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THURSDAY, SEPTEMBER 8.

The St. Louis *Republic's* staff correspondent in Montreal says the French-Canadians are so ignorant that they believed a political speaker who told them that Queen Victoria slew Sir John Thompson with her own hand because he turned Catholic. French-Canadians may not be as "smart" as Americans, but they are not so glib as the *Republic* readers who will swallow this enormous "crammer." The "Liberal spell-binder" of whom the correspondent speaks must be the genial humorist who manufactured the capital story about the shantymen who hearing somebody say "Edward's King now," thought that the millionaire lumberman so well known on the Ottawa "must have great pull with Laurier, to get Queen Victorey's job."

R. R. McLeod quotes Dean Stanley as saying that Christ made "no distinction except for the sake of tender scruples between Christian and heathen, between the world and the church." In order to believe this, it is necessary to ignore the words of the Gospel: "He that believeth not shall be damned," and those other words: "I pray not for the world. . . . If the world hate you, know ye, that it hath hateth Me before you. If you had been of the world, the world would love its own; but because you are not of the world, but I have chosen you out of the world, therefore the world hateth you." We are quite willing to believe that the latitudinarian Dean of Westminster did ignore the Gospel and all the rest of the Bible except in so far as it suited him to believe it. "Stanley," said Huxley, with grim humour, "believes in the Ten Commandments, because he has seen Sinai. He is not so sure about the Creation, for he wasn't there."

Several religious journals criticise the recent decision of the House of Lords as though it denied a church the right to change its creed. It does not deny this at all. But it does deny to a church which has changed its creed the right to retain property which was granted to it with the express condition that it should not change its creed. It may be said,—it has been said in justification of the wholesale confiscation of Catholic church property at the Reformation,—that if the donors of this property were now alive, they would probably themselves conform to the new religion and wish their property to be employed in its service. To interpret the wishes of the dead in this way is very dangerous. We may readily suppose that many men if they could return to earth long enough to make another will, would bestow their property very differently, in view of the bad use which the present legatees have made of it. But if our judges should begin to interpret testators' wishes in this way, it would be the same as though no one had a right to make a will and every one was obliged to leave the disposal of his property to the courts.

It is rather odd to find on the one hand Mr. W. S. Lilly, whom some of his fond friends flatter by calling him the greatest Catholic publicist in England, obstinately insisting that the Barnabite friar who wrote the *Life of St. Pius V* included in the Bollandist collection, meant nothing else by the words *cogitabat eam de*

medio tollere than that the saintly Pope "was meditating her (Elizabeth's) assassination;" and to find on the other hand the eminent American Protestant theologian, Dr. Charles C. Starbuck, declaring that no one acquainted with the character of Pius V can believe for one moment that he meditated any such thing. And yet it is not any more odd than the contrast between the decision of the Catholic judge in Montreal that an excommunicated man could not be refused burial in consecrated ground, and the decision of the Protestant judge in New York that the purchase of a lot in a Catholic cemetery was a conditional contract which must be read according to the laws of the Church. Perhaps the explanation is the same in both cases. The Catholic, grown timid of the Protestant charge of bigotry and narrow mindedness, is anxious to show his breadth of view; the Protestant born and reared feels that he can deal with the case on its merits, calmly confident that no one will presume to charge him with unduly favoring Catholics.

"The growth of secular knowledge has always promoted the development of religion," says R. R. McLeod. Herein he is less frank than John Fiske, the chief of American evolutionists; the man who, according to an Aberdeen professor, "translated Herbert Spencer into English." Says Mr. Fiske in one of his lectures:

It is, indeed, generally true that theories concerning the supernatural perish, not from extraneous violence, but from inanition. The belief in witchcraft, or the physical intervention of the devil in human affairs, is now laughed at; yet two centuries have hardly elapsed since it was held by learned and sensible men, as an essential part of Christianity. It was supported by an immense amount of testimony which no one has ever refuted in detail. No one has ever disproved witchcraft, as Young disproved the corpuscular theory of light. But the belief has died out because scientific cultivation has rendered the mental soil unfit for it.

The case is the same with the belief in miracles, or the physical intervention of the Deity in human affairs. To the theologian such intervention is *a priori* so probable that he needs but slight historic testimony to make him believe in it. To the scientific thinker it is *a priori* so improbable, that no amount of historic testimony, such as can be produced, suffices to make him entertain the hypothesis for an instant. Hence it is that such critics as Strauss and Renan, to the great disgust of theologians, always assume, prior to argument, that miraculous narratives are legendary. Hence it is that when the slowly dying belief in miracles finally perishes, it will not be because any one will ever have refuted it by an array of syllogisms—the syllogisms of the theologian and those of the scientist have no convincing power as against each other, because neither accepts the major premise of the other—but it will be because the belief is discordant with the mental habits induced by the general study of science.

Hence it is that the cosmic philosopher is averse to proselytism, and has no sympathy with radicalism or infidelity. For he knows that the theological habits of thought are relatively useful, while scepticism, if permanent, is intellectually and morally pernicious; witness the curious fact that radicals are prone to adopt retrograde social theories. Knowing this, he knows that the only way to destroy theological habits of thought without detriment is to nurture scientific habits—which stifle the former as surely as clover stifles weeds.

We make this long extract because it supports our complaint against the public-school system of the United States and of Canada. It is very well to say that work is prayer; and that science leads to God. But the man who prays in no other way, does not pray in his work; and the science which is studied without frequent reminders that all the causes which it reveals are merely secondary causes which could not exist without a First Cause, is more likely to lead away from God than to Him. Mr. Fiske frankly declares that constant study of the natural sciences makes it impossible for a man to believe in miracles, no matter what testimony is offered on their behalf. The student is so engrossed with the consideration of natural laws, that he forgets that these as well as other laws "must have a Lawgiver, and that it is the height of unreason to deny Him the power

of suspending the action of the laws which he has made, when this power is conceded even to human lawgivers. He refuses to believe in miracles; that means, he refuses to believe in the Bible which records miracles; he refuses to believe in Christianity which has for its cornerstone the miracle of the Resurrection. If he is not an out-and-out atheist, he is at very best a theist like John Fiske and R. R. McLeod. A system of schools which excludes religious training has therefore a tendency to make its pupils mere theists,—infidels, in fact, for the proper meaning of the word infidel is one who believes in God but not in Revelation. And the schools cannot give religious training unless they be divided on the broad lines of Protestant and Catholic. It is unfortunate that it should be so; but let the men who divided Christendom on those lines look to it. We are not responsible.

To answer all the fallacies contained in R. R. McLeod's paper on "Religion in its Relation to the Public Schools," to which the *Halifax Herald* of August 23rd devotes eleven columns of its valuable space, would take a book as large at least as "Notes on Ingersoll," and a man as clever as Father Lambert to write it. Dr. Forrest did not do Mr. McLeod justice when he said that all the ideas contained in this paper might be found in Ingersoll's lectures. The "Sage of Brookfield," as the *Herald* delights to call him, is a far abler man than Ingersoll ever was; he is not a mere rhetorician, but a man who has read widely and thought deeply. His sophistry is not so shallow as Ingersoll's, nor does he shock his readers by continually referring to God in an irreverent manner. In fact he professes the greatest respect for God, and merely attacks Christianity in general because it claims to be a revelation from Him who has revealed Himself only in nature. On all these accounts we consider Mr. McLeod's writings more dangerous than those of Colonel Ingersoll, and this paper, read at the Provincial Teachers' Association, by invitation of the Executive Committee, and published in full by the *Halifax Herald*, the most dangerous thing he has yet written. In default of more competent hands to undertake the work, we shall try to point out to those of our readers who may have heard or read the paper, some of the false principles, false deductions from true principles, and misinterpretations of historical facts which it contains. This we could not do in one article or in several articles, but we shall keep the paper beside us and from time to time pick out a sentence or paragraph from it for comment. We may continue to do this for a few weeks, a few months, perhaps for a year, unless some one better fitted for the task takes it up in the meantime. Mr. McLeod begins his paper by pointing out the unreasonableness of expecting the average Nova Scotia teacher "to inculcate by precept and example a respect for religion and the principles of Christian morality and the highest regard to truth, love of country, loyalty, benevolence, sobriety, and all other virtues." In this he is perfectly right. A good teacher should know more than he proposes to impart to his pupils; a good teacher of religion should be more than ordinarily religious himself. This is why the Catholic Church desires that religious education should be imparted by her priests and nuns.

But Mr. McLeod's philosophical, or perhaps he would prefer to call it his scientific system, leads him to quarrel with all methods of teaching religion. He is a firm believer in the theory of evolution, which, so far as man is concerned, holds that we are descended from the ape, began our human career in the lowest state of barbarism, and have by our own efforts, after ages of toil and struggle, worked our way up to the high civilization of the British Empire in the twentieth century. He does not make these statements in the paper under consideration, but he has told us on many occasions that

he is an evolutionist, and we must bear this in mind if we wish to understand what he says on the present occasion. For the non-Christian evolutionist, religion is merely a fact in the natural history of man, just as fetish-worship is a fact in the natural history of the lion and tiger. The fetish-worship of the lowest savages we know was, according to the evolutionist, the primitive form of religion; this gradually rose into the more refined polytheism of Greece and Rome; and thence into the monotheism of which Christianity has long been the highest type, though it too is passing away and being replaced by a sort of pantheism called the Religion of Humanity. Now, this non-Christian or rather anti-Christian theory of evolution, which claims Darwin and Spencer as its sponsors at its entrance into the English-speaking world; which is calmly assumed to be true by the most of the scientists of our day; which, as a writer in the *New York Sun* lately said, is emptying the churches, since men will no longer listen to a preaching based on the fall of man and his redemption,—this theory is philosophically and historically unproved and unprovable. Philosophically, because to assert that man by his own unaided efforts can rise from savagery to civilization is almost the same as saying that he can lift himself by his own waistband. Just as the acorn cannot develop into the oak without air, light, heat and moisture from without, so uncivilized man cannot develop into civilized man except by the aid of those who are already civilized. Historically, because the records and traditions of the oldest nations of which we know anything, show deterioration rather than progress to have been the course which they followed. We can trace no savage ancestry for the Egyptians, Assyrians, Phoenicians, Chaldeans, Persians and Hindoos. "The history of these great empires that once grasped the world in their hands," says Dr. Brownson, "is not the history of a progress in civilization, of social amelioration, nor of an advance in the arts and sciences. We find always their earliest civil constitution the most favorable to liberty and social well-being, to intelligence and individual growth. The oldest works of art are the best, the earliest literature is the richest and soundest. The oldest of the Hindu sacred books are the freest from superstition, and approach nearest to the Biblical doctrines and traditions; the two greatest poets of Greece, Homer and Hesiod, are the earliest known; the soundest elements of Greek philosophy are confessedly derived from the wisdom of the ancients, and the oldest laws are the wisest, the justest, and the most salutary; and the changes introduced, which tend not to restore primitive legislation, are the effects and causes of deterioration in morals, manners, or social and political condition. The people who founded the city of Rome and gave it its renown, were less superstitious, less immoral, and had higher civic virtues as well as domestic, than the Romans under the Caesars, whose corruption, luxury, and effeminacy, as well as cruelty and superstition, made holy men look upon their conquest by the German barbarians as a blessing to mankind." The same may in great measure be said of the Americans of the present day as compared with the founders of the Republic. History, read without prejudice, gives as little support to the theory that refined polytheism is an upward movement from fetish-worship. It is far more probable that fetish-worship is a downward movement from refined polytheism. The Religion of Humanity which is taking the place of Christianity is, as we have already said, a form of pantheism, and a careful study of the records and traditions of nations leads us to believe that pantheism was the first departure from the monotheism of the ancient patriarchs who derived their religion from Noah as he derived it from Adam. Instead of an indefinite progress of the race we see in profane history a series of rises and falls perfectly in harmony with the story of the primeval fall recorded in sacred

history, but altogether out of harmony with the theory of evolution on which Mr. McLeod bases all his complaint against the teaching of religion.

THE FEAST OF ST. NINIAN.

In the Church Calendar and Ordo given in the current number of *The Cross*, the titular feast of our Cathedral is said to be celebrated "with an octave in the Cathedral only." What our Ordo tells us is that the creed is to be said during the octave in the Cathedral only. This we take to mean that the feast is to be celebrated with an octave throughout the diocese, but without the Creed in the Mass. The Ordo would be clearer if it said that the feast is celebrated with an octave throughout the diocese, but that the creed is to be said only in the Cathedral. De Herdt, in the eighth edition of his work on rubrics, Vol. II, p. 294, cites a decree of the S. Congr. of Rites, May 18, 1883, which declares that the old ruling, whereby the octave was restricted to the Cathedral, has been abrogated by more recent decrees, and that the titular feast of the cathedral church is to be celebrated throughout the whole diocese as a double of the first class by the secular clergy, and by regulars under the same rite, but without an octave." This we believe to be the rubrical law now governing the celebration.

On another page of *The Cross* is this little sketch of the life of St. Ninian, which will be of interest to our readers:

Most appropriately is Saint Ninian chosen as the patron Saint of the sturdy Scots of Eastern Nova Scotia, whose ancestors he converted 1,500 years ago, and who so steadfastly kept the faith through the storms of persecution that have only abated within the lifetime of the generation now dying out. The son of a Prince among the Cambrian Britons who inhabited Cumberland and Galway, he was from earliest childhood noted for his piety, and, when quite a young man, bade adieu to the world, forsaking a court, his friends, and country and took a long journey to Rome. There he spent many years in study and the practice of religious exercises, and being inflamed with a mighty zeal and love for God, decided to return home and spread the faith among his countrymen who had received it more slowly and imperfectly than the people of the southern provinces of Britain. He was eminently successful, and established his Episcopal See at Whithorn, which is supposed to derive its name from a church of stone that he built there, Saint Ninian is regarded as the apostle of the Southern Picts, as Saints Columba and Palladius are of the rest of North Britain. He died on the 16th of September, in the year 432. He was illustrious for many miracles, and his relics were kept with veneration, until the change of religion, in the church which bears his name at Whithorn.

By the by, we should like to know *The Cross's* authority for saying that Saint Palladius evangelized the natives of North Britain. Prosper in his *Chronicle* tells us that Pope Celestine, in 431, sent Palladius to the Scots believing in Christ." And as the editors of *The Catholic Dictionary* (art. "The Irish Church" rightly observe, "no one now doubts that by Scots Prosper meant the natives of Ireland."

The Imperial limited West bound train to which was attached the coach of the Vice-Regal party ran into an open switch at Sentiluta, the first station west of India Head, Manitoba, on 2nd inst., and crashed full speed into a freight train standing on the siding. Both engines were badly damaged. The crews jumped in time and escaped serious injury. The Governor General's car was on the rear of train, and beyond the windows being smashed by the shock, the coach did not suffer any damage. Six passengers were killed and six severely injured, all of whom were in the first tourist car. Neither Lord nor Lady Minto suffered any injury.

Bitter feeling has been aroused in Newfoundland over the action of Canada in deciding to establish a custom house in Hamilton Inlet, Labrador, which Newfoundland claims as her territory by reason of her occupation of it for the past hundred years, though Canada in recent years has advanced a claim to the region. The government is being urged to prevent the erection of the station and it will protest strongly to the British government against the alleged encroachment.

The Archbishop of Canterbury is visiting Canada.

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Dr. Cameron on a Course of Studies.

To the Editor of The Casket:

Sir,—In my letter to the North Sydney Herald, lately published, I did not so much object to the preponderance of female teachers in Nova Scotia, who, I admitted, "are usually superior to male teachers," under proper conditions, as to the iniquitous school system prescribed by our council of public instruction, which compels little girls to teach anatomy to boys in school, and the reverse, as well as other studies which are useless for seventy-five per cent of the children of school-age, particularly in rural districts.

At the expense of being considered "not up to date" in my ideal of primary education for boys and girls under fourteen years of age, I endeavoured in vain for years past to suppress an evil in our system of education which, among other things, has caused the disappearance of manly young men in rural districts from the teaching profession, as a similar system has done all over North America, which thoughtful men begin to realise, as witness magazines and the secular press.

Under the direction of our council of public instruction, our teachers are on a strike; but the rising generation may soon strike back in self-defense unless it discontinues the teaching of subjects in our common schools, which, as the Montreal Star and eminent scholars of our time in Europe and America emphatically condemn as taxing the memory with useless knowledge, on account of which "many a child comes out of his school years with a mind less able to grapple with the business of life than he was before the wearing down process began." Perhaps the most disgusting subject taught in our common schools is health reading which embraces anatomy, physiology, pathology and bacteriology. These as well as other subjects worse than useless for more than seventy-five per cent of the human race might be taught in the proper time and place as technical education for those who require either of them or all of them as specialists. Some up to date educationists seem to think that such subjects ought to be crammed into the heads of children even before they can read or write. Alas!

Language is essential for children to learn anything, either spoken, written, or by signs which the pupils can understand. English is the official language of Nova Scotia. It is therefore essential for children to understand the English language. The best authorities on education maintain that "instances are rare indeed in which anyone below the age of fifteen or sixteen understands any but the mother tongue." English is not the mother tongue of half the school-going children of Eastern Nova Scotia. It is perhaps the most difficult language living or dead to learn accurately. Is it not therefore commendable to pay more attention to reading and writing the plain prosaic English language with propriety than has been done in the past, which cannot be done before the age of fourteen, unless it is the vernacular of the child properly read and spoken as the mother tongue.

Without prejudice to the study of the English language, writing and arithmetic should be concurrently taught, to assist pupils in studying the official language of the province. The reading and writing of the English language should be confined in common schools to plain prose, written on historical and geographical subjects, which children could understand. This course would afford pleasure for children in our rural districts so enjoyable that nearly all would be anxious to attend school regularly and it would enable children at the age of twelve, to read plain English intelligently, clearly and correctly, to write the language intelligibly and accurately, and to grasp in a creditable manner practical arithmetic, with all the intellectual training that such a course involves. At the age of thirteen such children as desire and require further education might judiciously take preliminary steps preparatory to their entrance into the High School at the age of fourteen, well prepared to prosecute their studies with ease and pleasure. They would be well versed in history and geography by reading proper school books, as well as in the three R's; and the children would astonish our up-to-date educationists by the progress they could make in useful high school subjects after their proper preliminary training up to the age of twelve, and they could then learn more between twelve and sixteen than the same children could learn between five and seventeen, as brainy up-to-date theorists maintain. This course would be a great blessing for children with whom all victims of cramming in our common schools sincerely sympathise. Scientific studies should be left in the hands of competent professors in colleges and universities, into which less than ten per cent of the population ever aspired to enter. At all events let the council of public instruction dispense with the teaching of anatomy, physiology and pathology in our common schools which are now practically in the hands of female teachers in rural districts.

How would the council of public instruction, school inspectors, and male educationists generally, like to answer questions required by our text books in the hands of a little girl teaching school, in class D, in one of our rural districts, as follows:

(1). What is digestion? (2). Name the organs of digestion? (3). What are the glands, and what is their work? (4). Describe the stomach? Describe the intestines? (5). Describe the larynx, the epiglottis, trachea? (6). How many teeth have you? (7). In what side of your abdomen is your stomach? (8). What is the length of your intestines? (9). What glands within your abdomen take a large part of the waste matter out of the

body? (10). Have you got a liver; if so, where does it lie? (11). What is the office performed by the liver? (12). What pathological effect has rum and whisky and tobacco on the liver and heart? And many other anatomical, physiological and pathological questions which are utterly inexcusable in a letter published in the press, only on the ground that they are tolerated and even practically made compulsory by the common school curriculum prescribed by the council of public instruction and highly recommended by its school inspectors and up-to-date educationists generally. The tree is known by its fruit. The deliberations at the Education Convention in Truro recently have shocked the common sense of the Halifax press, and reflect no credit on the present system of education. H. CAMERON.

Russia and Neutral Shipping.

Jingoism is scotched, but is not killed. No sooner was it reported that a Russian cruiser had seized a British vessel in the Red Sea on the ground of carrying contraband of war to a belligerent, than our Jingo Press at once flared up, and its columns were filled with telegrams in the main mendacious. The correspondents lied like the telegrams, and the leading articles sought to create an outburst of patriotic indignation that, if the country had been what it was three or four years ago, would have brought us into the vortex of the war now raging between Russia and Japan, before we knew where we were. Fortunately, however, the nation has had an extensive experience of these newspapers; they have no more influence than the ravings of lunatics, and the attempt failed.

The contraband of war on board the Malacca appears to have been explosives shipped by our Government, which were to be landed at Hong-Kong. It is stated that the ship's papers contained no clear and authoritative official statement in regard to the ownership of this contraband. If so, it would have been better if there had been such a statement, clearly showing that it belonged to our Government and that its destination was not Japan. Mere assertion on the part of the captain was not conclusive, for it must be remembered that a good deal of contraband does reach Japan on neutral vessels, and as every one has a perfect right to engage in this trade at his risk and peril, he would naturally endeavour to avoid capture *in transitu* by concealment.

Another point has been raised. It is denied that the Russian cruiser had a right to exercise belligerent rights against neutrals, because it had passed through the Dardanelles, flying the merchant flag, and when on the high seas divested itself of its merchant character and become a commissioned vessel of war. Such action is not at variance with international law. A ship can be commissioned as a vessel of war on the high seas. The text writers only make one exception to this general rule. It is that a neutral ship seized cannot become a vessel of war until it has been carried into a port of the captor, and condemned there as good prize by a prize court. This right would not be extinguished by a treaty having been violated by the ship, between the time of its departure from the port of its country and its entering the high seas, although the state that permitted the violation might perhaps be held responsible for any loss accruing to a third State, owing to the violation.

The question whether there was a violation of an international treaty on the part either of Russia or of Turkey is interesting. In past times all the shores of the Black Sea belonged to Turkey, which, owing to the narrowness of the Straits connecting it with the Mediterranean, was a Turkish *mare clausum*, from which Turkey might, if she so pleased, have excluded all foreign vessels. Up to 1535 no foreign merchant vessel was allowed to pass through the Dardanelles, and to trade with Constantinople. In that year, Turkey concluded a treaty with France, by which French vessels were allowed to trade with that capital, and a year or two later a similar treaty was made with Venice. In 1579 the same right was granted by a firman to English vessels, but this was not incorporated into a treaty before 1675. In the early part of the seventeenth century Russia had acquired considerable territories on the shores of the Black Sea, and in 1739 a treaty was entered into between her and Turkey, by which each Power conceded full rights of trading within her dominions to the subjects of the other, with this proviso, "But with regard to the commerce of the Russians in the Black Sea, it shall be done on vessels belonging to the Turks." This proviso was abrogated in a treaty between the two Powers in 1774, by which free navigation in the Black Sea was secured to Russian merchant ships. In 1799 Turkey granted this right to English vessels, and subsequently the right was extended to all other Powers, with the exception of Spain and Sardinia, which States only obtained it in 1827. In none of these treaties, however, was the ancient rule of the Ottoman Empire forbidding any foreign vessel of war from passing the Dardanelles or the Bosphorus relaxed. In 1840 this "ancient rule" was for the first time incorporated in a convention entered into between Great Britain, Austria, Prussia, Russia, and Turkey. When the Crimean war broke out, the state of things in the Black Sea was this: Russia and Turkey had vessels of war in the Black Sea, but those of the former could not pass out of it, and no vessels of war of any other Power could enter that sea, except as the allies and with the consent of Turkey. In 1856 the Crimean war was brought

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to a close by the Treaty of Paris. This treaty neutralised the Black Sea, and its waters and its ports were thrown open to the mercantile marine of every nation. Neither Russia, nor Turkey, nor any other Power was allowed to have vessels of war in it with the exception of a certain fixed number of small Russian and Turkish vessels for police purposes. In 1871 this settlement was altered by the Treaty of London. The ancient rule of the Ottoman Empire in regard to the Bosphorus and the Dardanelles was maintained, except that the Sultan reserved to himself the right to open the Straits in time of peace to vessels of war of friendly and allied Powers in case he should judge this necessary in order to secure the execution of the stipulations of the treaty of 1856, whilst Russia and Turkey were allowed to have as many vessels of war in the Black Sea as either pleased. Since 1871 Russia has had not only an Imperial war navy in the Black Sea, but also a "Volunteer Fleet." The latter consists of hybrid vessels, in part merchantmen and in part vessels of war. They were built by a public subscription, but they are maintained by the Russian Government. They are equipped as vessels of war, and they have always a certain number of guns on board, and a crew capable of defending them if attacked. These hybrids have for years been granted Turkish firmans to pass through the Straits into the higher seas, provided they fly a merchant flag whilst passing through, although their character has been always known to the Turkish Government. It is believed that some time between 1890 and 1901 Russia concluded a convention with Turkey, by which it was agreed that any of these vessels that hoisted the war flag after passing through the Straits was not to be allowed to return into the Black Sea; but this is not quite certain. In any case, however, no protest was made by any of the signatories of the London Treaty against these ships being granted Turkish firmans to pass through the Straits. Lord Salisbury, indeed, seems to have been of opinion that the closure of exit from the Black Sea to Russian warships, is of full importance to us, and that the entire question should be left to the Sultan, for in a protocol of the Berlin Conference in 1878, he declared on the part of England that the obligations of her Britannic Majesty concerning the closure of the Straits are limited to an engagement towards the sultan to respect the determination of his Imperial Majesty, conformably with the spirit of existing treaties."

Whether the Russians are right or wrong in their contention that their Black Sea Volunteer Fleet can pass through the Straits flying a commercial flag under a Turkish firman, and then, on reaching the high seas, run up a war flag, and become Russian ships of war, they committed a blunder in acting on this view just now. The advantage gained could only be very small, for if it was deemed necessary to have cruisers in the Mediterranean or the Red Sea to overhail neutrals suspected of carrying contraband, one or two cruisers might have been sent from the Baltic. When a country is engaged in a life and death struggle with another, it is sound policy to allow international questions, in regard to which there may be a difference of opinion amongst neutrals, to lie dormant. Russia has now announced that she will not act on any assumption that she may use her Volunteer Fleet as ships of war, whilst she does not give up the right to do so. Our aim just now should be to do nothing—unless forced by honour or by interest—which, directly or indirectly, might convert the local war now raging in the Far East between Russia and Japan into a world-struggle in which we might be involved. One thing at least has been gained by the recent episode. The country has shown that it will not be hustled into another great war. The London Press may beat the war drum, but the plain good sense of the nation has reasserted itself, and it declines either to believe its *ex parte* statements or to join in its howls for war. Considering that this Press consists of about a dozen gentlemen, who are engaged in the trade of producing newspapers as a financial speculation, and are neither wiser nor better instructed than any other dozen Englishmen, we may congratulate ourselves on the nation having taken their measure.—Henry Labouchere in Truth.

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The Omnipotence of the American Gambler.

I am old enough to remember the time when America was regarded as the El Dorado of the poor and hopeless of the Old World, and especially of that patch of it in which I was born. I wandered as a boy along the shores of the Atlantic; and out to the west (where often I saw the sunset; sunset and sunrise, and books and a bath in the sea made up my whole enjoyments in that time) there was an opening out of the bay, just visible, vague, misty—it was the outlet to the world of America. Often have I looked to it with the feeling that is best described in that beautiful German word "Sehnsucht"—a nameless indefinable yearning. It seemed to be the opening to a new world of romance, prosperity, freedom. And though many things have happened since that period of my life, there are every year tens of thousands of my countrymen who break through that outlet in an Irish bay of the Atlantic to that wondrous new land beyond the seas which represents to them escape from poverty, from despair, from the deadly narrowness and blackness of Irish life.

And yet there is another side to that El Dorado. The first time I realized this was when I was taking a little journey from a town in Illinois, where I had been speaking, back to Chicago. There was on the seat behind me a woman who, getting into conversation with some of the passengers, after the easy and pleasant fashion of a Republican country, announced that she was the wife of a farmer. And then came a description of some of the incidents of her daily life. The first thing that struck me was her statement that she had been up at three o'clock that morning, and that she was usually up at the same hour. This was a revelation of the hardness of her lot, which drew my attention closely to her, and I studied her face and appearance. She was a comely, stout woman; but yet there was a pathetic look of overwork, of anxiety, of hard struggle with fortune in every line of her face. She had none of the fresh look or the cheerful spirit one always associates with life in the open air. She looked, indeed, more like the worn-out drudge of the town slum than the child of broad fields, healthy exercise, and fresh air. And starting from her, I have steadily ever since become more and more doubtful whether the United States is that El Dorado for all classes and conditions which it used to be thought in the days of my boyhood.

The striking little tale, "A Deal in Wheat," which lies before me at this moment is a picture of life in America, which is only too well calculated to deepen that impression. It is by the late Frank Norris, that very promising and picturesque writer who, to the loss of literature, died recently while still little more than a youth. It is the rough sketch of that story, "The Pit," which revealed to the world something of the inner life of the Corn Exchange of the United States. Mr. Norris dexterously brings into juxtaposition the two factors—the omnipotent capitalist and the helpless, forlorn tailor, who is his plaything, and often his victim. The scene of the little story is first laid on a ranch in South-western Kansas, and the dramatic personae are Sam Lewiston and Emma, his wife—"two of a vast population of farmers, wheat growers, who at that moment were passing through a crisis—a crisis that might at any moment culminate in tragedy. Wheat was down to sixty-six." Here you have the leading factor in the struggle we are about to witness; namely, the price of wheat. At the moment when the story opens, wheat is low, and the farmer is face to face with the dreary prospect of ruin. You see this in the little dialogue between husband and wife as he is hitching up his trap to go into the neighbouring town to find out the latest movement in the wheat market.

"Well?" she hazarded, looking vaguely out across the ranch towards the horizon, leagues distant; "well, Sam, there's always that offer of brother Joe's. We can quit and go to Chicago if the worst comes."

"And give up!" exclaimed Lewiston, running the lines through the torsets. "Leave the ranch! Give up! After all these years?"

"His wife made no reply for the moment. Lewiston climbed into the buckboard and gathered up the lines. 'Well, here goes for the last try, Emmie,' he said. 'Good-bye, girl. Maybe things will look better in town to-day.' 'Maybe,' she said, gravely. She kissed her husband good-bye, and stood for some time looking after the buckboard travelling toward the town in a moving pillar of dust. 'I don't know,' she murmured, at length, 'I don't know just how we're going to make out.'"

When Lewiston gets to the town the news he receives is disastrous. He goes to the office of "Bridges & Co., grain dealers," and this is the conversation:

"Well," said Lewiston, tentatively, after awhile. "Well, Lewiston," said the other, "I can't take that wheat of yours at any better than sixty-two. Sixty-two!" "It's the Chicago price that does it, Lewiston. Truslow is bearing that stuff for all he's worth. It's Truslow and the Bear clique that stick the knife into us. The price broke again this morning. We've just got a wire." "Good Heavens!" murmured Lewiston, looking vaguely from side to side. "That—that ruins me! I can't carry my grain any longer; what with store charges, and—and—Bridges, I don't see just how I'm going to make out. Sixty-two cents a bushel! Why, man, what with

this and with that it's cost me nearly a dollar a bushel to raise that wheat, and now Truslow—" He turned abruptly with a quick gesture of infinite discouragement. He went down the stairs, and making his way to where his buckboard was hitched, got in, and with eyes vacant, the reins skipping and sliding in his limp, half-open hands, drove slowly to the ranch."

And here is the end of this epoch in the life of the farmer: "Well?" she demanded. "Emmie," he said, as he got out of the buckboard, laying his arm across her shoulder. "Emmie, I guess we'll take take up with Joe's offer. We'll go to Chicago. We're cleaned out."

One hears a good deal—and properly, of course—of the awful tragedy of the home broken up in which many generations of peasants have led their lives; their marryings and births and deaths, and all the other humble events that make up the simple annals of the poor. This tearing out of the heart-strings of a family in old world countries has, of course, a deeper sense of bereavement and woe than anything that can happen in a country where the roots do not lie so deep; but such a scene as I have just quoted so full of pathos in all its characteristically American terseness and self-restraint—is one of the reminders it is necessary to give to dreamers that tragedies of a like kind are not unknown even in the Western El Dorado.

IV.

From the impotent tools and victims of the Chicago Wheat Exchange we turn to the Exchange itself, and there we see the great beings at work who are masters of so many human destinies. The two protagonists are Truslow, the great Bear, and Hornung, the great Bull of the wheat market for the year. For months the fight had gone on between these two mighty forces. Truslow had made Hornung possible by the relentlessness with which he had beaten down the price of wheat—finally getting down to the figure of sixty-two cents the bushel—that figure which, as we have just seen, had driven poor Lewiston, the Kansas rancher, and probably thousands of others, out of their farms and homes. This price was so low as to produce a reaction; and it was this reaction which had brought on to the scene Hornung:

"Hornung controlled the situation. So far back as the February of that year an 'unknown Bull' had been making his presence felt on the floor of the Board of Trade. By the middle of March the commercial reports of the daily Press had begun to speak of 'the powerful Bull clique,' a few weeks later that legendary condition of affairs implied and epitomised in the magic words 'Dollar Wheat' had been attained, and by the first of April, when the price had been boosted to one dollar and ten cents a bushel, Hornung had disclosed his hand, and in place of mere rumours the definite and authoritative news that May wheat had been cornered in the Chicago pit went flashing around the world from Liverpool to Odessa, from Duluth to Buenos Ayres."

It would take me too long to follow in detail the varied rises and falls in this struggle between Titans; between the great Bear and the great Bull. Hornung, the great Bull, laughs at the astute and dishonest manoeuvres of Truslow; goes ahead knowing that he has made his corner in wheat, and then is able one fine day to startle the Stock Exchange by putting wheat up to two dollars the bushel—nearly four times the price at which it stood when poor Lewiston had to sell out his ranch and leave his home.

V.

And now we come to another aspect of the effect of this artificial inflation of prices; we have seen what it has done for the farmer in the country; let us see what its effect upon the dwellers in the town. Again we find ourselves in the society of Lewiston. He has come to Chicago in search of work. His fortunes here are for a time at least as dark as they were in his ranch.

"Thrown out of work, Lewiston drifted aimlessly about Chicago, from pillar to post, working a little, earning here a dollar, there a dime, but always sinking, sinking, till at last the ooze of the lowest bottom dragged at his feet, and the rush of the great ebb went over him and engulfed him, and shut him out from the light, and a park bench became his home, and the 'bread-line' his chief makeshift of subsistence."

This "bread line" is an institution of which I, at least, bear for the first time in these pages; it is not fully revealed; Mr. Norris is too familiar with it to think it needed explanation. What I interpret it to be is a row of men out of work, to whom bread is freely distributed by some bakeries in times of stress; partly perhaps from motives of charity, partly as a judicious form of advertising. It was at one o'clock in the morning that bread was distributed in the "Vienna" bakery; and at nine already the outcasts to whom this was the last chance of food, began to assemble. It is in this "bread line" that we find the once hopeful owner of his own acres in Kansas:

"He stood now in the enfolding drizzle, sodden, stupefied with fatigue. Before and behind stretched the line. There was no talking. There was no sound. The street was empty. It was so still that the passing of a cable-car in the adjoining thoroughfare grated like prolonged rolling explosions, beginning and ending at immeasurable distances. The drizzle descended incessantly. After a long time midnight struck. There was something ominous and gravely impressive in this interminable line of dark figures, close-packed, soundless; a crowd, yet absolutely still; a close-

packed, silent file waiting, waiting in the vast deserted night-ridden street; waiting without a word, without a movement, there under the night, and under the slow-moving mists of rain. Few in the crowd were professional beggars. Most of them were workmen, long since out of work forced into idleness by long-continued 'hard times,' by ill-luck, by sickness. To them the 'bread line' was a godsend. At least they could not starve. Between jobs here in the end was something to hold them up—a small platform, as it were, above the sweep of black water, where for a moment they might pause and take breath before the plunge. The period of waiting on this night of rain seemed endless to those silent, hungry men; but at length there was a stir. The line moved. The side door opened. Ah! at last! They were going to hand out the bread. But instead of the usual white-aproned under-cook, with his crowded hampers, there now appeared in the doorway a new man.

He bore in his hand a placard, which he tacked to the outside of the door. Then he disappeared within the bakery, locking the door after him. A shudder of poignant despair, an unformed inarticulate sense of calamity, seemed to run from end to end of the line. What had happened. Those in the rear, unable to read the placard serged forward, a sense of bitter disappointment clutching at their hearts. The line broke up, disintegrated in a shapeless throng—a throng that crowded forward and collected in front of the shut door whereon that placard was affixed. Lewiston, with the others, pushed forward. On the placard he read these words: 'Owing to the fact that the price of grain has been increased to two dollars a bushel, there will be no distribution of bread from this bakery until further notice.'

And so the fight between the great Bull and the great Bear had brought starvation to the streets of Chicago as well as to the fields of Kansas. Lewiston, one of the victims of this struggle succeeded in the end in raising himself out of the Slough of Despond; but, as the author says, "Lewiston never forgot."

"Dimly he began to see the significance of things. Caught once more in the cogs and wheels of a great and terrible engine, he had seen—none better—its workings. Of all the men who had vainly stood in the 'bread-line' on that rainy night in early summer, he perhaps had been the only one who had struggled up to the surface again. How many others had gone down in that great ebb? Grim question; he dared not think how many. He had seen the two ends of a great wheat operation—a battle between Bear and Bull. The farmer—he who raised the wheat—was ruined upon the one hand; the working-man, he who consumed it, was ruined upon the other. But between the two, the great operators who never saw the wheat they traded in, bought and sold the world's food, gambled in the nourishment of entire nations, practised their tricks, their chicanery and oblique shifts "deals," were reconciled in their indifference, and went on through their appointed way, jovial, contented, enthroned, and unassailable."

VI.

So far for fiction; but how wonderfully like it is all to truth. For I take up a paper on the very morning when I am writing this article on a novelist's tale, and I find these two items in juxtaposition.

The first is a telegram from New York: "To-day there were two distinct stampedes among the cotton Bulls and outsiders to unload. The first occurred at the opening, when prices broke fifty to sixty-five points here under avalanches of selling. The second movement was in the closing hour, and was due to more threatening war news and rumours that war had practically begun."

The second item is from home sources:

"Owing to the crisis in the cotton trade the directors of Messrs. Robinson, Crum, and Company, cotton spinners, of Aberdeen, have decided to temporarily close their works. Fully 600 workers, mostly women and girls, will thus be thrown idle."

"Oldham, the largest centre for the spinning of American cotton in the world, is feeling the pinch of high prices acutely. About 140 mills in the borough and neighbouring districts are working reduced time."

The Kansas farmer, the Chicago mechanic, the Lancashire and the Scottish mill-hand—all rising and falling at the beck and call of one or two of a few Bulls or Bears in Chicago or New Orleans—it is a strange phenomenon. It strikes me it is one not without menace: not without a weighty moral.—*T. P. O'Connor in T. P.'s Weekly.*

Pills for Man and Beast.

Dr. William Osler, of Johns Hopkins, is to superintend the rebuilding of Baltimore upon sanitary lines.

A Johns Hopkins instructor said of him the other day:

"When Dr. Osler was a student at the McGill University, in Montreal, he paused on the street one day beside a cow that had become stubborn and would not move along. He regarded the cow for some time. Then he took a box of pills from his pocket and gave one to the animal. She swallowed the pill willingly, and then, at a breakneck speed, she made off down the road."

"The drover watched her disappear. Then he turned to young Osler and laughed strangely."

"I say, give me one of those pills, will you?" he said.

"What for?" said Osler.

"Why," returned the drover, "I've got to follow that beast."

Abbot Gasquet, O. S. B.

The name of Abbot Gasquet, the learned abbot president of the venerable English Congregation, is known wherever the English tongue is spoken as that of an historian of deep and wide knowledge. He is more. A large-minded man with infinite tact and sympathy, he has made his influence felt in the councils of the church, and counts among his sincere admirers all from high to low who come into contact with him. His is the leading personality not only in his own Congregation of Benedictines, but in the English Church; and he was pointed out at home as a man whose talents made him fitted to succeed to the metropolitan church of Westminster. He, a monk, received the votes of the Westminster Chapter, which has the privilege of recommending names to the Holy See for the episcopal vacancy; and the bishops of the province gladly seconded his name, for they have the fullest confidence in him as a leader. The one man least disappointed at the final outcome was the abbot himself; for an archbishopric would have severed him from the work he does so well, and no one at present is to be found capable of filling the unique position he so worthily sustains. Such a man might be lost in the routine work of the episcopate. As Abbot Gasquet is on his way to the States to fulfil a long cherished plan of visiting the youthful and vigorous Church of North America, some account of his life and works will be of special interest. The writer has known Dom Aidan, as the old familiar name is, for something like thirty-four years, when he was a boy at Downside school, and the future abbot first returned from the novitiate.

Francis Aidan Gasquet is a Londoner by birth. Born October 5, 1846, at 26 Euston Place, where his father, a medical man, was in practice, the abbot comes, as his name would suggest, from an old French family long resident at Toulon. His grandfather was one of the *émigrés* and settled in London, where his son, Raymond, qualified in 1811 for the medical profession and married an English lady. The third son of this union is the abbot. In the late fifties Mr. Gasquet removed to Bayswater, where Dr. Manning had lately founded the Oblates of St. Charles. Here the son used to serve the Mass of the father-superior, and began a friendship with the great churchman which lasted until the end of the cardinal's life. In due course the boy went to Downside College, and in January, 1865, found his vocation as a monk. He entered the novitiate at Belmont, near Hereford, where he remained for five years, and in 1870 returned to St. Gregory's Monastery, where he took his solemn vows, and was, in due course, ordained priest in 1874.

At Downside Dom Aidan began what was a singularly brilliant career, and in a few years passed through almost every administrative post, until 1878 found him elected prior of the community. Downside in those days had no abbot, so Dom Gasquet was the head of his Community. For eight years he held this important post, and has left his mark on the place, not only by the intellectual life he infused into the monastery but also by the material additions which are the evidence of the life within. The great minister he began in 1880; and it is hoped that next year, the three-hundredth anniversary of the foundation of St. Gregory's community, will find him presiding at the consecration of the Abbey church, which has taken twenty five years to complete.

His health suffered from the long strain of the priorship, and in 1885 he resigned and came to London, where he devoted himself to historical research and began a close intimacy with Mr. Edmund Bishop, one of the most learned men of Europe. Pope Leo XIII. told him to work at history, so the British Museum and the Record Office were soon acquainted with the Benedictine, who became a familiar figure and a most assiduous and careful student. In 1888 appeared the first volume of an epoch-making work, *Henry VIII. and the English Monasteries*. Dom Gasquet attacked and routed ignominiously the Protestant tradition and restored the good name of the monks of old, setting in its true historical light the aims and methods pursued by the Tudor tyrant and his creatures. At once the book was hailed by all the competent critics as a most serious and important contribution to the new science of history. Fearless and outspoken, he has never tried to make out a case, but lets facts speak for themselves. Cardinal Manning obtained from Rome the doctorate for him and brought him under the special notice of Leo, XIII., who was quick to discern his worth and statesman-like qualities.

In 1890 Dom Gasquet published a work in collaboration with Mr. Bishop, *Edward VI. and the Book of Common Prayer*, a book which is used in some Anglican theological colleges as a text-book. Other books have followed from his pen. There has been no hurry, and each volume is a weighty and well balanced account. Among some of his better known works are, *The Eve of the Reformation* (1900) and *A Short History of the Catholic Church in England* (1903). A new volume has come out this year *English Monastic Life*, which fully keeps up to the high standard set by his first work.

But he was not to be left to a student's life. Three times did the Pope summon him to Rome to consult him. He was made a member of one of the Roman Congregations to give him a position in *Curia*; and in 1896 he was appointed a member of the Commission on Anglican Orders. How at a critical moment he was able to serve the Holy See is well known.

It is a fact that some of his discoveries practically settled the question. For some years he had been engaged upon the work of reorganizing the English Benedictine Congregation. I have called this congregation "venerable," for it is in unbroken descent from the thirteenth century as a congregation, and is the oldest in the church. As monks the English Benedictines can point to an unbroken succession from the days when St. Augustine, in 597, brought the Faith of Christ and the Rule of Benedict to English shores. When the work of recasting constitutions, which dated from early in the seventeenth century, was finished, Dom Gasquet became, by the election of his brethren, Abbot-president of the whole Congregation and revived the title of Abbot of Reading, whose last abbot had been martyred under Henry VIII. Many smiled at the title as peculiarly appropriate, as far as spelling goes, for one who was so well known in the Reading Room of the British Museum.

A man of many sides, charming in manner, bright and intellectual in conversation, with that life and verve which comes from his French blood, Abbot Gasquet makes friends everywhere. A high honor was recently paid him. He was unanimously elected a member of the Athenæum, the most select club in London; and his seconder was an Anglican dignitary of the very highest position, who only knew him by his works. At the Athenæum Abbot Gasquet comes into contact with all the greatest men in church and state; and he is as popular there as elsewhere. He is well known to many of the prelates of the American church whom he has met in Rome, and he has found himself akin in many respects to the bishops of the great Republic by his clear-sightedness and a wonderful facility of touching the exact point of any matter. He has been invited to lecture at several centres of education; and the methods of work of a renowned scholar cannot be uninteresting to those learned and scholarly men whom he will meet in his travels in the States.—*Rev. E. L. Taunton in the Catholic World.*



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THURSDAY, SEPTEMBER 1.

TALKS WITH PARENTS.

II.

There are comparatively few parents who do not pay attention to the bodily welfare of their children; but there is a vast number who pay little or no attention to their spiritual welfare. Yet this is the all important thing. So long as God leaves your children with you, they are only a deposit in trust: He commits them for a while to your care, so that as you were the instruments in His hand of bringing them into this world, so you may also be the instruments of bringing them to eternal happiness. He instituted the Sacrament of Matrimony "to enable the husband and wife to live happily together and to bring up their children in the fear and love of God. Our Lord made Christian marriage indissoluble, that the parents always living together might constantly work together in the Christian education of their children.

If your children do not succeed in this world; if they are not distinguished by talent, by riches, by dignity; this makes no difference provided that in the end they save their souls. And the salvation of their souls depends to a very great extent on the Christian education which you give them. In order to give them this education you must *instruct* them, *watch* over them, *correct* them, give them good *example*.

"Hast thou children?" says the Holy Ghost. "Instruct them and bow down their neck from their childhood." This instruction is given by teaching them the principles of Christianity and training them to habits of piety. In the first place you must teach them the Lord's Prayer, the Hail Mary, the Apostles' Creed, the Ten Commandments, explaining them in a manner which suits their age. To make them learn these by heart without giving them any explanation, is like giving hard bread to a child that has not yet cut its teeth. According as their minds develop you must explain to them as best you can the fundamental truths of religion. Let them know that God created them to know Him, love Him and serve Him; that they are to remain here only for a time; that there is another life, a happy one or an unhappy one, which is to last forever. Tell them about the soul that is in them; that, though they cannot see it, it is far more precious than the body which they can see. Tell them about the state that soul was in when they were born; how they were delivered from that state through the merits of Jesus Christ who came down from heaven, was born in a stable and died on a cross to save sinners; how these merits have been applied to their souls in baptism; what promises were made in their name at that time, and how they must keep those promises. Tell them that they must pray to God every day, since it is from God that all good things come; that they should ask Him for what they need, and thank Him for everything he gives them.

"And have we got to teach our children all that?" some parents will say. Yes, you have. "Can't we leave it to the catechism teachers and the priest?" No, you cannot; and it is a great mistake for you to think you can. The duty falls on you in the first place; you may get the priest or the catechism teachers to help you; but you must not throw the work entirely on their shoulders. No one else can do the work as well as you can, because no one else has so much authority over your children; no one else has so many chances to teach them. The little lessons that you can give them now and then, even while you are doing your housework, are worth more to them than long instructions given them by others.

"Well," a good many parents will say, "I would be quite willing to instruct my children if I was able. But I never was very well instructed myself; I don't know enough to instruct them." That is not a good excuse. Suppose a ship goes ashore and becomes a total wreck, with the loss of some of the crew, and the captain

explains it to the owners by saying "I don't understand navigation." Do you think they would take that for an excuse? Would they not say to him: "You don't understand navigation, and yet you took charge of a ship! Why then you have committed a crime; you are a robber and a murderer!" When you got married, Christian parents, you freely and deliberately took upon yourselves all the responsibilities of married life. One of these was the Christian education of such children as God might give you. If you, knowing you were not able to instruct children, took on yourselves the responsibilities of parents, you committed a grievous sin, a sin which may cause the loss of your children's souls, and which will certainly cause the loss of your own soul, unless you begin at this very hour to repair the mischief as far as may be in your power. If you are ignorant of the fundamental truths of the Christian religion, that would be a sin for you even if you never had children; but if your ignorance prevents you from instructing your children, it is a double sin, because it is your bounden duty to instruct them. If you have not the necessary knowledge, you must try to acquire it, and in the meantime take care to send your children to the catechism classes; for, if you cannot instruct them yourselves, you must get some one else to do it. It is because this instruction is so often neglected, that so many children turn out badly.

To teach the principles of religion to your children is not enough, however. It is your duty to train them to habits of piety; it is your duty to mould their characters. The character of a little child is like a piece of soft wax which may be moulded into any shape; but you must begin to mould it in time. We are told how the elder Tobias, one of those holy men most praised in the Old Testament, trained his son: "From his infancy he taught him to fear God and to abstain from all sin." And in consequence the son turned out to be as good a man as his father. The great mistake that parents make is that they do not begin the training of their children soon enough. Some one else has given the wax a shape and it has begun to get hard, before the parents take hold of it at all. You cannot begin the religious training of your children too soon. You can give them some idea of God and of their duties to God before they can speak a word. They notice things long before they can speak; then let them notice the reverent way in which you speak of God our Father in heaven, and of Jesus Christ our Saviour. Let them notice the terms of praise in which you speak of anything that is right and good, and the signs of abhorrence which you show for everything that is wrong and wicked. Point upwards to heaven and tell them that there is where good people go to be happy forever; point downwards and tell them of the dreadful fire in which the wicked will burn forever. Show them the crucifix a picture of the Blessed Virgin, and let them kiss them with reverence. Fold their hands in prayer; teach them to make the sign of the cross; do all this even before they are able to walk; and when they do begin to speak, let the names of Jesus and Mary be the first you teach them, and let the first coherent words they utter be a prayer.

Tobias began the religious training of his son from his infancy; but, as the boy grew older, the father gave him this instruction: "All the days of thy life have God in thy mind, and take heed thou never consent to sin, nor transgress the commandments of the Lord thy God." This shows you that, when your children get a little older, you are to explain things more fully to them, telling them that God made the world and all that is in it, and how we are bound to serve Him. Especially, you should impress upon them that God is everywhere; that He sees everything we do and hears everything we say; that we cannot hide anything from Him. There is nothing better calculated to keep them from sin. Try to stir up in their hearts a personal love for our Lord; teach them to look to the Blessed Virgin as their Mother in heaven; teach them to have proper respect for sacred places and things. Try to inspire them with a great hatred of sin, especially of the sins most common to children, lying, stubbornness, bad temper, greediness, laziness.

This does not mean that you are to be continually preaching at them; far from it. A word now and again, a bit of advice; even when they ask you to tell them a story, you can turn this to profit, and take occasion from it to sound the praises of truthful, honest,

obedient and good-tempered children. And thus little by little you will sow the good seed in their hearts.

Of course you must see to it that, as soon as they are able they say their prayers morning and evening. When children come to the age of seven or eight without knowing even the Lord's Prayer, or the Hail Mary, the parents of those children are certainly guilty of mortal sin. The first lessons in the catechism should be given by yourselves; and even when they are attending the catechism classes you should examine them; then you should instruct them for confession, and afterwards bring them to confession. At the same time you must take care not to overburden them with religious practices; be satisfied with a little, but see that they do that little well. A few prayers well said are better than many prayers badly said.

But just as you cannot teach your children the principles of religion if you do not know them yourselves, so you cannot train them to habits of piety if you are not pious yourselves. It is all important, therefore, that you should lead truly Christian lives, not only for your own souls' sake, but for the sake of the souls of your children.

"As the twig is bent the tree will grow," is an old proverb. The same idea is expressed in the words of Holy Scripture: "A young man according to his way, even when he is old he will not depart from it." It cannot be said that children who have been well brought up never go wrong; but this can be said, that in the great majority of cases such children come out right in the end. They may have wandered from their father's house, but they know that house well, they love it still in their hearts, and they know the road by which they can return to it. Then when misfortune or disgrace or sickness comes upon them, they say with the Prodigal of the Gospel: "I will arise and go to my Father." So we never despair of a sinner who has received a sound Christian education.

But if ignorance goes hand in hand with bad habits and vices, ignorance of the fundamental principles of religion, ignorance of the most important duties of a Christian, it may well be said that there is no remedy for the evil. It is a hopeless case; and for this the parents are chiefly responsible, and will be held responsible at the Day of Judgment.

The War.

The result of the terrible fight at Liao Yang cannot at present writing be fully stated. It is known that the list of killed and wounded on both sides is very large. The Russian losses for two days—August 31 and September 1—are estimated by a Russian General at 7,000, and he held that the losses of the Japanese must be far greater. And when it is considered that fierce fighting extended over ten days, it is easy to believe that the carnage must have been appalling. It is known that General Kuropatkin was forced to abandon the town of Liao Yang, and the strongly fortified positions in the vicinity, destroying his arsenal and stores in the town, that he crossed the north bank of the Taitse river and that he has retired toward Mukden which is 35 or 40 miles north of Liao Yang, both places being on the line of railroad. And it is known that Liao Yang has been occupied by the Japanese. It is known also that General Kuroki has north of the Taitse river a considerable force which would appear to be in a position to threaten General Kuropatkin and his line of communication with Mukden and Harbin. But at present writing the despatches have not given us information concerning the relative position and strength of the two opposing forces necessary to estimating the probability of General Kuropatkin's being able to accomplish successfully a retreat to Mukden, without further material sacrifice of the strength of his forces. So far as appears at present, the Japanese have won a victory, but at very great expense to themselves as well as to the Russians. But if Kuropatkin is now able to withdraw his still powerful army to Mukden without any further shattering of his strength, the Japanese victory at Liao Yang will have been dearly bought. The latest despatches received at time of going to press indicate that the Russian rear is being harassed in their retreat and also that Japanese are the endeavoring with some hope of success to intercept the Russians and force them to give battle again before reaching Mukden.

No news has been received from Kuropatkin since Monday afternoon, when he telegraphed the Czar that his army was safely moving northward.

At Port Arthur the fighting is continuous. The besieged are said to have been greatly reduced in numbers yet are stubbornly resisting the fierce attacks of the besiegers, so far with every success, and that months will elapse ere the garrison capitulates.

Field Marshal Earl Roberts, accompanied by his wife and two daughters, have sailed for South Africa to visit the grave of his son, Lieut. Roberts, who was killed in the battle of Colenso, Dec. 1899.

HEADQUARTERS FOR

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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.

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White and Colored Blouses.

It is a well known fact that our Blouses are the most up-to-date of any on the market. What we have left after a successful season, we will sell **AT LESS THAN COST.**

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The whole balance of Summer Millinery, trimmed and untrimmed Hats, all fashionable goods, offered **at Less than Cost Price to clear.**

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We have in stock a varied collection of Indian Goods which are excellent Souvenirs and very much appreciated by the Tourist people.

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ANTIGONISH.

General News.

The International Metcalfe agency, an American concern, in which Nova Scotia people invested \$400,000, is in the hands of a receiver.

Archibald S. Mitchell, formerly of the firm of C. P. Mitchell & Sons, is the new collector of customs at Halifax.

King Edward has approved the appointment of Earl Grey as Governor-General of Canada in succession to the Earl of Minto.

Fourteen persons were killed and nearly a score were injured in a tenement house fire in New York early Sunday morning.

With special wheels fitted to his machine, Charles J. Glidden, of Boston, will speed his automobile over the Canadian Pacific railway tracks from Portal, North Dakota, to Vancouver.

The Canada Atlantic railway, which extends from Depot harbor, Georgian bay to Swanton, Vermont, a system of about 600 miles, has been acquired by the Grand Trunk railway.

The Hon. Mr. Sutherland, Minister of Public Works, has returned from Danesville, N. Y., where he has been sick for several weeks. He reports his health much improved.

The London Daily Chronicle says that Admiral Douglas had a large share in the training of the Japanese navy, and its brilliant success in the present war must bring special gratification to him.

It is understood that Great Britain will become a party in the appeal in the case of the British steamer, Knight Commander. The case of the German steamer, Thea, has also been appealed.

C. B. Spahr, of Kingsbridge, New York, editor of two magazines of New York, either fell or jumped overboard from the steamer Prince Albert, midway between Ostend and Dover, England, at about five in the evening of August 30.

All those injured in the wreck on the Grand Trunk near Richmond are reported to be progressing favorably and there does not appear to be any probability of the list of dead being added to. The dead now numbers nine, and the injured twenty-nine.

At Lethbridge, N. W. T. on Sept. 2 Walter Raub, George Moore and Albert Lombard fell seventy feet from the top of a new steel waterworks tower, Lombard being instantly killed and the others so badly injured that it is not expected that they will live.

W. S. Robinson, convicted of wife murder at Kentville, will have to suffer the death penalty. Word came to him from Ottawa that there would be no reprieve. Robinson, when he received this word, said that he was ready to die and expressed a desire that the execution take place without any unnecessary delay.

The band of the "Black Watch," the 47th Highlanders, came across the ocean the other day to fulfil a two weeks' engagement at the Toronto Exhibition. They got a great reception, the streets being massed with people to welcome, and five local bands escorted, them. It was Sunday.

The excise duty on fusel oil has been reduced from \$1.50 per proof gallon to 50 cents per proof gallon. It is a raw material for the making of banana oil which is used for polishing radiators, and a new industry, the first of the kind in Canada, is going to be established in Toronto. At present banana oil is all imported.

At Halifax, last Thursday, after almost a year's discussion between the military authorities and the city school board, an agreement has been arrived at, and children of soldiers can attend the schools. The military will pay the fee: \$5 for grades 1 and 2, \$7.50 for grades 3 and 4, \$13 for grades 5 and 6, \$15 for 7 and 8, and \$12 for academy.

Six persons were burned to death early Sunday morning at Douglas (near Fredericton), N. B. The farm house of Albert Jewett was consumed, and his three children with three visitors—Mr. and Mrs. Edward Clarke and daughter of Caverhill were lost. Mr. and Mrs. Jewett suffered from the flames in making their escape. The tragedy is one of the saddest that ever in New Brunswick.

Two and a half tons of whalebone was recently sold at Dundee, Scotland, at the rate, it is understood, of \$15,000 a ton, or \$1000 a ton higher than the previous record price. Early last century the price was \$125 a ton. Considering the present high value of whalebone it is surprising that whaling stations have not long before this been established on the Cape Breton coasts.

The first fires have destroyed the hamlet of Little Bay, Nfld., and three hundred families are homeless. Two men were drowned in attempting to escape from the flames. The steamer "Prospero" has embarked the women and children. The men are fighting the flames in an effort to prevent destructive fires from covering a wider area. The Government is providing food, shelter and other assistance to the destitutes.

The railway commission for the construction of the Eastern division of the transcontinental expects to get to work early. Active operations in regard to surveys cannot be gone on with till the heads of the Grand Trunk return from the west. The work will be carried on all winter. It will be several months before any building can be undertaken. It is said that winter is the best time to make surveys in the northern part of Ontario and Quebec.

At Newark, N. J., September 1, driven to the city by hunger, having eaten little except dandelion leaves for three days, Giuseppe Marmanno, who escaped through the Salt Meadow south of Newark, after killing his brother-in-law, Nunzio Morano, and wounding Mrs. Morano, was caught by the police. He declared that after his experience of the three days he was ready to die, and admitted that he murdered Morano. At the time of his escape it was thought he had perished in the swamp.

In the building trades strikes and subsequent lockouts which have thrown into idleness an army of form of from 25,000 to 27,000 men have now lasted approximately one month at New York and other American cities. While it is always difficult to estimate with any degree of accuracy the direct and indirect losses incurred by such widespread stagnation in any great branch of industry, it is probably no exaggeration to say that during this period the direct loss in wages suffered by the craftsmen amounts to not less than \$2,500,000.

Emperor Nicholas' manifesto on the birth of an heir to the throne, abolishes corporal punishment among the rural classes, and for first offences among the sea and land forces; remits arrears owing to the state for the purchase of land and other direct imposts; sets apart \$1,500,000 from the state funds to form an iralienable fund for the benefit of landless people of Finland; grants amnesty to those Finlanders who have emigrated without authorization; remits the fines imposed upon the rural and urban communes of Finland which refused to submit to military conscription in 1902 and 1903, and also remits the fines imposed upon the Jewish communes in the cases of Jews avoiding military service. The manifesto provides for an all-round reduction in sentences for common law offences, while a general amnesty is accorded in the case of all political offences with the exception of those in which murder has been done. Provision is made for the education of the children of officers and soldiers who have been victims of the war, as well as assistance for such families as need it whose breadwinners have fallen in the service of their country.

Cape Breton Notes.

County Court opened at Arichat on Tuesday, His Honor Mr. Justice Dodd presiding.

In the recent gale the frame of the new Catholic Church at Petit de Grat was blown down.

An American fishing schooner, the "Famoset" was seized near North Sydney on Saturday for fishing in-shore.

The first run of iron in Sydney Mines was made on 1st inst., in the presence of President Cantley, Senator McGregor, and others. The pig is said to be of superior quality.

Sir F. Borden, Mr. Fielding and Mr. Emmerson, accompanied by Mr. Pottinger and other I. C. R. officials, visited several places in Cape Breton last week.

Rod. McIsaac, a thirteen-year-old boy, was drowned at Black Brook, near Port Morien, on Monday. He took cramps while in bathing beyond his depth.

Simon Lott, manager of the Dominion Coal Co.'s No. 3 colliery, has been appointed manager of the Cape Breton Coal, Iron & Railway Co.'s colliery at Cochrane's Lake. Mr. Lott has entered upon his duties.

Despite the indignant protest made by the leading temperance people and clergy of Sydney against the action of the city council in passing a resolution favoring the granting to the brewery people of a provisional license, the promoters of the brewery appear confident that, with the council on their side, the license will be granted.

The death rate at Sydney for August has been unprecedentedly high, mortality being 35 as compared with 15 and 10 for the corresponding month in 1902 and 1903 respectively. Of the 35 deaths this month, 24 were infants, 10 of whom died of cholera infantum. Their ages are from a few days to seven and nine months. There are at present very large numbers of cases of this disease.

Thirty surface labormen, in connection with Sydney No. 2 colliery, Sydney Mines, received their dismissal on 2nd inst. With few exceptions they belong to Newfoundland, and have worked there during the summer season, employed as coal fillers. The company intend to utilize Sydney No. 2 exclusively for making coke and hereafter very little will be shipped abroad.

The N. S. Herald has received a sample of canned dogfish put up by Mr. H. E. Baker in his cannery at Gabarus. The sample which was tested and thoroughly enjoyed dispels for all time the generally believed idea that dogfish is unfit for domestic use as a food. The flavour, which somewhat resembles halibut, is very pleasing to the taste and in no way obnoxious.

The Dominion Coal Company have definitely decided to send all the paymasters back to the different collieries instead of keeping clerks at the collieries and the paymasters in the general offices as is being done at present. It is said that under this return to the old system a reduction in the official staff of seven or eight men will be made. The paymasters will be sent to the different collieries at once.

Obituary.

The Town of Port Hood was saddened on Aug 24th by the unexpected death of Alexander Fraser, a highly respected citizen. With a friend Mr. Fraser on the day previous to his demise drove to Inverness and was then apparently in good health. He was taken with a pain in the chest, and medical aid was too late in arriving. His funeral took place at St. Peter's on Friday morning, Rev. C. Chisholm, P. P., officiating, the attendance of people being very large. He was in his 61st year. A widow, five sons and four daughters survive him. They have the sympathy of the community in their bereavement.

Acknowledgments.

- Dougald McDonald, S Side Harbor, \$1 00
Colin C Chisholm, I. South River, 3 00
Daniel L Gillis, Doctor's Brook, 2 00
Donald McGillivray, St Andrews, 4 00
John B McDonald, Dunmore, 2 00
Angus McDonald, Antigonish, 1 00
J Courney, Halifax, 1 00
J O'Leary, Melrose, 1 00
Dan McDougall, North Side Harbor, 1 00
W J Paquet, Souris East, 2 00
P P Davidson, Millford, 1 00
Donald McDougall, Bailey's Brook, 1 00
Francis McLean, Antigonish, 1 00
John Carroll, 1 00
Mark O'Connor, Guysboro, 1 00
John McDonald, Archy, Arisaig, 2 00
Mary McDonald, Brooklyn, 1 00
John A McAdam, Boston, 1 00
John N Bourne, New France, 2 00
Sr St Catherine, St Louis, N B, 2 00
John Chisholm, East Somerville, 1 00
Angus Boyle, Caledonia Mills, 1 00
H M Buckley, Gloucester Junction, 1 00
Simon Boudreau, Barrios Beach, 1 00
John Fraser, Glace Bay, 1 00
W A Chisholm, St Francis Harbor, 1 00
Hugh Boyd, Morristown, 1 00
G A Fraser, Antigonish, 3 00
Alex McDonald, Doctor's Brook, 1 00
S J McDonald, Lawrence, 1 00
Allan L Cameron, Springfield, 1 00
Arch A Chisholm, Ashdale, 1 00
Capt McKinnon, Antigonish, 1 00
Andrew Boyle, Beaulieu, 1 50
Mary J McDonald, Maryvale, 1 00
James McDonald, North River, 1 00
K Sweet, Antigonish, 3 00
F Randall, 4 00
Otto Sweet, Haverhill, 1 00
R P Archibald, Vancouver, 1 00
Rev Mather superior, Windsor Mills, Que, 1 00
Annie R Manning, Gowan Brae, 1 00
Daniel A Grant, Somerville, 1 00
Wm McDonald, North Grant, 3 00
Alex McInnis, Armstrong, 1 00
Royals Bank, Antigonish, 4 00
Moses T Petipas, Waltham, 1 00
E Steverman, Lunenburg, 1 00
Alex A McDonald, Brown's Mountain, 1 00
Colin McNeil, B S Harbor au Bouche, 1 00
Mrs Judge McDonald, Antigonish, 3 00
D McGillivray, merchant, 1 00
James Nichols, Hartford, 1 00
Angus McNeil, McNaughton's P O, 2 00
Alex A McDonald, Brown's Mountain, 1 00
D Y Chisholm, Briley Brook, 1 00
John G McKenzie, Vernon River Bridge, 2 00
Allan McDonald, Glace Bay, 2 00
Lewis McDonald, Heatherton, 2 00
John C McNeil, Grand Narrows, 4 00
Allan McGillivray, Pleasant Valley, 50
Many acknowledgments crowded out.

DEATHS

- At Antigonish Harbor, on Thursday, Sept. 1st, infant child of Mr. and Mrs. Christopher McDonald.
At East Roman Valley, on August 28th, JAMES GREGORY, dearly beloved child of Martin and Mary Rogers, aged 2 years and 9 months.
At Pleasant Valley, on August 30, MARGARET BELLE, beloved child of Hugh and Nellie McEscheran, aged two years and four months.
At South Side Cape George, on August 25, ANNE McINNES, aged 3 years and 11 months, beloved son of John and Matilda McInnis.
At Stellarton, on the 21st ult., ALLAN McDONALD, formerly of Mayfield, Ant., aged 34 years. He leaves one brother and three sisters to mourn his loss. R. I. P.
At Hawthorne Street, Antigonish, on Monday, Sept 5th, JAMES McLEAN, aged 85 years. He leaves one sister, Mrs. D. B. McPherson, Truro. May he rest in peace.
At Larry's River, on Monday, Aug 29, BEN. P. PRITS, aged 45 years, after an illness of four days. He devoutly received all the rites of Holy Church. A sorrowful wife, six children, six brothers and four sisters mourn his loss. His funeral to St. Peter's Church was largely attended. May he rest in peace!
At Marshy Hope, on the 23rd ult., after a long and painful illness, borne with Christian resignation, ANGUS SMITH, aged 62 years. Comforted by the last rites of Holy Church he peacefully passed away, leaving a sorrowful wife, two sons and two daughters to mourn the loss of a kind and loving husband and father. May he rest in peace!



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ANTIGONISH BRANCH

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West End Warehouse. HOT WEATHER REDUCTION SALE!

During the remainder of July and for the month of August, we are placing on our cheap counters a large range of Summer Goods and have reduced them to prices that will clear them out.

All Our Colored Muslins and Fancy Canvass Goods 25 per cent. Discount.

SHIRT WAISTS. 75 Ladies' Colored Shirt Waists in Parcale, Muslin, and Print, 33 1/2 per cent off.

Ladies' Skirts. 20 Ladies' White Pique and Grass Linen Skirts, assorted sizes, just the thing for this hot weather, at 20 per cent discount.

MILLINERY.

All our Ready-to-Wear Hats, Trimmed and Untrimmed Millinery, Children's Hats and Caps. Those go while they last at Half Price.

Special Cut on Ladies' and Misses' Sailor Hats. The regular prices of those are \$1.35, 1.25, 1.10, 1.00, 85, 75 and 50c. We have placed the lot in a large case, you can have your choice for 25c each.

We are closing out all our Ladies' Lace and Silk Ties 25 per cent. Discount.

We bought a large job lot of Boys' and Girls' beautiful Sailor Collars, in Silk and Embroidered work. As we have too many of them we will close the remainder out at 25 per cent off during this sale.

One large basket of Ladies' and Misses' Summer Cotton Hosiery 20 per cent discount.

Shopping Bags.

50 Ladies' Brown Fishnet Shopping Bags reduced from 50c and 40c to 10c each.

40 Men's Summer Hot Weather Coats, Sizes 36 to 42, colors Black, Grey and Fawn, at 25 per cent. discount.

Ladies' Dongola Boots.

We have put some odd sizes Ladies' Dongola Boots on a Table. If you find the size you require, the price will be Half.

REMNANTS DRESS GOODS.

About 30 Remnants Dress Goods lengths, from 2 to 5 yds. We have put those away down.

Persons ordering by mail will receive goods at the same prices as if personally selected in our warehouse. Cash to accompany order and include postage or expressage.

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 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 grip-sack—do not overlook the fact that immediate attention to any ailment will save serious trouble, worry and expense. When a medical man is not at hand STANTON will do the work.

Soothe you and give you instant relief.
 For sale everywhere. Price, 25 cts per bottle.

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 Cures Habitual Constipation, Torpid Liver, Sick Headache.

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Cowan's Cocoa and Chocolate
 Confectioners also have them buy the best.

Baby's Birthday.
 My baby has grown to be a big boy,
 He is seven years old to-day,
 With tears in my eyes I cut off his curls
 And tenderly laid them away.
 The dear golden curls that over his brow
 Oft tumbled in careless array,
 The dear golden curls that always were mused
 In my little one's boisterous play.
 Ah me! my heart aches with a nameless pain,
 For baby is growing so fast—
 What will the future long years bring to him,
 When childhood's dear days are past?
 Seven years old! Baby's happy to-day,
 So mother's heart must not rejoice;
 And—two dear little arms are around my neck,
 And a little face pressed to mine.
 —MYRIE ALPHONSO MACDONALD.

Perils of the Grand Banks.

The great cod fishing industry on the Grand Banks, the most hazardous in the world, is now in full swing for the present season. Fully fifteen hundred vessels—French, American, Canadian and Terranovan (Newfoundland)—ply their calling on these dreaded submarine ledges from April till November, despite ice fogs, storms and tempests. Danger threatens them on every hand; ocean liners cut down and sink the schooners in their mad race across the region, gales attack and overwhelm the stanchest crafts, ice envelopes and crushes the frail hulls, and fogs bring misfortune in the form of bergs, derelicts and the badly navigated cargo boats of these Northern waters.

Thrilling are the narratives of the survivors of some gales which smite these fishing grounds. Only last fall a storm of unusual fury raged there, causing fatalities exceeding those of many a modern battle. The smacks are moored by hempen cables (as chains would tear their bows out,) and when the weather becomes too bad the cable is cut, and the craft, with a fragment of headsail set to steady her, drives away before the breeze. But sometimes the storm arises too quickly for escape, and it was in such a case that the following experience was undergone: Quite a fleet of vessels had anchored on the outer banks, and all were doing well, when evidences of an impending storm became visible. The crafts were snugged to it, but the shoal water makes a nasty sea, and at the best of times they toss about like corks. The gale grew furious, and some cut their cables and ran before it. But many remained, and in one fierce gust two were engulfed in the twinkling of an eye, with every soul on board, fourteen men in each ship. The cries of these as the sea buried them arose above the shrieking wind, but not a hand could be moved to help them. The largest liner afloat would have been equally powerless, for they could not keep afloat while a line was flung to them, much less a boat launched for their rescue.

"Bob" Davis, skipper of the schooner Bonavista, as he watched the two disappear, was paralyzed for the moment, fearing it would be his own vessel's turn next. Suddenly his ears were assailed with the cry, "My God, there's a vessel bottom up!" It was the American vessel Thrasher that had been pooped, overturned and torn away from her cable, every one of the eighteen persons aboard having perished with her. She threatened to fall upon the Bonavista as she drifted by, which would have meant destruction for the latter as well, as she must have gone under had the other hull struck her, causing her to leak and making her less buoyant to withstand the battering of the seas. Securely fastened in the rigging with his men, Skipper Davis awaited the end, gripping the shrouds with toil hardened hands and watching the seas which held the decks awash, the crew shouting words of cheer to each other or voicing a heartfelt prayer.

Far as the eye could reach was the awful spectacle of the stricken fleet, the ocean thick with wreckage and floats. Ships adrift, ships disappeared, ships overturned; dories waterlogged, splintered or upset; spars, rigging, sails, bulwarks, galleys, puncheons and all the litter of a vessel's decks strewn far and near. At times a corpse would be seen drifting by; occasionally a schooner breasting the gale would pass on her way, speeding to safer waters. An endless succession of heaving seas, capped with foam and charged with fury, smote with giant force the little flotilla, and ever and anon one gave way and was demolished by them. The force of the wind was such that when Skipper Davis, in preparing to climb the shrouds, stripped off his wet, sodden mittens from his hands and threw them on the cuddy hatch, the gale caught them as they were falling and blew them off to leeward like a couple of feathers. Every sail on board, except the storm trysail, specially made for such cases, had blown into ribbons, and was flapping in the wind and being torn off in strips, or was curled so tightly round and round the masts that it had to be eventually cut off when the cessation of the gale allowed this to be done.

As the hours passed and the swell grew worse it was seen that the vessel would not outlive it unless other measures were taken, so the skipper and five volunteers relinquished their positions of safety, and, with life lines attached to their bodies, got some of their clothes bags, filled them with the liver oil obtained from the codfish, and, sitting holes in them that the thick liquid might issue, hung them out over the bows and sides, with the result that the sea was calmed somewhat and the security of the craft better assured. But even as this occurred another vessel was swallowed up with all hands. Her crew, finding her with too little cable out and jerking ominously at it, proceeded to let away another twenty fathoms of mooring. They did this too rapidly, the vessel backed with a rush, the cable snapped

under the exceptional strain, and the craft, relieved of the restraint forward, tossed her bow out of water, her stern was pooped by a wave, and she went down rear foremost, the top of her bowsprit being the last thing seen of her. The unfortunate crew had not time to realize what had happened to her before they were struggling in their last hopeless agony, carried down to death in the vortex she made.

Eventually, after witnessing a whole series of tragedies, and being herself in imminent peril many times, the Bonavista rode out the gale, and when it abated made her way back to this port, to repair damages and obtain a new outfit, for she was without fishing gear or appliances, everything having been swept off her decks, and she lacking even a boat by which her crew could leave her if she had to be abandoned, or by which the rescue of less fortunate mariners could be effected. Coming shoreward the need for this was shown, as she met a waterlogged and sinking craft, the crew pumping for their lives to keep her afloat until relief came. The Bonavista had to creep close along under small sail and throw ropes to her crew, who fastened them around their waists, jumped overboard, and were drawn through the water to the rescuing vessel, which had to make two runs past them before they could all be got off.

On other sections of the Banks similar harrowing scenes were being witnessed. The French fishing fleet alone lost nineteen vessels in this one blow, seven sinking with all hands and the others foundering later, their crews, or most of them, being rescued by better off vessels near at hand. The French fare so badly because they are so prone to panic. They are poor sailors, and lose their heads when danger threatens. The skippers cannot control them, even if they retain their own coolness, and a frenzied, terrified mob neglect precautions which would mean much better prospect of escape. An American or a Newfoundland vessel has ten chances to a Frenchman's one, so worthless does the latter's crew become in a crisis.

Sometimes vessels on the Banks have marvellous escapes. The Helen Wells once entered St. John's a battered hulk, having been turned upside down and upright again, minus masts, sails, rigging and deck gear. She was at anchor on the Banks when a gale hove her down until her spars hung below water and her keel faced the sky. The plate of butter on the cabin table dropped on the cabin ceiling as it lay below, and stuck there, remaining after she swung back to an even keel again. The stove lids seared the ceiling, too, as they dropped on it, and the salted fish in the hold burst out a hatch. The shock jerked every spar out of her, two men were swept off her deck and drowned, and the others below decks were nearly smothered. Similar amazing experiences occasionally befall other ships of the banking fleet, as, for instance, that of the Snowdrop, which floated bottom up with the crew imprisoned until they cut their way out with all on board, as did the Cora McKay, in the autumn of 1902, which was struck by a gale in the night in company with two others, and showed her lights for some hours, and then disappeared, being never seen again. The Commonwealth, in the same season, sailed for the fishing grounds, and was sighted on several occasions by the others of the fleet, but then vanished. The Iolanthe's loss was another similar case. She was trawling on the southern Banks and how or when she met her fate could only be conjectured. It is supposed that she and her fourteen men went down in one of the fierce gales which raged in November and drove her on the dreaded sands of Sable Island.

The American fishing fleet which sails from Gloucester is always a heavy annual loser, for they are a most venturesome class of mariners, and will take risks which the other nationalities balk at. The fishing year with the Gloucester fleet ends in September, and last season's total was eighty-seven fatalities; that of the previous period, eighty-four.

Newfoundland, too, is a heavy loser. Last October the schooner Victor sailed for the Grand Banks to make a last trip for the season, returning in time to escape the autumn gales. She carried a crew of twelve. Since the day of their sailing not a word has come from them. "Lost, with all hands," is the legend set over against her name in the local registry, and a dozen families in the little hamlet of Burm are black garbed and sorrowing for the friends that have gone beyond recall. The schooner Mystery met a fate befitting her name. She sailed from Belloxam in the same month, with a crew of sixteen. Like the Victor, she disappeared and left not a trace of hull, spars or deckgear, or any vestige of property by which she could be identified. In November the schooner Cabot, with ten men aboard, returning from the Banks, was caught in one of the autumn tempests, and an upturned hull battering to pieces on a dangerous reef, and recognized as hers, attests the manner in which she came to her end, and how fruitless was the conflict with the wind and wave of the little crew which manned her. The Energy was another fishing vessel caught on a lee shore by the terrible gales of that period, and she took to bottom with her eight men, only a piece of her boat drifting ashore to reveal what ship had been beaten asunder. The list might be extended by telling of the men, in ones and twos and threes, lost from other vessels, drowned in their dories, swept from decks or rigging, engulfed in the vortex formed by a sinking fabric, or starving to death while adrift in their skiffs in a fog. But enough has been told to

give an idea of the dangers which beset the Bank fishermen, especially during the spring and fall. At no time is the industry devoid of peril, but at these seasons, when ice still lingers, or the early frost sets in, the hazard is doubly acute and the constant stories of ships sunk or missing tell the tale with abundant emphasis, especially in fishing ports like Gloucester and St. John's, where every melancholy circumstance of disaster to ship and crew has a personal interest for all.

Among the thrilling adventures in marine annals here last year was the loss of the schooner Czar, on the Cabot Islands. She was bound for the Northern Banks, off Labrador, having on board forty-seven persons, and she drove ashore in a dense fog at midnight. A terrible experience was that of the fisherfolk on board, who were in the direst peril until morning broke and enabled them to make their way to the land. The first who attempted it, a strong man, who carried a life-line to help the others ashore, was dashed on the rocks and killed. A second met the same fate, then the others patched up a splintered boat with canvas and by its aid carried a hawser to the shore, which enabled the rest to escape, though two other men were killed by a falling spar before all could leave the wreck. The survivors had no food but penguin's eggs, and no clothing but what they stood in, while shelter there was none. They were imprisoned on this rock three days and nights, until they signalled a passing schooner, which stood in and took them off.

Another vessel, the Emmeline, was caught in the floc off Belleisle Strait, while also fishing on the Labrador Banks, and she would have been carried to the bottom with all on board—fifty-two souls—had not an accompanying vessel, seeing the signals of distress, taken them off the crushed and sinking craft, landing them in the nearest harbor, as she had not food enough for a double crew for a long period, and the castaways wanted to get to work again and try to earn a livelihood otherwise. The Pioneer was crushed under like circumstances and her crew of forty-six men were two days adrift on the floc before they were rescued.

The casualties for a whole season on the banks, for the fleets of the several countries engaged, will probably be not less than six hundred men. This is an appalling morality, and one not approached by any other fishery in the world. Many a craft is cut down by a liner and sunk without leaving anybody to tell the tale. Many a schooner, cruising along in the night, tilts against an iceberg and goes to pieces like a house of cards. Many a fisherman, afar in his dory overhauling his trawls, is enveloped in the fog, loses sight or sound of his vessel, and drifts about for days, until he dies of his miseries or is rescued or maimed physically as to be partially helpless for the rest of his life. It is a cruel and desperate calling, this fishery on the Grand Banks, and none but men who are daring enough to face death every day they arise will engage in it. By the time they are forty-five the strongest of them are mere physical wrecks, so terrible are the experiences, and it is rare, indeed, for men of that age to be found in the business. Usually the crews are composed of young and active fellows, fired with a passion for adventure and tempted by the high wages given, or else men who have failed in other walks of life and seek this pursuit, with new names and comparative immunity, as an alternative to engaging in less creditable occupations or degenerating into mere criminals. Every element and nationality, every profession and calling are represented in the fore-castles of these fishing vessels. —New York Tribune.

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TENDERS will be received by the subscriber until the **22nd day of September instant,** for the purchase of that very desirable farm owned by him at Glenroy, St. Andrews, Antigonish Co. The farm consists of 120 acres, more or less, of excellent land of which about 80 acres is under cultivation, and ten acres of which intervale, and the balance well-wooded. There are on the property a dwelling house, barn, and out-house. Title indisputable. The subscriber does not bind himself to accept the highest or any tender.
 Tenders may be addressed to Mr. James Chisholm, St. Andrews, or to **A. D. CHISHOLM,** 25 Dunstan St., West Newton, Mass.
 Antigonish, N. S., Sept. 1, 1904.

J. H. STEWART,
 ANTIGONISH, N. S.

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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.

Consolidation of School Sections.

A. G. MACDONALD, A. M., INSPECTOR OF SCHOOLS, ANTIGONISH.

(Continued from last issue.)

- (The word DISTRICT in Iowa is the equivalent of our word SECTION.)
1. In how many districts have pupils been transported?
2. In what school corporations has consolidation been tried, and with what effect?
3. So far as you have been able to learn, what is the general sentiment in your county regarding the closing of small schools, and the transportation of pupils to others?
4. What in your opinion are the advantages and the disadvantages of the consolidation of districts and the transportation of pupils?
5. Where the System has been tried, what do the patrons think of it?
6. If any objections are made to the plan, what are they; and how may they be removed?
7. What distance may pupils be transferred with safety to themselves and profit to the district?
8. If in any instances pupils have been transported in your county state briefly the history of the case, and with what success it has been tried.

We shall be glad to have briefly any thoughts or suggestions on this subject, not covered by these questions, which are simply suggestive.

Briefly summarized, the advantages claimed for the system by the county superintendents, 95 per cent. of whom favor the plan, are as follows:

- 1. It will secure better teachers.
2. It will reduce the per capita cost of education in the districts affected in nearly every case and without exception after the first cost of buildings, where buildings are required, has been paid.
3. It will insure better classification of pupils, so that both teacher and pupils may spend their time to better advantage.
4. Larger classes will stimulate competition and better effort and greater interest and enthusiasm among the pupils.
5. Supervision will be more thorough and more easily accomplished by the county superintendent and by the principal of the township or central school, where it is large enough to require a principal and assistant teachers. Certainly the county superintendents can give better attention to the schools if their number is reduced.
6. The attendance would be larger, as experience has shown.
7. Greater punctuality would be secured, as children would be brought to school before 9 o'clock in the morning.
8. Consolidation would provide better buildings and more apparatus and libraries without additional expense.
9. Longer and more regular terms of school would be the result of uniting the forces of several small districts into one strong central school which could be kept running eight or nine months in a year.
10. The health of the children would be better guarded where they are conveyed from their homes to the schools, in comfortable vehicles, than where they have to travel through mud or snow for a mile or so to the school, as they often do under the present system.
11. The older children would be kept at home and in school longer than they can be at present, because the central school could provide advanced courses of study under a capable teacher. So the necessity of going to town to school would be put off several years. The course of study would be so arranged as to accommodate these older pupils at such time as they can be spared to attend school. This would tend to keep the boys and girls on the farm instead of encouraging them to leave it and go to the towns. This is one of the main purposes of this system.
12. It will improve the farm surroundings and add attraction to country life by stimulating a desire to know more about the works of nature. Colonel Francis W. Parker has pointed out the wonderful opportunities for elementary education to the child living on a farm.
13. In the central school there would be opportunity for the study of special branches which cannot be offered in the district school because the teacher lacks either the time or the ability to teach them.
14. In short, and to sum up, the opinion of the county superintendents is almost unanimous to the effect that the consolidation of small schools and the transportation of the pupils to a central school at the expense of the district would result in better schools at less or no greater expense.

In examining the summary which he makes of the objections to the system, one is forced to the conclusion that they are either of a sentimental character, or depend for their validity on social customs and conditions prevalent in the agricultural districts of the Western and Eastern States, but rarely to be met with in our Province. The cost of conveying children to and from the school, the mode of conveyance, and the difficulty presented by bad roads during certain seasons of the year, receive a good deal of attention in discussing the advantages and disadvantages of consolidated schools. With regard to the cost, it is not an unreasonable position to take that the farmers in our agricultural districts should make, at least, as great a sacrifice to procure the benefits of a good education for their children as they make in delivering milk, daily, at railway stations, creameries and cheese-factories. And, bearing in mind the small margin of profit on milk, which is often to be hauled over distances greater than those between the confines of an ordinary consolida-

ted school section and the school-house, it is safe to say that the cost of the conveyance of children need not be regarded as a very serious difficulty, and much less as an insuperable one. The difficulties arising from bad roads, during certain seasons of the year, in the rural districts, are indeed real ones; but the testimony furnished by those having opportunities of studying actual results where consolidated schools exist, proves conclusively that the evil effects of bad roads on school attendance are greatly minimized under the system.

It is said, and I believe truly, that the Anglo-Saxon people have gained their world-wide ascendancy on land and sea, largely, on account of the power they possess of adapting themselves to new circumstances and conditions. It remains to be seen whether or not the present generation of Nova Scotians is prepared to take up the burdens and responsibilities which the times and the march of events impose upon them with the courage, earnestness, intelligence and public spirit with which their forefathers were wont to face the problems and difficulties of their day. If our people possess these ancestral virtues, they will not any longer defer providing such educational opportunities for our country children as will enable them, at least, to hold their own in the more strenuous life-battle of our day. And in urging the consolidation of school sections as the best means for procuring a better education for the children of our rural districts, we are only making use of a principle well known to the modern world—the principle of co-operation or combination—that principle which enables the many to carry out to a successful issue enterprises the accomplishment of which would be impossible to the few. For many years, however, it cannot afford but a partial remedy. It must be introduced gradually, and only into those localities which invite its application. Geographical conditions and public sentiment should be carefully considered, and should be favorable, before attempting the consolidation of sections.

The handsome financial encouragement which our Legislature is giving to the movement cannot but be regarded as a happy augury of the widespread benefit which our Province is destined to receive from the introduction of the principle of consolidation.

Japanese Officer and Russian Priest.

The following letter, though the writer gave his name for publication, was refused by the Minneapolis daily which published the misstatements it corrects:

Sir:—About two months ago one of the dispatches about the war in the East told of the capture and shooting by the Russians of two Japanese spies, caught in an attempt to wreck a bridge. A striking circumstance, dropped from the Minneapolis Times' copy of the dispatch, was that "one of them was a Catholic, and made his confession to a Russian chaplain, there being no Catholic priest at hand." The incident showed, how you can never know where, like the Irishman, a Catholic may not turn up. It showed further how a brave man, even a Japanese, may be found believing in that much flouted thing, "Auricular Confession," and seeking the benefit of it even from his country's foes. That was the last of that Catholic Jap told us in our daily papers. But some four or five weeks later, in the St. Paul Northwestern Chronicle, I found this:

"The Russian press is full of admiration of the splendid manner in which two Japanese officers recently met their death at Harbin, where they were shot after having been taken as spies. Col. Jokara, who was a Roman Catholic, insisted on leaving a roll of several thousand roubles to the Russian Red Cross, to be distributed among the poor wounded, saying he hoped by this act to fulfil the commandment of Christ to love his enemies. He confessed to a Greek priest, no Catholic clergyman being present. The Russian officer asked him if his wife and children were well provided for, and if it would not be better to send this money to them, but the Colonel replied that he was perfectly satisfied that the Mikado would see that his wife and children were given anything they needed. The Russian officer had tears in his eyes when he shook the hands of the Japanese enemies to bid them a final good bye, and ordered his men to aim carefully at the heart of the two Japanese that they might die as quickly as possible. Twelve men then fired at each, and an examination showed that every bullet had pierced their hearts, so that death had been absolutely instantaneous."

Now there was a story, pretty, pointed and picturesque, and contagiously filled with good feeling and Christian "good form" all around. But days pass, and weeks, and not a word of it do we find in our papers, morning, evening or Sunday! When at last we do find it, as in the Minneapolis Journal of Saturday, July 31st, it is in the form of an alleged communication from Harbin to the Nouvelliste Vaudois of Lausanne, Switzerland, bloated out to over a newspaper columnful with driving gush, and falsified in some of the main facts by sectarian jealousy, and may be an eye to the missionary appeals.

In the Lausanne story the spies' sentence of death by hanging having been, by Gen. Kouropatkin, mitigated to shooting, the "Christian" Japanese, very needlessly we should say, says to his Buddhist captain and comrade: "Now I have a favor to ask of you. Will you authorize me to perform the first Christian act which has been allowed me in my life? You know I have a thousand roubles. I want to hand this over to the Russian Red Cross, etc." The heathen, thus ap-

pealed to, to allow this very peculiar kind of a Christian "The first really Christian act of his life" and assenting, is thereafter in this Vaudois story, consistently spoken of as if he shared equally with the sole agent in this magnanimous act. But such freedom with another's goods is but a little part of the devout Vaudois, Christian liberty. The account goes on: "The Christian colonel earnestly begged to be allowed to see a clergyman before going to his death. As there was no Lutheran chaplain on the spot, the Russian priest of the regiment was sent to him. Jokara begged him to read out the Sermon on the Mount. This was read in Russian, Jokara following the text in his Japanese Bible, which had been left with him in his cell. When the priest came to the words, "For if ye love only those who love ye," etc., Jokara closed the book. "Jokki," he said, "you are right, you die more peacefully than I, for I have never felt so strongly how much my life has been in discord with Christ's teachings."

There now! there was no call for a Catholic priest, but for a Lutheran minister, and no confession! And that Russian priest being the next thing to a Catholic, how did he come to have a Bible, or know where in it to find the Sermon on the Mount? His reading of which, by the way, in Russian, could no more affect the Japanese than had he been, as it may suit some later missionary version of the story to say that he was, in vigorous Irish, cursing him for a nuisance and a fool! And that Japanese, in that first despatch, called a "Catholic" was we know now "a Christian"—"in my youth won over by the sweet words of Christ," and by natural inference a Protestant. But, being that, and not of that queer, doubtful, if not impossible brand of Christians that Catholics are, how had he to wait till the last moment to be "authorized to perform the first really Christian act of his life?" A Catholic in such a case, while he would have no use for a Lutheran minister, could confess to, and get absolved by, a priest of the Russian or Greek Church, as validly as by one of his own, and then particularly he would show that calm and confidence at the approach of death, which, like all others in a position to observe it, Oliver W. Holmes has had to signalize as exceptionally characteristic of Catholics. This "Christian" on the contrary, for all the comfort of his Japanese Bible, could only bear out the heathen's boasting of his own superior case as "having nothing to reproach himself with" and "having done his duty not only to his country but to his Maker." "You are right," Jekki, he said. "One could see he was a prey to painful thoughts."

Where was the "Sweetness of the yoke of Christ?" What use to leave Buddhism? Or to contribute to Missionary funds? But a more pertinent question is, where was the need to suppress for weeks the true account of a strikingly interesting fact, a salient incident of one of the greatest world's dramas, and then give, all the way from Lausanne, only a clumsy, incoherent, incredible doctoring of it, manifestly made with larcenous and deceptive intent?

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A Nice Line of Finished Work and Latest Designs to Select From.

Get our prices before placing your order

J. H. McDougall, Box 474, New Glasgow, N. S.

Advertisement for Sovereign Lime Juice featuring an illustration of a man's face and text describing the benefits of the juice for hot and tired individuals.

FOR SALE.

A number of Wood Lots owned by the undersigned at Pleasant Valley. For terms and particulars apply to McIsaac & Chisholm, Barriesters etc., Antigonish. ANGUS MCGILLIVRAY, Donald's Son, Cross Roads Ohio.

FRASER'S MEAT MARKET

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

WOOL! WOOL!

A large quantity of wool wanted for which highest prices will be paid. I have a well selected assortment of NOVA SCOTIA TWEEDS, (made from native wool) English and Scotch Tweeds, Worsteds and Panting.

ALSO BLANKETS, RUGS, ETC., ETC.

I also carry a large stock of

Ready-Made Clothing,

which I offer cheap for cash or in exchange for wool. Get my prices before disposing of your wool elsewhere.

THOMAS SOMERS.

Autumn Term Empire Business College, TRURO, N. S.

BEGINS TUESDAY, SEPTEMBER 6TH.

As we prefer to have as many as possible commence work at the first of the term we will give special rates to all who enroll during the first week. REMEMBER that through our efforts our graduates secure good situations, that we accept No Tuition in Advance, and that we give ONE MONTH'S TRIAL COURSE FREE, therefore it will pay you to take a business or stenographic course with us. Write for Catalogue and full information to

O. L. HORNE, Principal, TRURO, N. S.

Advertisement for Bank of Nova Scotia, INCORPORATED 1832, listing capital and reserve funds, head office in Halifax, and directors including John Y. Payzant and Chas. Archibald.

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 1/2 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.

ANTIGONISH WOOD-WORKING FACTORY.

ESTABLISHED 1834. REBUILT WITH NEW MACHINERY, 1901.

Doors, Windows, Mouldings, and Finish, All kinds. Birch and Spruce Flooring.

Lime, Laths, Plaster, Etc., Etc.

JOHN McDONALD, Proprietor

NEW ADVERTISEMENTS.

Found—John B. Chisholm. Footwear—N. K. Cunningham. Teacher Wanted—M. E. Gillies. Bargains in Ladies' and Children's Coats—J. S. O'Brien.

LOCAL ITEMS.

CONGO loads at Bayfield to-day and at Port Mulgrave Friday forenoon.

LARGE GROWTH.—A cucumber weighing three pounds and two ounces, grown in the garden of Mr. Will McKenna, Briley Brook, was brought to the CASKET office this week.

AT PRESENT WRITING, the expected information regarding the reduction in freight rates on hay over the I. C. Railway has not been received. A substantial reduction, however, is looked for and has been promised.

THE PASTOR and people of St. Patrick's, Lochaber, wish to thank all friends who so kindly assisted in the sale and purchase of tickets on organ in aid of their church funds. Mrs. A. McGillivray, St. Joseph's, Ant. Co., holds the winning ticket, No. 1631, and is therefore entitled to the organ.

ALLAN McDONNELL, Registrar of Deeds, Antigonish, suffered a fractured rib on Sunday. He was endeavoring to bandage a broken horn on a cow, when she became unruly. Mr. McDONNELL fell and was trampled on. Dr. McKinnon rendered the necessary medical attendance.

NOTE.—In last week's instalment of Prof. Macdonald's paper on "The Consolidation of School Sections," the following errata occurred: 5th par., for "entirely" read "entirety"; 6th par., for "naturally" read "unnaturally"; 7th par., for "cleaverage" read "cleavage"; 8th par., for "contribute" read "constitute"; 9th par., for "credible" read "creditable."

THE RETURN RATES from Antigonish to the Halifax Exhibition, with dates of issue and time limits, are: Sept. 6th to Sept. 13th exclusive, \$4.25, good to return until 14th inst.; on Sept. 6th, 8th, 10th and 13th, \$2.90, good to return three days after date of issue; on Sept. 7th, 9th, and 12th, \$2, good to return two days following date of issue.

LECTURES began in the various classes of S. F. X. College on Tuesday, the 6th inst. An unusually large number of students were present the opening day, which number has since been increased by daily arrivals, the present number being 90. This yearly increase in the number of students augurs well for the future of this institution. The vacancies, caused by the retirement of Messrs. McDonald and McIntosh of the College staff, are being filled by Messrs. McIntyre and Cameron.

THE COMMITTEE appointed by the Municipal Council to purchase hay, held a meeting on Monday evening. They had a consultation with Mr. Conn, the cattle dealer from Ottawa who was in Town, and decided to have him ascertain the very best quotations on a large supply. After receiving Mr. Conn's figures, an order will likely be placed immediately. Figures now obtainable show the very best quality of hay is being sold at \$7.50 and \$8 per ton in Quebec.

THE ANNUAL meeting of the Antigonish County Sunday School Association will be held in the Presbyterian church, Lochaber, on Wednesday, Sept. 14th. There will be two sessions, — afternoon, opening at 2 o'clock; evening at 7. An interesting program is being prepared. Every school in the county is earnestly invited to send a report and delegates. If any school has failed to receive blank form for report, it will be supplied by the undersigned on application. F. H. BEALS, Secretary.

THE CARLOAD of horses advertised for in our last issue by Mr. John Kennedy, of Kennedy & McDonald, railway contractors, were readily secured. Over fifty horses were offered for sale in Town on Monday. Mr. Kennedy purchased seventeen. The prices averaged \$82, the highest figure given being \$140, the lowest \$60. Mr. Kennedy left for the West yesterday. Should his firm require more horses, he will purchase here, as he claims our horses improve with good feeding and a reasonable amount of work.

THE QUEEN OF SCOTTISH SONG.—The announcement that Jessie McLachlan is again to visit Antigonish will be hailed with joy by every lover of vocal music. Miss McLachlan (she has lost her heart to Mr. Buchanan, but her maiden name is wedded to her fame as a singer) is the undisputed queen of Scottish song. Rivals she has, no doubt, as who has not? but peer she has none. Gifted with a voice of singular compass, power, and sweetness, she is likewise possessed with a passionate devotion to Caledonia stern and wild, Meet nurse for a poetic child

—a devotion which is as the soul, since it was the inspiration, of the songs she sings. In the College Rink, capable of seating thousands and free from all obstruction, she will have a fitting theatre for the display of her wondrous vocal powers. A voice that can fill that spacious structure with should also fill it with lovers of Scottish melody, Scottish melody, in this new home of so large a portion of the Scottish race.

HYMENEAL.—at Lismore, Pictou County, on August 16, 1904, by the Rev. Father Macdonald of Arisaig, Antigonish County, Catherine A., daughter of John H. Macdonald of Briley Brook and Alexander MacDonnell of Mabou, Inverness County. The bride was attended by her cousin, Bessie Macdonald of Boston, and the groom by Daniel Macdonald of McAr's Brook, Antigonish County. At Broad Cove, August 30th, 1904.

Angus J. McLellan, formerly of S. W. Margaree, and Maggie F. McDougall, of Broad Cove Marsh, were united in wedlock by Rev. Joseph Chisholm, P. P. The groom was supported by his brother Peter, and the bride by her sister Mary Agnes. A large number of friends and acquaintances witnessed the ceremony and were very hospitably entertained at the homes of both of the contracting parties. We wish them many years of wedded bliss.

Lewis McIntosh, the efficient book-keeper at Chisholm & Sweet's dry goods store, Antigonish, and Miss Cassie Cumming of Merigomish were married at the home of the bride's parents yesterday by Rev. Mr. Campbell. The groom was attended by his brother George, and the bride by Miss Bessie McDonald of North Sydney. The happy couple went to Halifax on their wedding tour. On their return they will reside in Antigonish. We join their many friends in wishing Mr. and Mrs. McIntosh a long and happy wedded life.

THE DOMINION LIVE STOCK COMMISSIONER, Mr. W. F. Hodson, and Mr. H. S. Conn, of Ottawa, one of the largest live stock dealers in Canada, were in Antigonish from Saturday until Monday evening. Their intended visit was announced in a letter from the Minister of Agriculture to our Federal Representative, which was read at the special meeting of the Municipal Council held last week, and referred to in our last issue. The letter expressed a hope that they might be able to place a lot of our cattle among Upper Canadian stock raisers and thus somewhat relieve the unfortunate condition in Eastern Nova Scotia agricultural districts caused by the great shortage in the hay crop. They visited several sections in this County and inspected the cattle for sale therein, but as yet have not taken any. They judged our stock too small to be disposed of with profit to our people. To help overcome the difficulty we are confronted with, Mr. Hodson proposes to arrange for a large shipment of our cattle, say 500 in first lot, to Upper Canada; to have the Government guarantee the credit at the banks of the buyers, who are expected to be stock raisers with abundance of feed but with no ready money, so that the shippers will receive the returns from sales promptly; to secure the services of the best auctioneer to dispose of the cattle and to do local advertising, all of which will be free to our people. Reduced freight rates also are expected. The cattle that will be shipped must be two-year-olds and upwards. Two cents per pound, he thinks, is all our stock will realize. After viewing the cattle of the County, Mr. Hodson says our agricultural societies and farmers are making a grievous mistake in cross-breeding. For mixed farming, the best breed from every point of view is the short horn. This class of animal forms 85 per cent. of the cattle of England and Scotland, and are grouped in large sections of each country. To illustrate how the English agriculturist adheres to one breed, he says a visiting farmer could tell by the breed of cattle alone the particular county he was in. In Devonshire Devons alone would be found, and similarly in other counties. It is understood Mr. Conn, or some other large cattle dealer, and a Government agent will be here in a few weeks and definite action taken. By that time, our stock will have greatly improved, because of the splendid pasturage to be had now, and better prospects for larger prices will then obtain.

Personals.

Miss Florence McDonald of Antigonish is visiting in Halifax.

Mr. Hector Y. McDonald, barrister, Port Hood, was in Town on Monday.

Mrs. T. J. Bonner and children are visiting at Dartmouth.

Mr. D. B. McPherson, of Truro, was in Town this week.

Miss Mary A. MacPherson of Heatherton, left for New York last week.

Rev. Canon O'Donnell of St. Hyacinthe, P. Q., visited His Lordship Bishop Cameron this week.

Dr. Ronan of Antigonish, left last Friday for Toronto to attend the convention of the Canadian Dental Association.

Miss Mary Chisholm, of Lexington, Mass., is spending a few days with her parents at North Grant.

Miss Lucy Smith of Truro, has returned home after spending a few weeks with friends at South River.

Mrs. E. J. Coady, of Kaslo, B. C., arrived in Antigonish last Saturday.

Bargains! Bargains!

JUST ARRIVED

200 LADIES' AND CHILDREN'S COATS THE VERY LATEST.

As the stock is large we are anxious to dispose of it and will make a much larger discount than usual up to OCT. 1ST. Come early and get the best selection. We have particularly good value in the following lines.

D. B. FRIEZE COAT, velvet collars, double tucks in back and front, with seven rows of stitching, mercerized linings, covered silk buttons.

GREY MIXED TWEED COAT, French backs, velvet collars trimmed with black kersey tabs, fancy sleeves and cuffs.

ALL WOOL FRIEZE COAT, handsomely trimmed with three tucks down back and front, side belts, gun metal buttons, lined with princess satin finished lining.

J. S. O'BRIEN, - - ANTIGONISH, N. S.

having come on a few weeks' visit to friends in the county.

Mr. Albert J. Landry, machinist, of Berlin, N. H., is visiting his parents at Heatherton, after an absence of ten years. Mrs. Landry accompanies him.

We are pleased to learn that Rev. J. W. McIsaac of the College, is satisfactorily recovering from the operation he underwent at St. Joseph's Hospital a few weeks ago. It is expected he will be able to move around by next week.

Mr. Daniel Beaton, of Black River, Mabou, who is an ecclesiastical student, arrived in Town last week on his way back to Quebec. He was accompanied by his sister Katie Anne Beaton who will remain in Town for a few days.

Mr. and Mrs. P. J. Cotter passed through Antigonish last evening on their bridal tour. Their marriage ceremony took place at Reserve Mines yesterday morning. The groom is mechanical superintendent of the C. R. E. Co., Sherbrooke, Que.; the bride is a daughter of James McVay, Esq., manager of the Reserve Colliery.

Among the Advertisers.

For sale, a few young pigs. J. A. McLeod, Harbour Road.

We have 1000 lbs. country cheese.—Bonner's grocery.

Get your strong pickling vinegar and spice at Bonner's.

Ladies' raincoats in the newest styles just opened up at A. Kirk & Co.'s.

Ladies' suits and skirts received at A. Kirk & Co.'s.

Souvenirs of Antigonish in neat burnt leather covers, at C. J. Macdonald's.

The new Franklin derby and the new Toledo cap just received at A. Kirk & Co.'s.

TO LET, furnished rooms with or without board in a private family. Address X. Y., CASKET OFFICE.

Opened this week, at Bonner's, a shipment of the best jellies and preserves in tumblers and glass crocks.

The prescribed books for public schools, high schools and colleges for sale at C. J. Macdonald's book store.

LOST, on Aug. 30, between Antigonish and Doctor's Brook, a shawl. Finder will kindly leave it at this office.

We have an application for a pair of matched black or bay horses, 4 to seven years old, and weighing 1100 to 1300 pounds each. Parties having such for sale, will kindly send us particulars.—A. Kirk & Co.

A reward will be paid to any person who will give information that will lead to the recovery of the Irish terrier dog which strayed from A. Kirk & Co.'s store on the 26th August. R. D. Kirk.

The ratepayers of Hawkesbury, at a public meeting last week, vetoed by their votes the action of a former meeting in granting McNeil Bros., of New Glasgow, \$5,000 unconditionally and free taxation for 20 years to establish their foundry business in that town.—Richmond Record.

Wellman, Seaver, Morgan & Co., Cleveland, Ohio, has been awarded the contract for the building of the complete new rail mill to be installed by the Dominion Iron and Steel company.

TEACHER WANTED.

Wanted for Irish Cove School Section, Grade C or B, teacher. Applicants will please give reference and state salary expected.

M. E. GILLIES,

Sec. to Trustees.

Irish Cove, Sept. 3rd, 1904.

FOUND.

Found on the road between Antigonish and James River a pocket book containing a sum of money. The owner can have same by paying expense and applying to

JOHN B. CHISHOLM,

St. Andrews.

HALF - PRICE.

Suites of Clothes Cleaned and Pressed for 50 cents, during August and September, at

J. C. CHISHOLM'S,

Main St. Antigonish, opposite J. D. Copeland's.

FARM FOR SALE.

That valuable farm situated on the North Grant Road, about four miles from town, owned by the late William Thompson.

Apply to

A. THOMPSON,

St. Francis Xavier's College.

Cut all to Pieces. MID-SUMMER CLEARANCE SALE! A GREAT WRECK OF CLOTHING PRICES. OPPORTUNITY IS KNOCKING. BIG TALK, THERE'LL BE LOTS OF IT NOW, THE DISCOUNT SEASON IS AT HAND, WHEN WEEKLY ANNOUNCEMENTS APPEAR. Do you want \$10.00 FOR \$7.50 \$12.00 FOR \$9.50 If so, don't fail to attend the Great Mid-Summer Sacrifice Sale of Men's and Boys' Good Clothing, Boots, Shoes and Gents' Furnishings. We are going to convert the balance of our Stock into Cash, if Low Prices will do it. We want the room and money for Fall Goods. MEN'S \$6.00 SUITS FOR \$4.00. MEN'S \$8.00 SUITS FOR \$6.00. MEN'S \$10.00 SUITS FOR \$7.50. MEN'S \$12.00 SUITS FOR 9 50. Similar reductions on Boys' and Youths' Furnishings, etc. LOT MEN'S FANCY AND WHITE SHIRTS reduced to 50 cents During this Sale we will give from 15 to 20 per cent. off our regular prices on our entire Stock of Men's, Women's and Children's Shoes. Big discount for your money. Buy for your present and future wants. PALACE CLOTHING CO.'Y, AND POPULAR SHOE STORE, ANTIGONISH.

HARDWARE NOW IN STOCK AT D. G. KIRK'S Hardware Emporium, WIRE and CUT STEEL NAILS, TARRED and DRY SHEATHING PAPER, GLASS and PUTTY, BOILED and RAW LINSEED OIL, WHITE LEAD SHERWIN-WILLIAMS Ready-Mixed Paint, RODGER'S WHITE LIME, WHITE'S PORTLAND CEMENT, STOVES, TINWARE and ENAMELLEDWARE, BAR IRON and STEEL, HORSE SHOES and NAILS, CARRIAGE SPRINGS, AXLES and WOODWORK, GUNS, RIFLES and AMUNITION. ALSO A LARGE STOCK OF SHELF HARDWARE, At Moderate Prices. All kinds of Furnace and Plumbing work done by competent workmen. Mail Orders and Enquiries Receive Special Attention. D. G. Kirk, Antigonish, N. S.

THE FOUR CARDINAL POINTS of a Shoe are fit, style, durability and price. You will find all these in our Shoes. Our new fall stock is the finest and largest ever shown in Antigonish and includes all the latest styles from the best makers. N. K. CUNNINGHAM, ANTIGONISH, N. S.

... THE ... Mason & Risch Piano. Its marvelous sustaining and carrying quality, as well as the delicacy and evenness of action, make the Mason & Risch one of the truly great Pianos of the world. The price is fair, neither high nor low. Pay by the month if you prefer. MILLER BROS. & McDONALD Halifax, N. S., Moncton, N. B., Sackville, N. B.