, as have men like Sir Henri Joly and the late Mr. Justice Wurtelle in the Province of Quebec. The canvass was used against the latter, that he was a Prussian; never, so far as we have heard, that he was a Protestant. Can our Halifax friend point to similar examples of toleration,—and more than toleration, confidence,—shown towards Catholics in overwhelmingly Protestant districts of Ontario or Nova Scotia? Or can he tell us of any "serious and temporal spiritual trouble" in which Irish or French-Canadian Catholics have become involved with Pope or bishops because of having thus favoured their Protestant fellow-citizens? He tells us that it is the "proclamation of the right of 'private judgment' that has given to the world civil and religious liberty." We are not concerned to deny that private judgment is responsible for a good deal of religious toleration; but only in one way. Private judgment has led men to differ so variously on religious questions, that they have at last come to the conclusion that there is no such thing as definite religious truth at all, and that it would be folly for them to quarrel over matters of which they can know nothing with certainty. The late Sir Leslie Stephen said this, when speaking of Hume, and he was perfectly right. After all, we have more respect for the intolerance of the man who is sure that his religion is right, even when we suffer at his hands, than for the tolerance of the man who does not know or does not care whether any religion is right or wrong. Mr. J. E. C. Badley says that "the great majority of Frenchmen are tolerant or indifferent," which explains in a great measure why they permit a handful of infidels to persecute monks and nuns. Tolerance of this sort ceases to be a virtue. In conclusion let us say that Protestants though always tolerant in theory are very often intolerant in practice; whereas Catholics, even when seemingly intolerant in theory, give the best examples to be seen in the world to-day of that true spirit of tolerance which springs from Christian charity.

## Cape Breton Notes.

There is one case of smallpox at North Sydney.

A. N. McLennan, formerly superintendent of the Sydney & Louisburg Railway, has been appointed manager of the Sydney & Glace Bay Railway Co.

E. H. Richardson, formerly of the Royal Bank staff at Sydney, was arrested in Boston on Tuesday for the alleged larceny of \$1,000 from the Bank.

At a meeting of the C. B. Electric Co. and the Sydney & Glace Bay Ry. Co., Mr. Charles Archibald of Halifax was appointed a director by general consent. Mr. Archibald's appointment means that the differences have been settled and that the public will hereafter have the benefit of an efficient tram and ferry service. In the general interest this was greatly to be desired and both the companies and their patrons are to be congratulated upon this satisfactory issue.

## The War.

Dalny is said to have been evacuated by the Russians.

The Japanese made an attempt to blockade Port Arthur on the night of the 28th ult. The Russians by the aid of a searchlight discovered the Japs, and one Japanese gunboat and two torpedo boats were sunk.

Japan is reported to have won victories the past week at Kin Chou, Ashan, and Taliu Wan, losing 3000 men killed and wounded. The Russians left 300 dead in the trenches at Nausian. The Japanese captured 50 guns. The way to Port Arthur is now said to be clear.

The persistency with which the report of a great battle near Port Arthur is being circulated, is remarkable, in view of the fact that the yarn is evidently made out of whole cloth. On Monday afternoon the New York Journal devoted nearly half of its page to the heading alone: "Great slaughter at Port Arthur, 18,000 killed and wounded!"

A SERIOUS industrial crisis has commenced at Sydney. On Tuesday 1500 employees of the Dominion Iron & Steel Company who are members of the Provincial Workmen's Association decided to go out on strike the following morning. The men seem determined to quietly fight the matter, and 600 new members—workmen at the steel works—were initiated into the Association at the meeting held on Tuesday evening. The trouble has been standing since December last, when wages at the big plant were reduced from 10 to 83 per cent. A strike was averted then by the Company granting a slight increase to men engaged at labouring work. The present action of the men is due to the refusal of the Company to restore the wages in force before the reduction. The Company, at a meeting held to consider the demands of the men, passed a resolution asking for a meeting of a committee of the employees, the officers of the P. W. A., and the President and Director of the Works of the Company on June 16th. The resolution also says the Company are paying the rate of wages current in similar Canadian industries and are not prepared in the present circumstance of the Company to grant an increase. It also states if the men dispute this statement, they will submit its correctness to a board of arbitration. Under the conditions, which now face the Company only minor departments of the plant can be kept running. The blast and open hearth furnaces, the blooming mill and coke ovens and all the large departments will have to be closed, and the fires, which have been kept running for the past three years will have to be banked. If the strike should continue for some time, and the Company endeavour to run the works by the importation of foreign labour, there is danger of the trouble extending to the Dominion Coal Co.'s works. Sydney has suffered industrially during the past winter from several causes, and it is hoped the present trouble will be quickly settled, and a new era of prosperity will begin.

SYDNEY, June 2, 1904.

The number of men who have absented themselves from work is notable, and the strike from the workmen's point of view is most successful. Yesterday was a quiet day around the works, the only disturbance being the stoning of a number of Hungarian workmen by a crowd of young strike sympathizers.

A steamer from Wabana with ore is unable to unload.

The Board of Trade and clergy and others are memorializing the Government to interfere.

## Personals.

Miss Johnston and Miss Katharine MacKenzie, Hay Cove, are in Town today.

Rev. H. D. Barry, of the College, is spending a few days at Reserve Mines.

Mrs. C. C. Gregory of Antigonish left for St. John, N. B., yesterday, where she will spend the summer.

Mr. C. E. Gregory and Joseph A. Wall, barristers, Antigonish, were in attendance at the sitting of the Supreme Court in Guysboro this week.

Mr. Leonard Cunningham of Antigonish went to Sydney on Monday to accept a position in the draughting department of the Dominion Iron & Steel works.

Miss Sadie McDonald of Reserve Mines left on Thursday the 20th of May, accompanied by the Rev. Mother Superiress, for Mount St. Vincent to join the order of the Sisters of Charity.

HEADQUARTERS FOR

## Fencing.

Barbed and Plain Wire; Poultry Netting, all widths; Iron Gates;

Fencing for Cemetery Lots; Brass and Iron Beds; Springs; Institution Beds; and Mattresses of all kinds.

MUNRO WIRE WORKS, Limited.

NEW GLASGOW N. S.

## A. KIRK &amp; Co.'s

The Leading Dry Goods Store.

Our importations from the English, German, American and Canadian markets are now about complete, and we can readily say that our stock is the largest and comprises the newest and most up-to-date assortment that has ever been shown here, and prices the lowest, having bought direct from manufacturers and in large quantities.

## DRESS GOODS.

In all the popular makes. Plain and Fancy Wool and Silk Voiles, Plain and Fancy Canvas Cloth, Twine Cloths, Etamines, Ladies' Cloth, Fancy Tweeds, Plain and Colored Venetians, etc.

## New Muslins and Waist Goods.

In Basket Cloth, Plain and Fancy Muslins, Zephyrs, Organdies, Fancy Mottos, Gingham, Printed Satens, Delaines, etc.

## Dress Trimmings.

An immense variety of new things.

## Ladies' Neckwear.

All the colors and creations are in our collection of Stylish Neckwear.

## Perrins Kid Gloves,

in all the new and dainty shades. Every pair guaranteed.

## Lace Curtains, Sash Muslins, etc.

Nottingham Curtains, Swiss Curtains, Frilled Curtains, Madras Muslin, Frilled Muslin, Bordered Muslins, Spot Muslins, Fringed Muslins, Striped Muslin. All prices, New Designs, all this season's importations from the best makers.

## Ladies' Spring Coats and Capes.

A large range of styles and colors. All prices, special value. Don't fail to examine them.

## Ladies' Suits and Skirts.

A large range to select from.

## Gents' Ready-Made Clothing and Furnishings.

Don't be too hasty in buying your Spring Suit, until you have seen our range of patterns and styles in Men's Suits. We guarantee a good fit. Workmanship and fabrics the finest in the land. A look in this department will convince you that to be well dressed you want one of our suits. We also show the latest in Shirts, Collars, Ties, etc. We sell the "Franklin Derby."

## SPECIAL SALE.

The Famous Boot for Ladies "Queen Quality" \$2.95 per pair regular price \$3.75.

MAIL ORDERS CAREFULLY AND PROMPTLY FILLED.

## A. KIRK &amp; CO.,

ANTIGONISH.

General News.

Senator Quay, of Pennsylvania, is dead.

Lord Strathcona, who has been ill, is better.

The British casualties in the Thibetan expedition number 57.

The Canadian Woolen mills are to be sold the first of July.

Yazoo City, Miss., was practically destroyed by fire on Thursday last.

Carrie Nation, the famous prohibitionist of Kansas City, lectured at New Glasgow last evening.

At New Orleans, for the first time in history, it is said, a leper will be ordered from lazaretto completely cured.

The steam drifter "Thirty-three," of Yarmouth, England, chartered by the Canadian Government for the herring-curing experiment at Canso, arrived at that port on Monday.

Angus Sinclair, contractor for the construction of the Halifax and South-Western railway, says that the rails will be laid on the section between Halifax and Mahone by the middle of July.

As a result of some new developments in the tragedy reported last week from Berwick, N. S., the deceased's husband has been arrested, and will be held for the Supreme Court on a charge of murder.

There was no list of Royal honours published for Victoria Day, the King's official birthday. In accordance with the new regulations they will be published on November 9, the natural birthday of His Majesty.

On May 24, three hundred places, suspected of being pool rooms, were visited, sixteen persons were taken into custody and 120 telephones and two telegraph instruments were confiscated in police raids in New York.

After toiling year after year for more than 13 years at \$2 a day as a custom house weigher in the Havemeyer Sugar refinery, Patrick J. Hennesy, of No. 8 South Third street, Williamsburg, N. Y. has suddenly found himself to be the heir of \$400,000.

Argument in the case of Albert T. Patrick, now in the death cells at Sing Sing, N.Y., for the murder of millionaire W. M. Rice in 1900, has been postponed until October. Former Senator Hill, counsel for Patrick, said he had not had time to go over the testimony.

On May 25 Premier Peters, of Prince Edward Island, and Attorney-General Pugsley, of New Brunswick, had an interview with Sir Wilfrid Laurier, at which they pressed for the immediate division of the amount of the Halifax award amongst the Maritime Provinces. Consideration was promised.

On May 25th, ten miners were suffocated by gas and sulphur fumes from a small locomotive in the workings of the Summit Branch Coal company at Williamsburg, Dauphin county, Pa. The accident was one of the most peculiar in the history of anthracite mines, and no reason for it can be assigned by the officials.

The Duke of Sutherland is proving an enthusiastic friend of Canada since his return. There is no truth in the report that he is still considering the acceptance of the post of Governor General of Canada. He feels that he has other work. He is persuaded of a great future for Canada in the Empire under a preferential policy.

F. W. Gale, of London, England; James Wilson, of Glasgow, with Miramichi capitalists, are seeking incorporation as the Anderson Furniture company, limited, capital \$150,000, to manufacture furniture at Newcastle, N. B. The promoters are English capitalists. Newcastle town gives a bonus of \$20,000 and exemption from taxation.

Mr. Edmund W. P. Guerin was today appointed Crown Prosecutor for the English cases in the Montreal District of the criminal courts. The appointment came from Mr. Archambault, Attorney General, and Mr. Guerin, at once takes charge of the cases which are to be tried at the June term of the court.

As a result of the attempt of Casimir Beaudry to run a "policy" game under the name of the Argenteuil Granite Company, at Montreal, the provincial finances are bettered to the extent of \$850. Upon those connected with the lottery from Beaudry down to the sellers of "shares," who were convicted for the first time, Judge Desnoyers imposed fines ranging from \$200 to \$10.

On May 25 the pall of darkness fell over Ottawa and electric lights had to be turned on in banks, stores, etc. About eleven o'clock a furious thunder storm broke, lightning hitting the commons tower, extinguishing most of the lights and creating a panic. Every lamp in the Langevin block nearby was temporarily put out of business. Telegraph and telephone lines suffered considerably.

Conductor S. W. Askew, of the Mobile and Ohio passenger service, has been assassinated by a negro on a Mobile excursion train. The murder occurred at Yellow Bluff, Ala., and is believed to have been committed by a negro named Carlisle, who had been put off on the down trip. Conductor Askew was shot in the back of the head with a gun loaded with buckshot, a large hole being torn in his head, killing him instantly. Joe Richardson, a brakeman, received serious wounds in his neck, face and shoulders from flying shot. One negro passenger also was wounded. A report from the Yellow Bluff says that

the negro is under arrest and witnesses have left to identify him.

The board of examiners of colliery officials which has been at work in Halifax for a couple of days concluded its labors on Saturday last. The board consists of James Baird, chairman, Chignecto Mines; G. W. Burden, Springhill; Amos Belliveau, Joggins Mines; Thomas Blackwood, Thorburn; W. W. Gray, Westville; Henry Mitchell, Old Bridgeport; Isaac Greenwell, Sydney; A. B. McGillivray, Glace Bay; A. V. Cameron, deputy inspector of mines, Springhill. About 120 candidates presented themselves for examination. These were examined at Springhill, Stellarton, Mabou, Sydney Mines, and Glace Bay. The board's meeting in Halifax was for the purpose of going over the examination papers. The result of their work is that something around fifty have passed, as follows:

| Candidates. | Passed. |
|-------------|---------|
| Pictou      | 29      |
| Inverness   | 11      |
| Cape Breton | 60      |
| Cumberland  | 22      |

Of those who passed, ten will have the manager's certificate, ten the under manager's certificate, and thirty-two overman's certificate.

WALDREN'S PHOTO STUDIO will be open from Tuesday, June 7th, to Saturday, June 11th.

An Appreciation.

The sudden and very sad death at Westville on Thursday morning, 20th ult., of Dr. Purcell Cameron is a terribly vivid instance of the uncertainty of human life. So sad a theme impresses all, even those who hold the most "earthy" views, with the supreme majesty of that law before which youth and ambition, strength of character and nobleness of purpose, brilliant prospects and hopes must fade away into the dark undiscovered valley of Death.

Percy Cameron, was a son of Duncan Cameron, merchant, St. Peters, and was born at that place 26 years ago. After attending the public school there he went to Pictou Academy, and subsequently to St. Francis Xavier, Antigonish. He taught school a year, and in '98 entered the medical class of Dalhousie, the largest class in the history of the University, and took his M. D. C. M. degree four years later, in 1902. He made a good course, always standing well in his classes. His mind, naturally of a practical bent, found in the clinical work of the course and in the laboratories of the Medical College and Hospital its most congenial sphere, and 'twas here Cameron's best genius asserted itself. He was perhaps a trifle slow to arrive at conclusions; but when he did they were supported by sound inductive premises, and to argue him out of that position usually brought you up against that force of will and individuality which earned for his ancestors their recognized character—"A Cameron never can yield." The writer, an intimate friend of his, in College and out, can well testify to his many many qualities. He was a general favorite in College, always willing and ready to join in any legitimate College sport. His habits were the best. He never tasted intoxicating liquors of any kind. A broad sympathetic nature—combined with excellent intellectual gifts—eminently endowed him for the noble profession he adopted, and which he would have honored. But 'twas otherwise decreed, and to-day he lies in death with all his hopes and aspirations. His bereaved family have the sincere sympathy of all in their great loss. G. H. M.

DEATHS.

At Beaver River, May 23th, HUGH McLEAN, Angus' son, aged 72 years. He is survived by a widow, five daughters and five sons. R. I. P.

At Dunmaglass, this County, on April 29th, CATHERINE McDONALD, in the 80th year of her age. During her last illness, she was frequently strengthened by the last rites of Holy Church. May she rest in peace.

At Mattie Settlement, Guys. Co., on Sunday, May 22nd, after a lingering illness, MR. DONALD McDONALD, at the age of 85 years. He leaves one son and one daughter, who have the sympathy of the community in the loss of a good father. May his soul rest in peace.

At D'Escoisse, on the 27th May, MICHAEL McDONALD. This young man was a general favorite in this community, and the large number of people that followed his remains to the church on Sunday was testimony of the general regret at his early death. May he rest in peace.

At Lismore, Pictou Co., on the 28th inst., ANN, relict of the late CHAS. McKINNON, in the 78th year of her age, after a painful illness of several months which she bore without a murmur. Her hospitable home was always well known to the traveller. Fortified by devoutly receiving the Sacraments and with perfect trust in the goodness of her Redeemer, her soul went forth to receive its reward.

On May 14th, at B. C. Banks, a model neighbour in the person of Mrs. ANNIE McDONALD (nee Campbell), widow of the late John McDonald. She was born at Innerani, Lochaber, 89 years ago, and came to this country with her parents in her sixth year. She will be long remembered for her many virtues, especially her love for peace, her respect for religion and her hospitality. Rev. A. L. McDonald sang High Mass for the repose of her soul on the 16th. May she rest in peace!

CARRIAGES!

The Agency for Antigonish of the well-known

McLaughlin Carriage Co.

has been transferred to me, and I have just received one carload of these splendid Waggon. The McLaughlin Carriages are already extensively used and highly approved of in this county.

Intending purchasers will do well to call and see for themselves before purchasing.

W. J. LANDRY,

Court Street, Antigonish.

Resolution of Condolence.

Whereas, Since our last annual meeting, it hath pleased Almighty God in His wisdom to call to His eternal reward our co-Commissioner, the Rev. James Fraser, late parish priest of St. Andrews, who for a great many years was one of the most useful and painstaking members of this Board; Therefore resolved, That we, the School Commissioners for the County of Antigonish, in annual meeting assembled, do hereby express our heartfelt sorrow at his demise, and do extend our sympathy to his many friends and relatives; And further resolved, That this resolution be approved on the minutes of the Board, and published in THE CASKET newspaper. By order of Board, A. G. MACDONALD, Clerk.

FOR SALE.

The Property on West Street, Antigonish, owned by the subscriber. It consists of Good Dwelling, Barn and about one-quarter acre of land. Terms and particulars on application. M. DONOVAN, Antigonish.

READ

MAKE MONEY

Great Reduction

SELLING OFF AT COST.

Every one at this time of year needs some kind of a medicine for the general run of pains, aches and sickness. We have a large stock of all the patent medicines generally sold and want to clear them out at cost.

Cements, Perfumes, Atomizers, Syringes, Combs, Rennets, Cuticura Cures, Sabarins, Pain Killers,

Liniments, Sarsaparilla, Ointments, Celery Compound, Hair Vigor, Cough Cures, Tooth Ache Cures, Pills, Emulsion, Vaseline, Beef Iron and Wine, Asthma Remedies, Head Ache Cures, Butter Color, Shaving Brushes, Sponges, Nipples and other Rubber Goods.

GROCERIES

We are not selling off, but we can give you

Stunning Prices!

- The best Tea that money can buy, 22c
- If not as we say send it back and get your money.
- Granulated Sugar, 4 1/2c
- Baking Soda, per lb., 3c
- Molasses, 45c
- Tobacco (good) per lb., 40c
- New Roll Bacon, boneless, 12c
- 3 lbs. Evaporated Apples, 25c
- 3 lbs. Choice Prunes, 25c
- Barley, 3c
- Beans, 4c
- Washing Soda, 3 lbs. for 5c

Soaps, Preserves, Canned Goods, Jelly, Powders, etc. all cheap.

Our stock is large and there are a thousand other things we can give you low prices on which take too much space to enumerate.

Bonner's Grocery LAND SALE.

1904 A. No. 700.

In the Supreme Court:

Between JAMES P. McNEIL, assignee of The Eastern Canada Savings and Loan Company, Limited, Plaintiff;

and

JOHN A. BOYD, representing the heir at law, and persons interested in the estate of Daniel Gillis, deceased, Defendant.

To be sold at Public Auction, by the Sheriff of Antigonish County, or his deputy, at the Court House, Antigonish, on

Tuesday, the 5th Day of July, A. D. 1904, at the hour of ten o'clock in the forenoon,

pursuant to an order of foreclosure and sale granted herein and dated the 30th day of May, A. D. 1904, unless before the day of sale the amount due plaintiff on the mortgage herein foreclosed with interest and costs be paid to him or the collector:—

ALL the estate right title interest and equity of redemption of the above named defendant and the said Daniel Gillis, deceased, mortgagor and Jessie Gillis, his wife, and of all persons claiming by affidavit or under them, in, and to all that certain lot, piece or parcel of

LAND

situate, lying and being at Glen Road, in the County of Antigonish, bounded and described as follows that is to say: bounded towards the North by lands now or formerly of Daniel McLean and John McDonald; towards the East by lands now or formerly of Charles McGillivray, towards the South by lands of William Chisholm, and towards the West by lands of Alexander Kennedy, and lands of Donald McLean, containing one hundred and fifty acres more or less, together with the privileges and appurtenances belonging thereto.

Terms:—Ten per cent. deposit at time of sale; remainder on delivery of deed.

D. D. CHISHOLM, High Sheriff of Antigonish County.

WM. CHISHOLM, Plaintiff's Solicitor.

Dated Sheriff's Office, Antigonish, N. S., May 31st, 1904.

FARM FOR SALE MARBLE and GRANITE WORKS

THE subscriber offers for sale that excellent farm on which she resides at Antigonish Harbor, containing 150 acres, more or less, in good cultivation, well timbered and watered, with a good house and two barns, also a root and carriage house, all in good repair. This is the valuable property owned by the late Alexander Chisholm. Title absolutely good. Will be sold reasonably. For particulars apply to MRS. CHRISTY CHISHOLM, Antigonish Harbor.

First class workmanship and satisfaction guaranteed in all kinds of Marble and Granite Cemetery work.

Prices to Suit all.

Designs and prices on application.

JOHN McISAAC, St. Andrews, Antigonish, N. S.

Bank of Nova Scotia.

(INCORPORATED 1832.)

CAPITAL, \$2,000,000 RESERVE FUND, 3,100,000

HEAD OFFICE, Halifax

DIRECTORS:

JOHN Y. PAYZANT, President. CHAS. ARCHIBALD, Vice-Pres. R. L. BORDEN, G. S. CAMPBELL, J. WALTER ALLISON, HECTOR McINNIS, H. C. McLEOD.

A Branch of this Bank is now opened on Main St., Antigonish.

General Banking business transacted. Interest paid on deposits at current rates. Savings Bank Department.

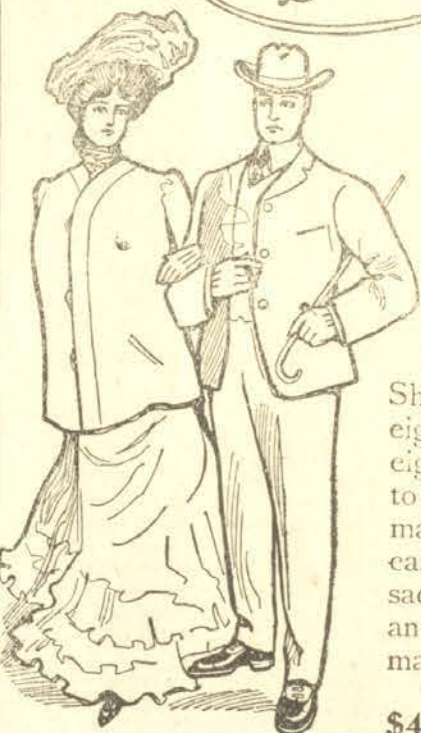
A. G. MACDONALD, Manager.

CHISHOLM, SWEET & Co.

West End Warehouse Boot and Shoe Talk.



The All-day Shoe



Walk all day in a pair of "Sovereign" Shoes and never experience that "foot-sore and weary" feeling you have had in many a pair of shoes you've bought.

Why?

Because "Sovereign" Shoes are built on "Sovereign" lasts and "Sovereign" lasts are fashioned to life models and give the maximum comfort and ease to the wearer without sacrificing that smartness and good style you demand of your shoemaker. "Sovereign" \$3.50 and \$4.00 Shoes, the most for your money.

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A Soap worthy of Baby—therefore good enough for any skin.  
Pure, Fragrant, Cleansing  
Albert Toilet Soap Co., Mfrs.  
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No other soap has all its qualities. 210

**STANTON'S PAIN RELIEF**  
An INTERNAL and EXTERNAL Remedy for the immediate Relief and Cure of  
Rheumatism, Cramps, Colics, Sore Throat, Diarrhæa, Faceache, Toothache, Sprains, Bruises, Neuralgia, Lumbago, etc., etc.  
This is an internal and external Family Remedy, carefully calculated for general use, and should be kept in every household and in every traveller's gripack—do not overlook the fact that immediate attention to any ailment will save serious trouble, worry and expense. When a medical man is not at hand STANTON will do the work.  
Soothe you and give you INSTANT relief.  
For sale everywhere. Price, 25 cts per bottle.  
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Cures Habitual Constipation, Torpid Liver, Sick Headache.  
For sale everywhere, 50c per box or by mail on receipt of price.  
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This is the season for cleansing the blood. We have just received a large stock of  
**Sarsaparilla Compound**  
ALSO :  
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A full line of **SPECTACLES** of the Best Quality.  
Physicians Prescriptions Carefully Compounded.  
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INVERNESS, C. B.  
New House Airy Rooms, Nice Sea View, Bath Room, Hot and Cold Water. Sample Rooms and Sableing in connection.  
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**NOTICE!**  
All persons are warned against trespassing on the property of the undersigned at James River Mountain in the County of Antigonish, as the law will be put in force to the fullest extent against any one doing so.  
J. C. FRASER, M. D.  
East Weymouth, Mass.  
May 5th, 1904



We want at least ten tons good white, tub-washed wool during the summer and autumn for which we will pay 20 cents in goods at each price.  
**Chisholm, Sweet & Co.**  
May 18th, 1904.

**Dr. Starbuck and the "Presbyterian Witness."**

We have examined the assertion of the *Presbyterian Witness*, that a Catholic nation which should establish religious liberty would be apt to find itself involved thereby in serious temporal and spiritual trouble with its Head, and have found that neither present history nor past agrees with this opinion.

We know that nearly or quite every Catholic nation now permits Protestants to exercise, and to extend, their religion, and that no nation has thereby incurred excommunication or interdict from Rome. We know that fifty years ago, when the Catholic Church in Austria was at the height of her power, she found no fault when the Government raised the Protestants, previously somewhat depressed, to perfect civil quality. We know, that fifty years ago, when the Catholic Church in Austria was at the height of her power, she found no fault when the Government raised the Protestants, previously somewhat depressed, to perfect civil equality. We know, from the testimony of the Lutheran Kossuth, that in his time Catholic Hungary used so broad a liberality towards the Protestants, that he found it perfectly safe to put a Catholic bishop at the head of education. We know that Hungary summons the Protestant prelates, Lutheran, Reformed and Unitarian, to sit in her House of Magnates. Nor has excommunication or interdict ever been interposed to check her freedom of action.

We know that for seventy-four years Catholic Belgium, with the Pope's formal consent, has put her bishops under oath to maintain religious equality, and that they have loyally fulfilled their promise.

We know that the Catholics of the German Empire demand only to be treated as Catholic Bavaria deals with her Protestant minority, in order to be absolutely content. Yet Bavaria is from of old the pillar of German Catholicism.

We know that both at home and in Canada the Irish Catholics are much more willing than the Protestants to choose representatives out of the opposite religion. Yet Ireland is a darling daughter of the Holy See.

So much for present history. How as to past?

In 1697 the Electors of Saxony, (now Kings) became Catholics. They have ever since, at accession, solemnly sworn to maintain the supremacy and endowments of the Lutheran church, so long as the laws of Saxony require. This oath has involved them in neither temporal nor spiritual trouble with the Holy See.

In 1688 James II, having, in obstinate contempt of the Pope's advice, flagrantly disregarded the legal rights of the Church of England, was expelled. The Jacobites offered to work for his restoration if he would solemnly bind himself not to renew his lawless policy. He urged conscience against such a promise, but the great Bossuet said to him: "Sire, be not righteous overmuch, lest thou show thyself a fool." *ne obstupescas.* Bossuet and Innocent XI. did not always agree, but this advice, which the Bishop gave after the event, the Pope had urged upon the refractory King before it. If the English Protestants and Catholics did not soon come to live in brotherly amity, this is not to be laid at the door of Rome, as Macaulay shows, but must be imputed, as the Catholic Dictionary well observes, to "the perverse obstinacy" of the intractable Stuart.

In 1618 the Peace of Westphalia established the three German religions in the enjoyment of civil parity. The Pope, for form's sake, protested against some articles of the treaty, especially against the large secularizations of church property, but Austria and Bavaria, knowing the exigency better than his Holiness could in Italy, and sustained by Jesuit advice, persevered, nor has Rome ever dreamed of putting under the ban any Catholic power which consented to the compact.

By the way, what does the *Witness* mean by saying that the Catholic world having established religious liberty, is likely to find itself in "temporal" trouble with Rome? As we see, it is in no spiritual trouble, languishes under neither interdict nor excommunication, has not lost a single indulgence on this account. Are we then to assume the whimsical alternative, that Rome, letting all her spiritual weaponry lie dormant, is plotting some direful secular punishment against the faithful! What matter of infliction, in the name of all the possibilities, could this be? The Pope has not, and never has had, the physical power to interfere with the internal policy of an independent State, unless perchance Tuscany or Parma. Even when he was trying to keep the Spanish Inquisition out of Naples, and did not venture to use any weapon but persuasion.

Our friends of the *Witness* will hardly venture to suggest that the Pope is scheming to stir up some Catholic power against the others, seeing they are all in the same boat. Imagine, moreover, the absurdity of supposing the Pope, in the twentieth century, plotting something which he sharply refused, at the risk of a Spanish schism, to undertake in the sixteenth! Spain then eagerly awaited encouragement from the Holy Father, to revive the League, against the yet unsolved French King, in the hope of crushing at one blow Henry of Navarre and the Edict of Nantes. I think I am safe in assuring the *Witness* that Pius X. is not one whit nearer the borders of lunacy than Clement VIII. To be sure, I do not know that Rome has now the mild but cogent persuasiveness of a Philip V. but we are not to imagine that the spirit of love and of a sound mind

was withdrawn from the capital of Catholic Christendom along with his benign presence.

However, as we want to do our friends of the *Presbyterian Witness* a good turn if we can, seeing that their absurdities are generic, while their amiability is their own, let us plunge boldly back into the very heart of the Middle Ages. Perhaps we shall find there those evidences of Rome's unabating implacability against all indulgence to dissentients which we can discover between 1600 and 1900.

Now there can be no doubt of the extreme severity of the anti-heretical legislation of Toulouse, of Verona, and of the Lateran councils, before and after Toulouse and Verona, the one in 1179, the other in 1215. Nor can there be any doubt of the overmastering necessity of searching measures for rooting out the sullen and irrational Manicheism which, as Sabatier rightly says, threatened the whole future of European society, although it has been fantastically transmuted into a purer form of Christianity by the invincible absurdity of Protestant prejudice.

This legislation, confronted with present standards, was extremely harsh, and the execution of it was harsher still. But we have no right to confront it with present standards. We might as well sit in judgment on Sir Matthew Hale because that virtuous and merciful judge, following the belief and the law of his time, sometimes sent imagined witches to the gallows. When war, or an least most of its present methods and occasions, shall have become an obsolete and abhorred thing, there will doubtless even then be shallow souls, that will lift up their hands in self-satisfied virtuousness, against our generation, because we did not let our nation go to pieces rather than take up the sword, even as we, the noisy insects of to-day, chirp and shrill against such men as St. Lewis, and St. Bernard, and Innocent III., because they resolutely cut out the cancer of fantastic error and voluptuous immorality which was spreading from Southern France over Christian Europe. However, the tardy revolution of the ages is beginning to do them justice.

Nevertheless, even then, beyond the bounds of the imminent necessity, Rome did not urge the acceptance of the Lateran legislation. England did not receive it, nor Scotland. In the Danish and Swedish manuals of church history I find no mention of it. It does not seem even to have extended into North Germany, and I doubt, at least, whether it was received in Hungary or Poland. Ireland, the beloved child of Rome, having small occasion for it, never even thought of introducing it.

Nay—though here I speak with reserve—I can not even find that Castile, so near to the seat of the malady, took up the Tolosan or Lateran decrees, although these were vigorously operative in Aragon. When Castile, three hundred years later, set up an Inquisition, it was wholly on her own account. Then began the long quarrel between the Popes and the Spaniards, over the suspicious unmercifulness of the latter, which lasted for a century, by which time the Spaniards had become rather tired of their own ferocity.

Thus, we see, at few times outside the central struggle between Christianity and Manicheism, and afterwards when the very existence of Italian Catholicity was at stake, has any nation fallen under the ban of Rome by reason of greater or less indulgence toward dissentients. Catholic theology declares that an orthodox Government, for reasons of the public weal, where a schismatical movement has become fixed and hereditary, may lawfully admit it to the free exercise of its own rites. The Canon Law itself sharply distinguishes between a personal lapse into schism and a simple inheritance of it. See Perrone and Schulte.—*Charles C. Starbuck, in Sacred Heart Review.*

**Catholics Attend Church.**

On a recent Sunday a church attendance census was taken in one of the districts of New York City. Of the total attendance of 125,911, more than two-thirds, or 85,512, were in Catholic churches. "This census, therefore," says the *New York Sun*, "affords another illustration of the preponderance of that faith among the earnest religious believers of Manhattan."

**Faulty Digestion**  
always precedes and favors the development of consumption. A good thing for anyone who is suffering from indigestion and may be disposed to consumption is Park's Perfect Emulsion, which tones up the digestive system and kills consumption germs.

**The Symbol in Sermons**  
is the title of a new work by the  
Very Rev. Alex. MacDonald, D. D.,  
just issued from the office of the C. P. A. Publication Co., 29 Barclay St., New York. It is a compact volume to the Symbol of the Apostles, and consists of twenty-five sermons or instructions on the articles of the Creed.  
Copies of the book will be mailed from this office, post-paid for 75 cts each.  
Both **The Symbol of the Apostles** and **The Symbol in Sermons** will be sent to any address post-paid, for \$2.00.

If your digestion is not good, substitute Bensdorp's Cocoa for tea and coffee.

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ALWAYS IN YELLOW WRAPPERS.

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Raise horses that will prove useful to yourself or sell for a good paying price!  
The pure bred imported Hackney Stallion "Colten Swell," No. 6933, E. H. H. B. will stand for service during the season, 1904, at subscriber's stables Church Street, Antigonish.  
Terms: To insure \$10.00 payable when mare proves with foal. Season \$8.00, payable 1st Aug., 1904. Single \$5.00, payable at time of service.  
All mares at owners' risk.  
Intending breeders are asked to see these horses.  
R. D. KIRK, Owner, H. McNAIR, Groom.

Lever's Y-Z (Wise Head) Disinfectant Soap Powder is a boon to any home. It disinfects and cleans at the same time.

THE MASTER MECHANIC'S PURE TAR SOAP heels and softens the skin, while prompt ly cleaning it of grease, oil, rust, etc. Invaluable for mechanics, farmers, sportsmen. Free Sample on receipt of 2c. for postage. Albert Toilet Soap Co. Mfrs. Montreal.

Be sure to get Cowan's. Sold by grocers  
**Cowan's Cocoa and Chocolate**  
Confectioners also have them, buy the best.  
**J. H. STEWART,**  
ANTIGONISH, N. S.

AGENT FOR—  
**Francis Drake's BEVERAGES.**

which will be supplied at Factory Prices.  
Ginger Ale, Lemonade, Cream Soda, Klub Soda, Champagne Cider, Orange Phosphate, Sarsaparilla, Lemon Sour, Orange Cider, Ironbrew, Fruit Syrups, Lime Juice, Vino, Etc., Etc.,  
N. B. Picnics will find it to their advantage to get quotations from me.  
J. H. STEWART, Agent Francis Drake, New Glasgow, N. S.

**ISRAEL.**  
The famous and well-known trotting stallion Israel, race record 2:19, will stand the season of 1904 at the subscriber's stables in Antigonish on every week day excepting Mondays and Tuesdays when he will be at the stables of Mr. M. F. Gallant, Black Bridge, Tracadie, commencing on the 30th and 31st of May.  
Parties en route to and from Tracadie wishing to breed will find him Monday mornings and Tuesday evenings at John R. MacDonald's, stables Heatherton.  
Service fees: Single, \$4.00; season, \$6.00; to ensure \$8.00.  
All mares at owner's Risk  
P. H. RANDALL, Owner, JAMES KELL, Groom.

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Sold by all Druggists and Dealers.  
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**Carriages Farming Implements Harness.**  
Just received 1 carload of Carriages from William Gray & Sons, Ltd., Chatham, Ont. These carriages have been in service throughout the Dominion for fifty years, and are giving genuine satisfaction wherever used. The works have consequently grown and are to-day the best in Canada. The waggon are guaranteed for service and are strong, yet beautiful and graceful in construction.  
**CONCORDS, RUBBER TIRES, PIANO and CORNING BOXES.**  
The Reliable Massey-Harris Farm Implements.  
**HARNESS,**  
Good stock, selected specially for durability.  
An examination of these goods is respectfully solicited.  
**D. McISAAC.**

**SEEDS! SEEDS!**  
Just received  
**2 Cars carefully Selected Seeds,**  
Consisting of White Russian, Red Fife, White Fife and Colorado Bearded Wheat, 2-Rowed and 6-Rowed Barley, American Banner, Sonation, 20th Century and Newmarket Oats, Finest Quality Lower Canadian and Ontario Timothy, Mammoth Late Red, Alsike and White Dutch Clovers, Marrowfat and Golden Wine Peas, Fodder Corn, Turnip and Mangold Seed. Also full line of Garden Seed.

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**Farms for Sale.**  
We have a few good farms for sale at from \$100.00 to \$300.00. Full description on application.  
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P. O. Box 222, Antigonish, N. S.

**Bible Reading.**

Commenting on the centenary of the Bible Society, *The Month*, the magazine published by the English Jesuits, says:

There is one aspect of the work of this Society, or, perhaps we should rather say, of the intentions of those who support it, thus enthusiastically, in which we can cordially sympathise. We believe the Bible to be the Word of God, and a fountain of grace to those who read in it a right spirit. As S. T. Coleridge said in a passage quoted by Canon Hensley Henson, "In the Bible there is more that finds me than in all other books put together." The life and work of Our Lord, as recorded in the Gospels, "find" us; the Epistles of St. Paul, with their intense spirituality, "find" us; the Psalms, with their beautiful outpourings of the soul to God, "find" us; and so much else, too, which is in the Sacred Books "finds" us; for what the clear stream is to the parched throat, that is the language of the Bible to the craving heart. Hence it is matter for consolation that, when the English people cast away the teaching of the Catholic Church, they at least retained the Holy Scriptures, and took to reading them assiduously, just as it is matter for regret that in the present age the good habit of Bible reading should be steadily dying out among them. So far then as the Bible Society has fostered that habit in the past, and may strive to preserve it from extinction in the future, we cannot but rejoice in its success.

Nor whilst we thus desire that our Protestant neighbours should besteady Bible readers, is it the case that we have a different desire for our own people. On the contrary, any one will be at the pains to inquire will discover how hard we are striving to encourage and aid them in practising this form of devotion. And here we may take occasion to correct the false notion, apparently still persisting, as to the grounds on which Tyndale's Bibles were burnt at St. Paul's, on February 11, 1527. The contrast between that ceremony and this year's ceremony at St. Paul's was too striking not to be utilized by the preachers, as it was both by Archbishop Davidson at St. Paul's and by Dr. John Brown at the Lyndhurst-road Congregational Chapel. Dr. Brown described the ancient scene in the genuine old Protestant style, and with an historical inaccuracy to which the Lyndhurst-road congregation are not unaccustomed. "The Bishop of Rochester," he said, "preached a sermon on the sin and danger of the laity reading the Bible for themselves—the priests then, as now, having a sort of instinct that the Bible was the enemy of their pretensions and superstitions." The Bishop of Rochester in question was, of course, Blessed John Fisher, but that this was the theme of his sermon is pure conjecture on the preacher's part. A reference to Tyndale's treatise *On True Obedience*, where the sermon is criticised point by point, would have shown him that its subject was Papal Supremacy. The Archbishop's allusion to the same event was more delicate and discriminating, as well as kindly. "The baskets were cast in the flames, not because those who burned them wished to withhold from any man the Word of God, but because they honestly believed the form of those vernacular translations to be erroneous or their circulation to be misleading and therefore harmful. What stood in their way was darkness and prejudice, rather than any deliberate intention to mar the Divine purpose or to withhold the Divine message. Princes—our Sovereign himself had health allowed—Princes and clergy and people meet together to-day within these walls to thank God for the distribution to every nation under heaven of just such Bibles for the use of man, woman, and child as those which so good Christians as Bishop Fisher and Sir Thomas More committed with solemn censure to the flames." No, not "just such Bibles"—to the credit of the Bible Society be it said. Tyndale's Translation which was then burnt was of a very different character from the present Authorized Version. Even the latter may still retain a few renderings against which we protest as unfairly forestalling interpretations which we consider false, and which should, at all events, have been left to the commentator to discuss. But Tyndale's translation was full of these substitutions of inference for translation, and they were introduced deliberately, as *Congregation for Church, elder for priest*, (the etymological equivalent for *πρεσβύτερος*), *overseer for bishop*, *images for idols*, *ordained by election for imposition of hands*, and such-like; together with heretical prefaces and, in some editions, even heretical marginal notes. That these defects were truly such and were serious is witnessed, among other ways, by the course taken by King James's translators who, unable to resist the criticism of the Rheims Catholic translators, changed so many of these readings, and banished all controversial prefaces and marginal glosses. Yet it was for these defects that Tyndale's Bible was condemned and burnt at St. Paul's and by no means because it was a translation into the vernacular intended for popular use. So we learn from the unimpeachable testimonies of More and others, which Abbot Gasquet has brought together in his instructive paper on *The Printed English Bible* (see his *Eye of the Reformation*), and which show that the ecclesiastical authorities at that time were not opposed to properly made vernacular editions—provided, that is to say, that these were approved as such by the episcopal authority. This condition still holds with us, and is one reason why we resist the circulation among our people of copies of King James's version.

But there is another reason for our

objection to this circulation of Protestant Bibles among Catholic populations—and it is one still more fundamental. The contention of the early Reformers who, like Tyndale, desired to circulate their Bibles in the vernacular, was just what Dr. Brown has told us above, namely, that the Bible testifies so plainly against Popery that you have only to put "the open Bible" in men's hands, and they will at once forsake their superstitions and pass over to Protestantism. But, as Abbot Gasquet in the paper mentioned points out, these Reformers themselves were not long in discovering that their plan would not work, and that their "open Bible" must be supplemented, not merely by marginal notes and glosses, but even by fuller commentaries. The Ridley in 1540 issued some Protestant explanations of portions of the Sacred Text, alleging as his reason that the Holy Scripture "now suffered to all people of this realm to read and study at their pleasure. . . . when unexplained does not bring the simple, rude, and ignorant people from their ignorant blindness, from those corrupt and backward judgments, false trusts, evil beliefs, vain superstitions, and feigned holiness, in which the people have long been in blindness." And this is precisely what the Catholic Church has always understood. It is a characteristic which distinguishes her from any other communion, that she has always known how to look through specious phrases and paper systems, and discern the real consequences which are likely to follow from such systems in their practical working out. And being thus discerning, whilst she only smiles to hear of the provision made of "Japanese Testaments for Japanese soldiers and sailors in the war" she is gravely anxious when she hears of the establishment of centres for Bible distribution among her own children—because by the side of the Bible she sees the Protestant agents, *colporteurs*, and understands that the intention is by no means to let "the open Bible" tell its own tale, but to interpret it in the sense which she knows to be utterly false, but which unlearned readers may be cajoled into taking for true; and, moreover, to spread the customary Protestant misrepresentations of Catholic doctrine and history, not omitting perhaps to add those temporal inducements to apostasy which have frequently been resorted to with partial success.

There is yet a further point in these centenary celebrations, on which all the four preachers reported in *The Times* took occasion to dwell—another point, and indeed the most impressive of all, though it would take us too far afield to discuss its significance here. How the original founders of the Bible Society would have exclaimed, could they have risen from their graves to listen to the references by these modern preachers—typical representatives as they are of the age to which they belong—of a conception of what constitutes the sacred character of the Bible, so far removed from that which was generally accepted a hundred years ago! And if the theory of an open Bible, without other interpreter than the Holy Ghost speaking to the individual mind, was a hazardous theory then, how much more hazardous has it become now, when the chief lights of these various denominations address warnings to the members of their flocks, telling them that they must not assume what they find in their Bibles to be the true Word of God, until a subtle critical process has first discriminated for them between the genuine and the spurious elements. Still the facts brought to light by the higher criticism are with us and must be counted with, nor was it otherwise than obvious that they should be referred to by these preachers. As for the character, indeed, of the pulpit references, there were notable differences among them. Canon Hensley Henson opens out a fearful prospect for the future, assuming as he does that "the modern Christian ignores inspiration and canonicity," and demanding "expurgated Bibles, Bibles for the use of children, to put into the hands of converts from heathenism, and for public reading in churches"—expurgated, apparently, in the sense of omitting a vast amount of matter, chiefly historical, as no longer worthy of credence. The Bishop of Rochester's short comment, on the other hand, was thoroughly sound and helpful, and so too was the Archbishop of Canterbury's fuller statement of the present situation, except perhaps that the latter hardly appreciated—so far at all events as our Church is concerned—the grounds on which her theologians, after having at one time condemned Galileo's doctrines as inconsistent with the doctrine of inspiration, eventually recognised that they were not so. There was no abandonment here of the traditional doctrine of inspiration, only a development, towards elaborating which the Galileo episode undoubtedly ministered; and it will be on similar lines of development that the later and more serious difficulties of modern criticism will have to be dealt with in the Church. She may and will develop, but she will never abandon what has once been defined to be revealed doctrine.

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Attended with blinding pain, but relief comes quickly when Nerviline is applied, for it is the strongest pain-reliever in the world. "Consider Nerviline a most magical remedy for neuralgia. I am subject to violent attacks, writes Mrs. E. G. Harris of Baltimore, but never worry if Nerviline is in the house. The prompt relief that Nerviline brings makes it priceless to me. A few applications never yet failed to kill the pain. I can also recommend Nerviline for stiffness in the joints and rheumatism." Try Nerviline yourself. Price 25c.

**What is Wanted to Run a Paper.**

People of all classes are generous with advice. The man suffering with a cold, next to the newspaper man, is a notable victim of their generosity. The editor is told by the "Constant Reader" how he should run his paper to make it a success, none, however, appear to grapple with the difficulty from the editor's point of view, which is "how to meet the thousand and one expenses of the paper when its readers fail to pay their subscriptions." A Quaker editor, however, says this difficulty is not universal, and instances his own experience to prove the statement:

"I seldom lose anything by a subscriber failing to pay what is due; I collect one hundred cents on the dollar, and get it promptly. I do not have to wait for my money or to send out appeals for it. The Friends, you know, are a debt-paying people, and if it were known that a man took his church paper and refused to pay for it, his character would be seriously damaged among those with whom he is associated."

All good Christians pay their debts. But promptness is one of the essentials of honesty. It isn't enough to pay "sometimes;" you must pay as you go, if you want to be truly honest.

**Kind Words.**

Kind words are the music of the world. They have a power which seems to be beyond natural causes. There is hardly a power on earth equal to them. It seems as if they could almost do what in reality God alone can do, namely, soften the hard and angry hearts of men. Even quarrels give way to kind words, for an unforgiving heart is a rare monster. Words have a power of their own for good or evil. Hence it is that an unkind word rankles longer in the heart than an angry gesture, nay, oftener than a blow.

Kind words are like revelations from heaven unraveling complicated misunderstandings and softening the hardened convictions of years.

Why, then, are we ever else but kind? Kind in words? There are some difficulties. It is hard for a clever man to be kind in his words. He has a temptation—a temptation bordering on the irresistible—to say clever things, and, somehow, clever things are hardly ever kind things. There is a drop ever of acid or bitter in them. And on the whole, to say clever things of others is hardly ever without sin. There is something in genius which is analogous to a sting. Its sharpness, its delicacy, its pain, its poison—genius has all these things as well as the sting. A man who lays himself out to amuse is never a safe man to have for a friend or even an acquaintance. He is not a man whom any one really loves or respects. No one was ever drawn nearer to God by a sarcasm. Our Lord's words in the gospel should be our model.—*Father Faber*.

An old man who would not believe he could hear his wife talk at a distance of five miles by telephone happened to be in a place where there was such an instrument. His better half was in a country shop several miles away, where there was also a telephone. The old man on being told how to operate the instrument, walked boldly up to it and shouted: "Hullo, Sarah!" At that instant lightning struck the telephone wire, and knocked the old man down. As he scrambled to his feet he excitedly cried: "That's Sarah every inch!"

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**JONES**

was looking badly. He had been fighting "grippe" for more than a week, and his friends were solicitous for him. Jones chanced to meet Smith, and Smith, who knew what he was talking about, said: Jones, the thing you want is

**Amor's Essence of Cod Liver Oil.**

the best preparation of Cod Liver Oil ever sold by a druggist, and the only one that I ever found pleasant to the taste.

Mr. Jones acted upon this advice, and now thanks Mr. Smith for being a well man.



DR. SLOCUM, Lung Specialist

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**\$1 ONE DOLLAR'S WORTH OF MEDICINE FREE AS A TRIAL**

To Every Sufferer with Consumption, Catarrh, Bronchitis, La Grippe, Pulmonary and Bronchial Troubles

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- |                                   |                                  |
|-----------------------------------|----------------------------------|
| Are your lungs weak?              | Are you losing flesh?            |
| Do you cough?                     | Are you pale, thin and weak?     |
| Do you have pains in the chest?   | Do you have ringing in the ears? |
| Do you spit up phlegm?            | Do you have hot flashes?         |
| Is your throat sore and inflamed? | Is there dropping in the throat? |
| Is your appetite bad?             | Is the nose dry and stuffy?      |
| Do you have night sweats?         | Have you a coated tongue?        |

Call your disease what you will, these symptoms indicate that you have in your body the seed of the most dangerous of maladies. In order to let all people know the marvellous power of his system of treatment, Dr. Slocum has decided to give free to all sufferers as a test his free trial treatment.

**ONE WEEK'S TRIAL OF DR. SLOCUM'S SYSTEM OF TREATMENT FREE**

Nothing could be more reasonable, more generous than Dr. Slocum's offer.

The Slocum System of Treatment has cured thousands and tens of thousands of cases of consumption in all stages of the disease. A system of treatment that accomplishes more than any one remedy can ever accomplish. A system of complete medicinal and tonic food treatment that destroys and eliminates all tuberculous germs and poison from the system and assists nature in building up healthy lung and body tissue, two essential functions for a permanent cure.

Accept Dr. Slocum's offer to-day and be cured at home among friends and loved one. Simply write to Dr. T. A. Slocum, Limited, 179 King Street West, Toronto, Canada, mention your druggist's name, and state your post and express offices, and you will receive the treatment promptly by express. Mention this paper.

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THE DAY IT IS PRINTED

**The Sydney Daily Post**

Containing all the latest news, reaches all parts of Cape Breton Island and Eastern Nova Scotia ahead of other papers.

SUBSCRIPTION: \$3.00 Per Year; \$1.50 for 6 Mos.; 75c for 3 Mos.

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**COUGHS, COLDS, HOARSENESS.**

For Hoarseness apply the same as for Sore Throat, taking the Syrup, as directed for coughs, etc. Make a cupful of honey or molasses with ½ teaspoonful of Pendleton's Panacea, stirring it each time before you take it. Take as often as you feel you require. No Cough Syrup ever made can equal it for stopping a cough, and none so cheap. No remedy should ever be taken that immediately stops the cough.

**PENDLETON'S PANACEA**

in the above form loosens the phlegm, makes coughing easy, and when the lungs are thoroughly healed, which is done in a very short time, the cough stops.

**Chills, Ague, Night Sweats, Wind around the Heart, Colic, Sleeplessness, Etc., Etc.**

Regular doses. A mild dose on going to bed, soothes the nerves and produces sleep. The only safe and positive cure for seasickness. Don't go on a journey, or keep house without it. A doctor always on hand for 25c.

**The Royal Bank of Canada**

Capital, Reserve and Undivided Profits,

**\$6,192,705**

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in connection with all Branches.

Interest at current rate from date of deposit credited semi-annually.

Correspondence Solicited.

NEW ADVERTISEMENTS. Land Sale—D. D. Chisholm. Farm for Sale—Mrs. Christy Chisholm. Grand Pic-Nic—Port Hood. Notice—D. Macdonald, M. C. Antigonish—F. H. MacPhee. Salmon Nets for Sale—Dougald McDonald. Horse Favorite—Henry Taylor. Hardware, Paints, Wire, etc.—D. G. Kirk. Bank Agency—Bank Nova Scotia. House for Sale or to Let—Mrs. McGillivray.

LOCAL ITEMS.

ACKNOWLEDGMENTS crowded out. ICE CREAM at Mrs. McNeil's, West End, Main St.

DR. G. H. COX, of New Glasgow, specialist in eye, ear, nose and throat diseases, will be at the Merrimac Tuesday afternoon and Wednesday morning, June 7th and 8th.

FOUND between St. Andrew's Church and South River Bridge, a purse containing a small sum of money. Owner can have same by applying to Thomas Landry, Pomquet.

PIC-NIC PRINTING.—THE CASKET has special facilities for executing picnic printing cheaply and promptly. Posters of all sizes, tickets, handbills, etc., are executed attractively and strikingly.

HYMENEAL.—At Georgeville, May 23rd, Rev. A. McDonald, P. P., united in holy matrimony Dan H. McGillivray, of Malignant Cove, to Mary Smith of Pleasant Valley. The bride was attended by her cousin, Mary Ann McDonald, while Alex. H. McDonald did the honors for the groom.

THE LEAGUE of the Cross at Bridgeport are making sincere efforts to give the people of that district and vicinity an enjoyable day's outing on Dominion Day. They will hold a picnic on the chapel grounds, and all the amusements, refreshments and other features necessary for a gala day will be provided.

THE BANK of Nova Scotia's agency in this Town opens for business to-day. The agency is located in the brick building owned by T. Downie Kirk. The premises have been re-modelled interiorly and with the new office furniture gives a very handsome suite of rooms. The manager is Mr. A. G. McDonald, lately from the Toronto office of the Bank of Nova Scotia.

THE VITAGRAPH Company's entertainment at McDonald's Hall on Monday and Tuesday evenings of next week will afford an opportunity of seeing many notable incidents of the world realistically re-produced. The recent battle on the Yalu and other events of the war in the east will be given, also a new series of laughs entitled "The Adventures of a Window-cleaner" will be projected.

THE PEOPLE of Port Hood are preparing to celebrate Dominion Day in an elaborate manner. There will be a series of Highland games and picnic, with a number of features that should prove attractive, such as a social and industrial parade and Indian attack. Port Hood is now conveniently reached by rail and excursionists will find the journey pleasant. See adv. for further particulars.

THE TRIAL of "Dr." Louis Gillier, the man who is accused of having shot and killed James Magee in the prisoner's hotel at Jaffray, B. C., last January, took place last week at Rossland. The prisoner was acquitted. He was placed on the stand in his own defence, and swore that the shooting was accidental, that he tripped over a valise in entering the room, and in falling the gun went off. Magee, our readers will remember, was a native of Knoydart, this county.

HIS LORDSHIP BISHOP McDONALD of Harbor Grace, his secretary Rev. Fr. Murphy, and Rev. R. McDonald, P. P., Westville, arrived in Town on Monday from Westville. After visiting His Lordship Bishop Cameron they went to Maryvale, and will return to Town to-day, whence they go back to Westville, as the ice at present on the eastern coast of Newfoundland prevents easy access to Harbour Grace. Rev. R. McDonald, P. P., Glace Bay, came to Antigonish on Monday to meet Bishop McDonald, and returned home next day.

PROPERTY TRANSFERS.—Angus McDonald, Miller, has sold his property on Pleasant street, Antigonish, to Dan. D. McDonald, bookkeeper at Thomas Somers's, for \$600. Mrs. D. Chisholm, Marydale, has bought the house and lot on Pleasant street, Antigonish, owned by Mrs. D. Ballentine for \$740. Dan McDonald, above mentioned, has sold his farm at Fraser's Mills to Duncan McDonald, Dunmore, for \$800. Dan McInnis has sold 125 acres of farm land at Cross Roads Ohio to Daniel A. McDonald, Pinkietown, for \$525.

LAST SUNDAY, Rev. Father MacAdam announced to the parishioners of St. Ninian's that he hoped to have a Jesuit Father in Antigonish during the early part of July, for the purpose of conducting a Mission in the parish. It is understood that the mission will open about Sunday, July 3rd. The time chosen is most suitable, as it is a time when all classes in the parish should without much difficulty be able to attend the devotions. Before coming to Antigonish the Rev. Father will conduct a week's mission in the parish of St. Andrew's, Ant.

SUPREME COURT.—The June term of the Supreme Court will commence on next Tuesday, Hon. Justice Weatherbe presiding. Following is the docket:

JURY CAUSES. D. G. Kirk vs. Chisholm, Sweet & Co.; William Chisholm for the plaintiff, J. A. Wall for defendants.

NON-JURY CAUSES. Municipality of Antigonish vs. Roderick Grant; R. R. Griffin for plaintiff, D. C. Chisholm for defendant, Katie McDonald vs. Colin Grant; E. L.

Giroir for plaintiff, R. R. Griffin for defendant. Frank A. Sweet et al vs. Ira P. Griffin; R. R. Griffin for plaintiff, E. P. Allison for defendant. Allan J. Ross vs. Ann McLellan and Roderick McLellan; J. A. Wall for plaintiff, C. E. Gregory for defendants.

OBITUARY.—The death of Dr. Purcell Cameron at Westville on Thursday, 23rd ult., was learned with surprise and deep regret throughout Eastern Nova Scotia. It resulted from a short attack of pleurisy and a complication of blood poisoning. Deceased was a man of sterling qualities and good ability. He was fast establishing himself in his profession. After studying at St. Francis Xavier's College, Antigonish, and Pictou academy, he graduated in medicine from the Halifax Medical college in 1902, and for a short time practised at Harbor au Bouche. At the beginning of the present year he formed a partnership with Dr. McDonald, of Westville, at whose house he died. The deceased, as a student and physician, gave evidence of such qualities of mind and character as insured an exceptionally successful professional career. He was held in the highest esteem by all who enjoyed his acquaintance, and in this town, where he was well known, his death is universally regretted. He was a son of Mr. Duncan Cameron St. Peters. The sympathy of all goes out to his family in their great affliction.

THE NEW POST OFFICE.—Mr. J. Shearar, jr., of the Public Works Department, Ottawa, was here last week at the instance of the Department, to inquire into the condition of the present post office building in this Town. It will be remembered that \$1500 for changes in the Antigonish post office was voted at the last session of Parliament. We pointed out at the time that the proposed expenditure was not a judicious one, and urged a new building. Since a committee of the Board of Trade waited on our Ottawa representative. They directed his attention to the bad state in which the building is in and urged that he endeavor to have a new building erected. Mr. Shearar's visit is the result of this

AUCTION. To be sold at Public Auction in front of the store of Messrs L. Cunningham, Main St., Antigonish, on SATURDAY, JUNE 4th, 1904, at 2 o'clock, p. m., a lot of Household Furniture, consisting of: Chairs, Tables, Lounges, Sofa, Mattresses, Crockeryware, Bedsteads, Stoves, Sewing Machine, Etc., etc. Terms Cash. F. H. MACPHEE, Auctioneer, Antigonish, N. S., June 1, 1904.

NOTICE. Surveyors of Highways will receive Statute Labour lists from the following persons for the current year: No. 1, Arisaig—John A. Macgillivray, Esq., Dunmaglass. No. 2, Cape George—Hugh J. McPherson, Georgeville. No. 3, Morristown—James Brophy, merchant, Morristown. No. 4, Antigonish—M. L. Cunningham, Antigonish. No. 5, Lochaber—Alexander Manson, Esq., Lochaber. No. 6, South River—Angus McPherson, merchant, U. S. Ave. No. 7, St. Andrew's—D. A. Boyd, Esq., St. Andrew's. No. 8, Tracadie—Wm. Gerrold, Esq., Tracadie. No. 9, Harbor Bouche—James P. Corbett, H. Bouche. No. 10, Heatherton—John McDonald, Carriage-maker, Heatherton. No. 15, Pomquet—Wallace Dorant, Pomquet. No. 11, St. Joseph's—John G. McDonald, St. Joseph's. D. MACDONALD, M. C. Antigonish, May, 1904.

OPERA HOUSE? TWO NIGHTS COMMENCING Monday, June 6 AMERICAN VITAGRAPH POPULAR CONCERTS. RUSSIA-JAPAN WAR PICTURES: The Bombardment of Port Arthur, Landing of Japanese Big Guns at Chemulpo. Land and Naval Forces in Action 100 Others Entirely New. Latest Illustrated Songs. MUSICAL NOVEL ACT. Prices 25, 35, and 50 cents. Change of Programme Nightly. Plans at FOSTERS, JUNE 1.

BARGAINS IN BOOTS and SHOES. I have placed a large number of pairs of boots and shoes, all sizes, all grades, all prices, and all in good condition, on a cheap table, all to be sold AT HALF PRICE and some even for less. All these goods must be sold to make room for spring goods. Families would do well to examine these cheap goods and save half their money. These half price cuts are strictly cash. Dougald McGillivray, EAST END.

movement. A portion of the building was stripped, and it was at once seen that the structure is in a bad state, the timbers being very much decayed. It is believed Mr. Shearar's report must recommend no further expenditure on the present quarters. The bad condition is not the only reason for the public demand for a new building. The post office premises are too small and very inconvenient to the officials, causing delay in performing their duties, while the public having to do with the money-order and savings' bank departments have no accommodation.

THE COLLEGE wishes to thank the Rev. R. MacDonald, of Glace Bay, for an analytical balance presented to the Chemical Laboratory. Scientific apparatus is very costly, and donations of this kind are very acceptable. We are requested also to state that in the hurry of getting out the lists of contributions before the end of the scholastic year the College printer omitted from the general statement the parishes of Lourdes, River Bourgeois and Port Felix. During the summer a supplementary list containing omissions and errata will be published. Parties noticing typographical errors are requested to communicate these to their parish priest in order that they may be forwarded to the College.

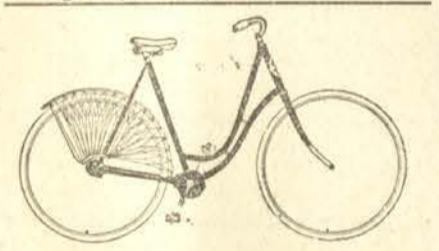
WANTED, a girl to do general housework in a small family. Apply at CASKET office.

LOST, a pair of kicking straps between Lochaber and Antigonish. Please leave at this office or hand to mail driver.—adv.

For Sale or To Let. The property on Church Street, consisting of a good House, Barn, and about one quarter of an acre of land. Possession given after the 15th of June. For terms and particulars apply to owner Mrs. Angus McPherson, Reserve Mines, C. B., or to the subscriber COLIN J. CHISHOLM, St. Ninian Street.

FOR SALE. ONE FLEET SALMON NETS, All ready to set, Hawser and Hook new. Apply to DOUGALD McDONALD, Morristown. May 30th, 1904. The general purpose Stallion Favourite will stand in Antigonish at the stables of T. D. Kirk, Esq., on the 4th and 5th of June, and each alternate week during the season. For further particulars see poster. HENRY TAYLOR, Groom.

Tenders for Hall. SEALED TENDERS addressed to the undersigned, and marked "Tenders for Hall," will be received up to 12 o'clock noon on Monday, June 20th, 1904, for the complete erection of a building for the Antigonish C. M. B. A. Hall Company, Limited. Plans and specifications may be seen at the "Casket" office, Antigonish, on and after Monday, the 20th inst. A certified cheque to the amount of \$300 must accompany each tender, to be returned in case of non-acceptance of tender. Not bound to accept the lowest or any tender. By order of Directors, ALEX. D. CHISHOLM, Secretary. Antigonish, 25th May, 1904.



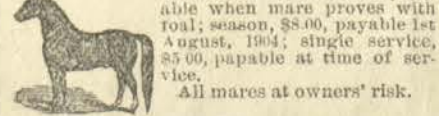
NEW BICYCLES FROM \$30 TO \$60. Our quality is the highest and our price is the lowest to be found anywhere. Second-Hand Wheels FROM \$7.50 UPWARDS. If in need of a bicycle write us for list.

Sundries of all kinds and Repairs a Specialty. Mail Orders Promptly Attended to.

ACME BICYCLE AGENCY, NEW GLASGOW, N. S.

SIMON W. No. 19141. Race record, 2:25 1/2.

A beautiful Chestnut Stallion, 16 hands high, weighs 1100 lbs., standard by breed and performance. Will stand the present season at the owner's stable, St. Ninian Street, cross long bridge from D. McIsaac's forge.



For Sale at Bargain Prices. The subscriber offers for sale, at low prices, a number Good Clocks, some eight-day; a stock of Patent Medicines, a lot of Books. Persons wishing any of these goods can have them at greatly reduced prices. W. E. FRASER, Main St., West End, Antigonish.

Where's the Man we Can't Please With a Suit?

The fairest flowers that have bloomed in the garden of fashion are our New Spring and Summer Suits, Overcoats, Hats, Caps, Shirts, Boots, Shoes, etc.

Why not give yourself a spring treat? And what treat is better than a Suit, Overcoat, Hat, Shirt, Gloves or a pair of Shoes? Now is your opportunity. New things all in. Don't miss our show, if you are at all particular about what you are going to wear this season or what you pay for it. There is no man so handsome or so attractive that he can afford to go seedy. Drop your business for an hour, no matter what it is, whether digging ditches or cutting coupons, and come right in and treat yourself. You can afford it at these prices:

Table with 2 columns: Item and Price. Suits, \$3.50 to 18.00; Top Coats, 4.00 to 15.00; Gloves, 75c; Hats, 25c to \$3.00; Ties, 25c; Caps, 10c to 3.00; Collars, 10c; Shirts, 25c to 2.00; Cuffs, 15c; Boots and Shoes, 1.00 to 5.00.

You'll be a welcome visitor any day. We're always at your service. You can't call too soon or too often. Remember the old reliable your money back if you want it.

Highest Cash Price allowed for Wool, Butter, Eggs, etc.

Palace Clothing Company AND POPULAR SHOE STORE, Main Street, Antigonish.

HARDWARE!

In Stock and Arriving Daily: BOILED AND RAW LINSEED OIL, PAINTS OF ALL KINDS, including the celebrated Sherwin-Williams ready-mixed Paints for outside or interior work. WIRE AND CUT STEEL NAILS, BARBED AND PLAIN FENCE WIRE, CREAMERS AND FACTORY MILK CANS, WHITE MOUNTAIN ICE CREAM FREEZERS, LAWN MOWERS, DAISY CHURNS, SCREEN DOORS AND WINDOW SCREENS, RAYMONG SEWING MACHINES, RODGERS WHITE LIME, WHITE'S PORTLAND CEMENT.

A Large Stock of Carriagemakers', Blacksmiths' and Builders' Hardware.

All Kinds of Plumbing Work Done by Competent Workmen.

D. G. KIRK, KIRK'S BLOCK, ANTIGONISH.

A Full Line of New up-to-date

SLATER BOOTS and SHOES

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From Factory to Home \$225.

including complete course of instruction at home. We have just completed arrangements with one of the leading manufacturers of the Dominion, whereby we can save piano customers freight, agents commissions and the various extra charges usually paid by a piano purchaser. Our plan is to have the piano go direct to you from the factory. This piano is fully guaranteed and warranted. Any doubter may have

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