

THE CASKET.

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A Catholic Journal Non-Partisan in Politics.

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Fifty-second Year.

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THE CASKET.

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THURSDAY, SEPTEMBER 15

They tried to kill the referee at a lacrosse match in Toronto last week. We have often heard that Toronto was the most American city in Canada, and now we are sure of it.

Mr. Edward J. Le Breton of San Francisco, the *Monitor*, informs us, has built a Home for the Aged accommodating 250 people, as a memorial to his parents. How much finer this is than putting a hundred thousand dollars worth of marble over their graves in the cemetery.

As we referred in last issue to the Ordo published in the pages of the *Cross*, we think it well to inform our readers that the Church Calendar is also published on separate sheets for use either in the home, or at church doors, or in the sacristy. In the home it will be a great aid to the use of the Missal by the laity, and will serve as a reminder of fast days, etc.; in the sacristy it will save the sacristan from making many enquiries of the priest. Any one may procure these calendar sheets from the *Cross* for twenty-five cents a year.

The Japanese are said to be very humane in their treatment of Russian prisoners. It is they themselves who say it, however. If it be true, their conduct stands out brightly in contrast with that of the Americans in the Philippines. We have before us a long list of extracts from letters written by private soldiers to their friends at a certain stage of the war, or, as Uncle Sam prefers to call it, the insurrection. Almost all these soldiers declare that they killed men, women and children indiscriminately, because their orders were to take no prisoners.

With the honesty and fairness which might be expected from him, Premier Combes has published officially what purports to be the full correspondence between the French Government and the Holy See with regard to the Bishops of Dijon and Laval, but has omitted one of the most important documents, a despatch from Cardinal Merry del Val to the Nuncio at Paris showing that the Bishop of Laval resigned his see four years ago, and afterwards withdrew his resignation. This omission is severely commented upon by the most respectable Republican journals in France, the *Temps*, the *Journal des Debats*, the *Figaro* and the *Republique Francaise*.

That Subway Tavern in New York was to be a model for saloons everywhere. Bishop Potter gave his benediction to the opening of it, and the press were invited to send representatives to see how a tavern could be conducted without violating any law of God or man. In response to this invitation the *Independent* sent a reporter, and it declares editorially that this reporter saw four boys less than fourteen years old supplied with liquor. It seems to us there is very little use in saying that saloons can be conducted lawfully. The question is, are they ever conducted lawfully? We doubt it very much.

Silver weddings are a sufficiently common occurrence, but such a one as lately was celebrated in Glasgow is, we fancy, somewhat rare, at least outside of the Province of Quebec.

Mr. and Mrs. John V. Chisholm, their relations and associates in business to the number of forty, attended a Mass of thanksgiving in St. Andrew's Cathedral, at which Mr. and Mrs. Chisholm received Holy Communion. In the afternoon they gave a tea party to all the children and old folks who are being cared for by the Sisters at Nazareth House. To give dinners to those who need them is not the usual custom of Society, but it has noble precedents in the Gospel.

Father Lambert, speaking of a Presbyterian minister with whom he had held a discussion, says:

We have not heard from him for some months now. He was old, and may be dead; if he be, we hope he is in heaven, for we think he was a good man, though suffering under the Protestant disadvantage of not knowing the Catholic Church as she is. He had a Catholic Church in his head that was utterly detestable, and he was right in detesting it; the only mistake he made was in thinking the imaginary church in his honest old head was a true type and exemplar of the real Catholic Church outside of his head. There are many like him who suffer from the same delusion.

While the inquiry into the collision between the steamers Cape Breton and Canada was in progress, the newspapers reported that a member of the Court had told James McNeil, the mate of the Cape Breton, that he ought to be in jail and that it was only through God's mercy that he had no accidents before. Since then two shipmasters have written to the Montreal papers expressing their great astonishment at the censures passed upon Mr. McNeil, who, they say, answered with perfect correctness the questions put to him. Surely it ought to be possible to learn who is right, the man who says you must put the helm to starboard in a given case, or the man who says you must put it to port. If shipmasters are not agreed upon the "rules of the road," then the passengers who sail with them are taking a very great risk.

The Nihilist stories about a peasant woman's son being smuggled into the palace when it was found that the Czarina had given birth to another girl, recall the similar story concerning James the Pretender which the majority of Englishmen at one time believed or pretended to believe, though no historian now gives it any credit. Those who wanted to get rid of the Stuarts, and had not made up their mind to depose James II, were so anxious that he should not have a son, that when a son was actually born to him, they declared that a fraud had been perpetrated, and on this pretext transferred their allegiance to one who had no right to it. The Nihilists are not loyal to the Russian throne anyway, but they hope to make their disloyalty seem more reasonable, and to communicate it to those who do not share it now, by spreading the report that the newly born Czarévitch is an impostor whom no Russian should ever acknowledge as his sovereign.

We are informed that Protestant colporteurs are trying to sell their Bibles in some of the French parishes of the diocese. These prowlers should be treated with scant courtesy. Catholics take the Bible from the Church which alone is able to guarantee it as the Word of God and to expound the many things hard to understand that it contains—things that "the unlearned and unstable wrest," as St. Peter tells us, "to their own destruction." The Bible is God's book. Where has God authorized these men to sell His book, or to handle His book? And if He has not authorized them to do so, plain it is that they are selling what is not their own, and what they have no right to sell. Now if a man buys from another what does not belong to that other, he can not keep it, but is bound to restore it to the rightful owner. The Catholic Church holds the copyright of the Bible from God its author. It is simple matter of historical fact that she got it from Christ and His apostles, and that she holds it, not only by deed of trust from

them, but also by right of prior possession, down to this day. "Mine is possession," the Church says to-day as she said some seventeen hundred years ago by the mouth of Tertullian; "I possess of old; I have sound title-deeds from the first owners whose property it was."

The Halifax *Echo's* leading article on Waldeck-Rousseau hails that statesman as the saviour of the French Republic from "a corrupt military cabal in partnership with fanatical persecutors and ecclesiastical intriguers." How much of the article is the *Echo's* own opinion and how much the opinion of "an American contemporary" we cannot say. It certainly should have quoted some authority for its statements. All the republican press of France is violently anti-clerical, with the exception of two or three weighty journals like the *Temps* and the *Journal des Debats*. These weighty journals are rarely if ever quoted in the American papers. The Paris correspondents of the New York *Herald* and *Tribune* are also violently anti-clerical, and have to our own knowledge grossly misrepresented matters in connection with the expulsion of the religious orders. The *Echo* is not anti-clerical, so far as we know, but it has been misled by anti-clericals and its article has gone forth to its own readers with the authority of its own name.

The *Morning Chronicle* thinks THE CASKET is astray in saying that the word infidel means one who believes in God but not in Revelation. It says:

The exact Saxon equivalent of the Latin derivative "infidel" is "un-believer"—that is, "one who does not believe." Does not believe what? It may be absolutely anything.

The word "infidel" comes from "infidelis," not of the classical, but of ecclesiastical Latin. In classical Latin "infidelis" (used only as an adjective) means "one not to be relied on." In ecclesiastical Latin it means one who is without faith in the God of Abraham, of Isaac, and of Jacob; the God who spoke by the prophets, and last of all, as St. Paul has it, "hath spoken to us by His Son." This has been from the first and still continues to be the meaning of the word in English. The word has not lost its old meaning because some of those who use it to-day have lost the faith. The word was used by us in its strict sense, as distinguished from atheist and agnostic. According to our contemporary's new-fangled definition, the man who does not believe that the moon is made of green cheese, might be described as an infidel.

The *Independent* tells us in its last issue that, "The Pope has declared in a Syllabus of Errors, that the separation of Church and State is a wrong to be condemned, and that Syllabus is perhaps the only utterance of a Pope which can yet claim to be infallible under the new definition." Cardinal Newman devoted several pages of his reply to Gladstone's *Ecclesiastical* to showing that none of the conditions required by the definition of Papal Infallibility were attached to the Syllabus, that it was merely a table of reference to various Papal letters, and that the special letter to which the declaration above mentioned referred was a remonstrance against certain violations of the Concordat on the part of the government of Spain. The letter refers to a particular case; the Syllabus tabulates it according to the general principle which has been violated in this particular case. This general principle describes the ideal relations between Church and State, relations which can never be realized except when the rulers of the latter are fervent Christians, and which have never been realized except in the first fervour of Constantine's conversion, or the first flush of Charlemagne's exaltation, if then. The *Independent* is entirely wrong when it says that "The condition in America is strictly condemned, and that in France and Italy approved." On the contrary, the relations between Church and State, separated in America, have been declared by Leo XIII

and Pius X far nearer the ideal than those existing in France and Italy, where the State is united to the Church as the policeman to the prisoner whose wrist is locked with his. Because statesmen believe ideals unworkable, or by their unscrupulous intrigues have made them unworkable; because heretics have divided the world into countless sects,—that is no reason why the Church should not hold up the ideal of an undivided Christendom in which the State not merely grants perfect liberty to the Church but assists it to carry on its work. Statesmen may conclude that the best practical way of dealing with a nasty question is to license bawdy-houses; but the Church will continue to teach "Thou shalt not commit adultery," and to chant the praises of perfect virginity.

If any sciences have seemed to favour the anti-Christian theory of evolution, which R. R. McLeod thinks ought to be taught in schools supported at the public expense, it is the sciences of paleontology and zoology. Nevertheless there are many distinguished scientists who believe that the tertiary man of whom evolutionists are so fond of talking, and of whom schoolbooks even try to give children an idea, cannot have his existence proved by paleontology. And if man did not exist in the tertiary period, but made his first appearance in the glacial period, then the theory of evolution is destroyed so far as he is concerned; for Kollmann, the German evolutionist, who represents the best thought of his school, says: "My own experiences have resulted in the conclusion that man has not changed his characteristics since the ice-period. He makes his appearance in Europe physically perfect and differentiated into various races from the very beginning. There are no ape-men, but at once the different types of the true man of the *homo sapiens*, with his characteristic marks, which have endured up to the present day. I emphasize it again, physical man has not changed since the glacial period." And Branco, in his address before the Fifth International Congress of Zoologists, at Berlin in 1901, said: "Man makes his appearance in the history of our earth as a true *homo novus*, and not as a descendant of preceding generations. Most of our present mammals are represented in the tertiary period by a long series of fossil ancestors, but man appears all of a sudden in the glacial period without a single tertiary ancestor known to paleontology. Tertiary relics of man are wanting, and the traces of human activity that were believed to be of tertiary origin are of a very dubious nature. Glacial fossils of man, on the other hand, are frequently met with. But glacial man appears as a perfect *homo sapiens*. Most of those very ancient men possessed a skull-cap of which any of us could be proud. Neither arm nor teeth of glacial man were more ape-like or longer than ours; no! glacial man was every inch a true man." Hence, who was the ancestor of man? Paleontology has no answer to that question. She knows of no ancestor to man." There is nothing in all this which contradicts the Bible statement that "God made man right," that he fell and in his fall involved all his posterity, and that the human race is still trying to scale the heights from which he dropped.

R. R. McLeod does not believe the Master would have turned away with anathema on His lips if He came to the door of such schools as ours and found teachers and pupils busy with mathematics, botany, chemistry, geology and astronomy. We do not believe it either; there are many stages between anathema and absolute approval. But we can easily fancy Him addressing both teachers and pupils as He addressed Martha: "Thou art careful, and art troubled about many things. But one thing is necessary." Yet we should be very well satisfied if we knew that our teachers and pupils were serving Christ as directly as Martha was. No one supposes for a moment that He meant to censure her

for what she was doing; but it is quite evident that the censure falls on the idea, underlying her words, that her work was more valuable than Mary's apparent idleness. The same idea which Martha had is uppermost in the minds of Mr. McLeod and his like when they call "lazy monks and nuns" the contemplative orders of the Catholic Church, or when they rank as decadent nations those peoples who believe in being contented with little, and cannot see how the "one thing necessary" will be more easily gained by a breathless race to keep up with the procession of wealth-seekers. And although we do not believe our Lord would turn away from the door of our schools with a curse upon His lips, yet we do believe that if, reading the hearts of teachers and pupils, He saw them exclusively occupied with desires for worldly success to be won by a knowledge of mathematics, botany and the rest, He would not depart without reminding them: "What shall it profit a man if he gain the whole world and suffer the loss of his own soul, or what shall a man give in exchange for his soul?" Or He might bid them remember in the words of the Apostle whom He called to His service so marvellously, that "The invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, His eternal power also and His divinity, so that they are inexcusable, because that when they knew God, they have not glorified Him as God, or given thanks." And it is by such reminders as these, given, as to Martha, in the midst of work not spiritual in itself, that Christian education is imparted rather than by the "formal prayers and reading of Scripture" which Mr. McLeod thinks fulfil all that we desire in this regard.

The *Presbyterian Witness* has twice quoted from Lord Acton's Letters to Mary Gladstone a passage which, as it says, is quite as severe upon the Papacy as anything written by a Protestant in keen controversy; yet it reminds its readers that Acton was never a Protestant, and received the last rites of the Church. True, he never formally apostatized; and at some time in his life declared that he had never for one moment doubted any of the doctrines of the Church. Still, there is reason to suspect that after the infallibility of the Pope had been defined, and a belief on it became binding on Catholics, Lord Acton withheld his assent to it for a time. He was certainly under a cloud for a while, and it was then that the letter in question was written. He could scarcely have received the Sacraments without some retraction, had those letters been published before his death. But they were not published until afterwards, and it may very well be that their author had forgotten he ever wrote them. Mr. William S. Lilly says of them: "My regard and reverence for my deceased friend compel me to express my deep sense of the wrong done to his memory by the publication of these documents, many of which, written in his haste, or, as the *Vulgate* has it, in his excess (*Divi in accessu meo*), by no means represent his calm and deliberate judgment on the subjects with which they deal, as I have reason to know, and convey a quite false impression of one of the truest and most loyal of men." Mr. Lilly need not be distrusted as an *ex parte* witness in this matter, for he himself has lately said in the *Fortnightly Review* things almost as shocking to Catholic ears as those quoted by Lord Acton. He has attributed to the great Jesuit theologian Suarez the opinion that "the slaying by a private individual of an unlawful ruler—and an excommunicated prince was held to have become such—is allowable when the conditions of a just war are present." Like the Protestants who make these reckless statements, Mr. Lilly gave no reference. But Bishop O'Dwyer of Limerick shows by exact quotations with references that, far from teaching this abominable doctrine, Suarez taught the exact contrary of it. Again, Mr. Lilly said that it could be seen from the Bollandist Life of Pius V that this Pontiff meditated the assassination of Queen Elizabeth. Bishop O'Dwyer challenges this also, and shows by reference to the best Latin lexicons that the phrase *de medio tollere* has the milder meaning "to overthrow" as well as the harsher meaning "to kill."

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The Agency for Antigonish of the well-known McLaughlin Carriage Co. has been transferred to me, and I have just received one carload of these splendid Wagons.

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Table with columns: Name, Address, Amount. Includes entries like Kate Brophy, Newport, \$1.00; Thos. O'Neil, Salmon River, \$2.00; Ronald McInnis, Doctor's Brook, \$1.00.

A' Ghaidhlig. Rinn mi toileachadh mor ri beagan Gaidhlig fhaicinn's an CHASKET mu dheireadh.

Our School System. To the Editor of The Casket: Sir:—The existing agitation in regard to the lamentable deterioration of the education of the children in Nova Scotia...

Mother. "My mother was troubled with consumption for many years. At last she was given up to die. Then she tried Ayer's Cherry Pectoral, and was speedily cured."

arrest the tidal wave of emigration from urban districts in Antigonish or elsewhere in Nova Scotia to the western countries, whither greater possibilities lure the bone and sinew and energy of our people to operate.

How It Hurts.—Tommy—Smokin' cigarettes is dead sure to hurt yer. Jimmy—G'on! Where did yer git notion? "From pop."

Professional Cards. HECTOR Y. MacDONALD, Barrister, Solicitor, Etc., PORT HOOD, C. B. DR. M. F. RONAN, Dentist, Office: Old Halifax Bank Building.

Beneath the Veil.

Hooded the nun with veiled eyes,
Thou in whom the maiden dies
Unto Christ a sacrifice—
Thou, who kneelst at God's shrine,
Wedded to the Love Divine,
Making all its sorrows thine—
On thy brow the crown of steaks,
On thy lips the gall they mix,
On thy breast the crucifix.

dollar a week. They don't seem to
cost anything that way.
I have steady work all the time,
and I often earn five or six dollars a
week, though when I began I thought
three dollars and a half was good pay.
But of course I am an experienced
hand now, and I work hard, I can tell
you, from seven o'clock in the morning
until six at night. I am boarding
in the 'Corporation' at present, in
order to be near the mill. I pay only
one dollar and seventy-five cents a
week, but there are four of us in one
room. If you make up your mind to
come, I will have one of the girls give
you her place, so that you can be with
me.

She would have one more look at
him—the last one—just to make sure
he was all that Alphonsine had pic-
tured him.
He sat in full view, in her father's
big chair, with the accordion resting
on his knees. He was talking busily,
but his smile was quite doleful, and
his eyes kept turning longingly in the
direction of the door. Poor Napoleon!
He certainly was fond of her; no one
could deny that. But his face—was
it not round and red and shining?
Disgustingly so. And his eyes—were
they not small and pale? Undoubtedly.
And, moreover, was he not old
—thirty-five or more? Yes, alas!
Everything in fact that Alphonsine
had said was only too true. What a
poor figure he would cut in that splen-
did city of Lowell! Azilda shuddered
at the thought of presenting him to
the critical young ladies in the 'Cor-
poration.' Napoleon was good, of
course, and faithful, and generous;
but what mattered these qualities? He
was stupid and countrified and tire-
some, and in short if he was beneath
the notice of Alphonsine Leduc, he
was also unseated to the taste of
Azilda Brousseau. It was quite clear
that she must rid herself of him at
once and for ever.

Reverence for Parents.

One of the most precious gifts which
parents can bestow upon their children
is a sense of reverence. If the amount
of reverence now in the world were re-
duced, the amount of sin suffering, mis-
ery, and death would at once visibly in-
crease. Life and happiness are closely
connected with reverence for holy per-
sons and holy things. The foundation of
this virtue is laid when children learn
to honor their parents. How unfortu-
nate are the children whose parents
have little in them that is worthy of
reverence! And even when the par-
ents are good, or at least try to be
good, they may fail to lay the founda-
tion of reverence in their children.
When children are allowed to do as
they please, or when they are got to
obey only by coaxing and coddling,
they may grow up so full of selfishness
that there is no room for a sense of
reverence in them. The fourth Com-
mandment does not merely say to
children: Obey your parents. Obedi-
ence is necessary, but not enough.
The Commandment says: Honor thy
father and thy mother. To honor is
to fear and love and respect as well as
to obey. It is the child's first exercise
in the virtue of reverence. It is a pre-
paration for a life of reverential fear
of God. He tells us in holy Scripture
that the practice of the honor due to
parents is a condition of long and
happy life in this world. He does not
say that everyone who fulfils this con-
dition will have a long life, because
there are other necessary conditions;
but He does not imply that the child
who has no reverence for parents is on
the road to misery and untimely
death. This is a law of our nature.
To avoid the things that make for
misery and an untimely death it is not
enough to know what these things are.
We also need to have in us a cultivated
feeling of hatred for such things, to
counteract the attraction which they
have. This attraction will blind us to
the remote consequences of bad con-
duct if we have no feeling of aversion
for such conduct in itself. Now, a
sense of reverence gives the feeling
of aversion which we need in order to
avoid the things that lead to misery
and untimely death. It is this sense
of reverence which St. Paul seeks to
cultivate in the Corinthians as a safe-
guard against bad conduct when he
says: "Know you not that you are
the temple of God, and that the Spirit
of God dwelleth in you? But if any
man violate the temple of God which
shall God destroy; for the temple of
God is holy, which you are." This
reverence would be a great virtue and
a great duty even if it had not this
bearing on moral conduct. It is a
religious duty in any case. But it has,
in addition, the great value of a safe-
guard against bad ways. And the be-
ginning of it in the child is the prac-
tice of the honor due to its parents.
The parents who do not insist on re-
ceiving the honor due them are guilty
of a very great injustice to their chil-
dren. The children who do not learn to
revere their parents will scarcely learn
to revere God, and are thus unprotected
and exposed to the wickedness of the
world and the snares of the devil. And
when trouble of mind and weakness of
body follow, as they so often do, that
is a natural working out of sin against
this law: "Honor thy father and thy
mother, that it may be well with thee,
and that thou mayest be long-lived
upon the earth." But the primitive
reverence of the child for its parents
needs to be engrafted onto reverence
for God at a tender age; else it will
not grow. Hence the great usefulness
of family prayer, and the need of con-
ducting it with reverence. If the
prayer is said in a hurried way, as if
in haste to get to the end, it will have
a bad effect on the future lives of the
children. Parents should speak of
holy persons and holy things in a
reverent way. The habit of cursing
and swearing kills the sense of rever-
ence. So does immodest talk, or habit-
ual talk about the faults of neighbors.
When visitors are being entertained it
is usually advisable to send the chil-
dren to a separate room. A reverent
use of such words as holy and blessed
has a good effect. A mother who
says: "Children, it is time for the
holy Rosary," teaches reverence by
using that word holy. And the father
who speaks of the holy Sacrifice of the
Mass teaches reverence. Indeed, the
holy Mass with holy communion is
God's own way of maintaining a sense
of reverence in the world. Millions
and millions of lives have been made
longer and happier even in this world
by the saving sense of reverence which
comes from assisting piously at the holy
Sacrifice and from receiving worthily
the Blessed Eucharist. "Except you
eat the flesh of the Son of man and
drink His blood you shall not have life
in you." The life of grace which de-
pends on this food is a higher life, but
it is not separate life. It is human
life sanctified and strengthened.
Without this strengthening addition
our human nature droops and gets
hopelessly entangled in worldly de-
sires. "Godliness is profitable to all
things, having the promise of the life
that now is, and of that which is to
come." What the sun in the sky is to
the vegetable world the holy Sacrifice
is to human society. It sustains life.
It radiates reverence. Its rays fall
upon millions who know it not. It is
the great public Act of adoration.
But the sun does not restore life to a
dead plant, nor does the holy Sacrifice
create reverence in one who has it not.
To such a person the Mass seems long
and tedious, and Heaven would be a
place of torture. The holy Sacrifice
sustains, nourishes and develops a
sense of reverence, but does not create
it. It must begin in the little child.
The family is God's school for teaching
the alphabet of reverence. St. John says:
"He that loveth not his brother,
whom he seeth, how can he love God
whom he seeth not?" Much more, if
the child revere not the father on
earth, how can he revere the Father

in Heaven? And in family worship
the two kinds of reverence unite and
mutually strengthen each other. It is
an act of filial reverence to be at home
at the hour of family prayer, and an
act of reverence for God to be attentive
during the prayer. The union of the
two is the seed of a strong and beau-
tiful Christian character.

"Amazing are questions," said
General H. C. King, of New-York,
"that are showered on the unhappy
attendants of public museums.

"In London, one afternoon, I was
standing near a museum guardian
who wore a military uniform, with a
helmet from which a chin strap hung.
A youth approached the man and
said:

"Would you mind telling me what
that strap under your chin is for?"
"Tha't," the attendant answered
wearily, 'is to rest my jaw when I
get tired answering questions."



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is bound to maintain. Inspection
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good cultivation, well timbered and watered,
with a good house and two barns, also a root
and carriage house, all in good repair. This
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Alexander Chisholm. Title absolutely good.
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NOTICE.

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

THE VICTORY OF NAPOLEON
BRODEUR.

(J. G. Menard, in Catholic World.)
Azilda Brousseau stood leaning
dramily on the low rail fence which
separated her father's buckwheat field
from his ample acres of pasture land.
The sun had disappeared from the
west, and the dusk of a mid-September
evening was beginning to settle on the
autumn world. The buckwheat field,
but recently shorn of its crop, showed
a film of silvery mist above its gray-
brown stubble. The pasture, dotted
here and there with sheep and cattle,
as motionless as statues in their atti-
tudes of slumber, stretched vague
and mysterious into the shadows of
the vaster prairie. One sign of noon-
day activity only broke its brooding
quietude. A score or so of distant
dark-colored specks, turkeys in reality,
betrayed a state of ceaseless activity.
All day they had flown headstrong
and perverse against the wind, and
now with darkness upon them they
found themselves stranded at the
farthest boundary of the field, where
they waited in angry helplessness to
be driven to their rightly shelter.

To perform this task, the last of her
evening chores, Azilda had come forth
far-afeld, but instead of making any
move to fulfil her mission, she re-
mained idle at the fence, her head
upon her hand, her eyes fixed unseeing
on the narrowing distance. A bat
diving suddenly through the air
touched her cheek with its clawed
wing; a mole, bent on a twilight ex-
cursion, emerged from its retreat
nearby and tumbled terrified over her
foot; the turkeys, their discontent of
hunger and isolation increasing, set
up a shrill and discordant appeal for
attention; but none of these things
roused her. Lost in meditation the
little world of familiar incidents re-
volved unheeded. After a space, how-
ever, another sound, faint and sweet,
began to mingle with the woful utter-
ances of her flock. At first the vague
notes, rising and falling with a peculiar
sighing cadence, seemed only the
voicing of the evening wind, but little
by little their volume and intensity
increased, until finally in a burst of
triumphant fervor that was materially
aided by a friendly gust of wind, the
cheering music of an accordion broke
the loneliness of night and distance.

The effect was magical. The turkeys,
apprised of the fact that home and
habitation still existed, ceased their
clamor and drew together in an ex-
pectant row. Azilda, disturbed in her
reverie, stood erect and turned sharply
in the direction whence issued the
interruption. As if aware of the at-
tention it had aroused, the accordion
suddenly dropped its jubilant lilt and
began a tremulous air—a strain of
greeting combined with subtle en-
treaty, intended to touch the heart of
any listener who might be a temporary
exile and awaken a desire for a near-
er participation in its humble harmon-
ies. But in the bosom of the lonely
auditor in the fields the amorous tri-
bute, if such it were, met with no
response. Instead a deep frown
clouded Azilda's brow, and a wave of
angry color dyed her cheeks. With
a gesture of disgust she made a move-
ment as if to proceed still farther into
the wilderness; then paused, and
slipping her hand into her pocket
drew forth a letter which she opened
and spread carefully upon the rail be-
fore her. Planting an elbow squarely
on each side of the sheet, and thrust-
ing a finger into each ear, she fastened
her eyes upon the paper.

"Dear Azilda," the letter ran, "I
think I am a pretty good friend to
write to you so often when, between
work and fun, I can hardly snatch a
few hours' sleep. But you see I do
not forget the old days back in St.
Michel, when we used to work on the
farms together. Poor Azilda! I sup-
pose you are a slave yet—milk-
ing, churning, spinning from morning until
night, and making an old woman of
yourself before your time. Do you
still go after the turkeys every evening?
It is just about that time that I
am starting in the open cars for the
park. There is dancing at the
park, you know, with vaudeville
afterward, and I get home—well,
never mind the hour; I don't want to
frighten you. But you'll be seeing
these things yourself, if you only
have the courage to take my advice.
You know what a girl can do for
herself in the States. I have been in
Lowell only a year, and I've bought
two suits, three hats, and a gold
watch and chain. I pay for the watch
and chain on the instalment plan—a

No more to-night. It is as hot as
a furnace in my room, and I wouldn't
mind having a breeze from the old
fields at home blow through the
'Corporation' for an hour or so. Im-
agine, Azilda! there are three hundred
persons in this one building—almost
half the population of our parish. Oh!
I will not deny that life here is a bit
hard at times, but I would not go back
to Canada to live on a farm for all the
world, and neither will you when you
have known the difference between
the country and the city.

"Good-bye. Write soon. Ever
your friend.

"ALPHONSINE LEDUC."

As she came to the words of fare-
well Azilda drew her fingers from her
ears, and slowly folding the precious
missal, replaced it carefully in her
pocket. The accordion still labored
diligently in the distance, but its pro-
ductions no longer offended her. In
imagination she was already trans-
ported to that strange, delightful
region which her friend's letter
pictured so vividly. And what a
letter it was! The familiar French in
which it was written seemed scarcely
her own language so interspersed was
it with those odd, alluring words
whose meaning she could but vaguely
guess. "Vaudeville!" She had never
experienced a "vaudeville," yet Al-
phonsine stood in no awe of one.

"Corporation!" This was evidently
the American name for a grand hotel;
and how imposing it must be since it
was capable of accommodating such a
vast number of guests. The only es-
tablishment of the kind she had ever
visited was that of Mme. Hubert,
which was her father's resting-place
on his way to market, and which bore
the proud name of "Hotel du Canada."

The Hotel du Canada was a small
brick mansion, with white galleries at
each end, and a huge sign of gilt
letters suspended on rods before the
door. When madame herself ap-
peared on the porch to welcome
them, ushering her father into the
public room, and leading her, Azilda,
into the little parlor, where was sure
to be spread some sweet cakes and a
glass of rich raspberry vinegar, the
Hotel du Canada had seemed a most
entrancing resort and the centre of
real city life and excitement. But
she blushed now as she compared its
modest appointments with the lavish-
ness of the great "Corporation." Most
assuredly she had been easily pleased
to find entertainment in the fetes of a
wayside inn! As to the "instalment
plan," what undreamed-of elegancies
might not one indulge in, when the
cost thereof was reduced by this
simple method of payment to a mere
nothing.

Ob, the great world was certainly a
fascinating place!
As for Napoleon Brodeur, she would
never speak to him again. He was,
as Alphonsine had said, a horrid, red-
faced accordion-player. What if he
did possess a big farm and a fine
house, and many bank-books? What
if her father and mother did sing his
praises from morning until night?
He might find some one else for a
housekeeper. As for her, she would
run away. Her parents would for-
give her; they would be proud of her
ambition, rather than angry at her
disobedience. Yes, she would hesitate
no longer; she would plan to go at
once.

This important step decided upon,
Azilda noticed with a start the un-
mistakable darkness which now sur-
rounded her. Hastily she ran to her
neglected charges and headed the
awkward creatures toward home. As
she neared the house she saw that the
lamp was lighted in the front room,
and gathered around it appeared,
through the uncurtained window, the
figures of her father, her mother, and
Napoleon Brodeur. They were wait-
ing, she knew, for her to come in and
add her share to the conversation as
she had obediently done two nights of
every week for ever so long. She
laughed now in the triumph of eman-
cipation. They would not see her
again in the parlor, no matter how
long they might wait.

As noiselessly as possible she let the
turkeys into the barnyard and flung
them their measure of corn. Then
she crept back to the house and made
her way toward the rear door. Be-
fore reaching it, however, she turned
and stole softly back to the window.

So-called Dark Ages.

President Capen, of Tufts College,
at its recent commencement, gave
vent to some views regarding pre-
Reformation Europe. He said in part:

"I stand in awe under the mighty
arches of a great cathedral of the Old
World. I look around on a vast pile
which would require the resources
of an empire to reproduce. My eye is
caught by the delicacy and grace
which seemed to be the response to
every tap of the workman's hammer.
I say, surely the men of the olden
time were not inferior to the men of
to-day, and when I am reminded, too,
that all this majesty and beauty were
the votive offerings of faith and love,
my soul is filled with humility and
gratitude.

"I would not put the hands back on
the dial plate of time. I would not
have the nineteenth and twentieth
centuries exchange places with the
twelfth and thirteenth centuries. I
would not have mankind halt in their
mighty march of progress. Nor would
I put out of mind the marvelous offer-
ings for learning and charity which
render our age illustrious.

"But I could wish that we had
something more of the religious faith,
something more of the absorbing de-
votion, something more of the selfden-
ying love of those earlier times in-
jected into our age, even though it
might mean for all of us a simpler life
and a loss of some of the products which
we now reckon as a part of the wealth
of the world. Economics might show
a diminution in its account, but our
essential humanity would be vastly
enriched."

Tired Tatters—Dis paper tells erbout
a feller wot died from ennui
Weary Walker—Wot's dat?
Tired Tatters—It's de feelin' wot
comes to a man when he gits so lazy
dat loafin's hard work.—Chicago News.

THE CASKET,

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

THURSDAY, SEPTEMBER 15.

TALKS WITH PARENTS.

III.

After having done your duty to your children in the matter of instruction, you must not forget that they are children of Adam, that they have been conceived in sin, and that, although this sin has been washed away in baptism, its consequences remain, and one of those consequences is an inclination to evil. It is your duty to counteract this inclination to evil as far as may be in your power, by watching over your children and correcting them.

You must watch over your children to keep them from learning to do wrong; you must correct them to make them stop doing wrong. But as an ounce of prevention is worth a pound of cure, watchfulness is much better than correction. Yet of all the duties of parents, watching over their children is the one which is most neglected. "I always thought my children were so good," we hear many a poor father or mother say, "and I never knew the difference till it was too late. If I had known it sooner, I would have remedied the evil." No, they did not know it, that is very true. But why did they not know it? Should they not have known it? What pains did they take to get information on the subject? Truly, it is a strange thing, says St. Jerome, addressing himself to parents, that you are the last to know of the bad conduct of your children. Everyone else knows; the whole neighbourhood is talking of it; and you do not even suspect that anything is wrong. This could not happen if you were even the least bit watchful. It could only happen when you shut your eyes and ears.

It is your duty to be watchful, and if you neglect this duty you are guilty of grievous sin. You must study the characters and inclinations of your children; you must keep them out of danger; you must keep an eye on their conduct. You must study their characters and inclinations, in order that you may notice the first signs of any evil passion and check it at once. Even a very young child will show whether he is inclined to be bad tempered, spiteful, proud, obstinate, vain. These are the germs of diseases of the soul; if they are allowed to develop they will kill the soul; but they can easily be destroyed while yet in the germ, and it is the duty of parents to destroy them. Watch your children, then, in order to break down their self-will, and make them from the beginning thoroughly obedient. It is a great mistake to pass over everything with little ones, under the pretext that they do not understand what they are doing or saying. It is a great mistake to let these little ones have their own way in order to keep them in good humour. They should be made to understand that they will never get anything by crying for it. Once they see that they can get what they want in this way, they will have it, and then instead of obeying you they will make you obey them. If you allow them to have their own way for a time,—until they get more sense, as you say,—you need not be surprised to find their self-will grown so strong that you are not able to break it. Watch them, then, from the start, in order to develop their good and to check their bad inclinations.

Watch them, in the second place, to keep them out of danger. It is quite possible that danger may come to their souls through your own imprudence. It would be a good thing if every father and mother could have a copy of the Mission Book, and read therein their duties on this point. You must be very careful that you do not scandalize your children yourselves, also that they do not scandalize one another. Again, you must be very careful not to allow any one to have charge of them who is not of a thoroughly good character. If children learn bad language and bad conduct from servants the parents are very often to blame, for you should not employ such servants around your children. You should try to know who are your children's com-

panions, and what kind they are, positively forbidding them to keep bad company. Encourage your children to talk freely to you about their studies and amusements, asking them questions, and you will learn a great deal that will be useful to you. They will reveal unconsciously what you want to know, and then you can give them advice. If they are going to school, try to make the acquaintance of their teacher, and inquire how the children behave, what faults the teacher has noticed in them, and so on. The teacher has sometimes better opportunities of observing them than the parents have.

Keep an eye on your children's conduct at all times, as far as possible. Let them never be far away from you if you can help it, and make it your business always to know where they are. Insist that they shall come straight home from school, and then, if they want to go anywhere, let them ask permission. St. John Chrysostom, speaking fifteen hundred years ago, said: "People take better care of their cows and horses than they do of their children!" And is it not true to-day? If you have a horse or a cow, you always know pretty well where they are to be found. Can you say the same of your children? Even at night when they should all be in the house, many of you do not know where they are. They are running the road somewhere and learning no good, you may depend on that. This is criminal carelessness on the part of the parents who permit it. The youngsters should never be allowed out after dark, and even with the grown up ones you should insist that they be in at an early hour. There must be no going to bed and leaving the doors open for them to come in. How any father or mother can go to sleep with an easy conscience, while their boys and girls are out and they don't know where they are, is something hard to understand. You should never allow your girls to go out at night without a proper escort, and this applies to going to church as well as going anywhere else. If your girls are going out to service, you should be very particular as to what kind of families they go with. You should see that they do not neglect their religious duties, and if you find that any attempt is being made to draw them away from their faith you should put a stop to it immediately.

You should also take notice what your children read. If you can read yourselves, you should never allow them to read a book until you have examined it and satisfied yourselves that it is harmless. If you cannot read, you should get some one else to make this examination for you. And when you are examining a book, try to put yourselves in your children's place. There may be nothing in the book which would do you any harm, and yet it would be dangerous for your children to read it. Some unwise parents think that their children are all right when they have a book in their hands. "My boys never go out at night; they spend all their time reading." "Reading what?" "O, I don't know. I have no time to read myself. I think they are nice books, with pictures in them." Poor children! It would be better for some of them if they had never learned to read; and sometimes the nice picture books are the worst, the pictures doing more harm than the reading matter.

This duty of watchfulness is very difficult and very painful, but nothing will excuse you from it, and you have the grace of the Sacrament of Matrimony given you for the special purpose of helping you to perform your duties as parents,—a grace which may be renewed as often as you receive worthily the Sacrament of Penance. Father and mother must work together in the education of the children; the husband who throws all the responsibility on his wife is doing very wrong. Whether instructing them or watching over them, you must share the labour between you. You should not take it for granted that your children are bad, but neither should you take it for granted that they only want wings to make them angels. The best natural dispositions may be completely destroyed by a bad education, and the worst natural dispositions may be thoroughly corrected by a good education begun in time. Watch your children, then, Christian fathers and mothers, for it is your duty. And remember that the best watchers are those who can watch without seeming to watch. It is a tiresome task, and it will be a severe strain upon your energies; but it is also a grand and noble task, and great will be your reward if you perform it well.

In connection with these Talks, we beg children and parents to read the article "Reverence to Parents," which we have taken from a Rosary pamphlet and published in another column of this issue.

Cape Breton Notes.

Judge Fraser filed decisions in 32 cases at Sydney on Friday last.

Last week a conviction was made at Glace Bay for selling cigarettes to a boy under 16 years of age.

A. J. Bemis of Boston has been appointed manager of the Sydney and Glace Bay Electric Railway.

A colored lad named Ash was sentenced by Judge Dodd last week to 5 years in the penitentiary for stealing \$800.00.

St. Joseph's Hospital is at the present time pretty well taxed with patients, no less than forty-nine being at present under treatment, twenty-one of these for typhoid. The cases generally speaking are not of a severe type.

The War.

At Port Arthur 700 Japanese were blown up by an electric mine.

The Japanese bombardments are almost continuous.

The Russian losses in the fighting in and about Liao Yang are now placed at 17,000 and the Japanese at 25,000. Kuropatkin denies that he lost guns. The Russian army has arrived at Mukden, but one division of 12,000 men is said to be much pressed on three sides by the Japanese. The Russians left their dead on the field and the Japanese buried and cremated many of them. The sufferings of both armies in the fight and on the march were extreme.

Since the great fight at Liao Yang no battles have occurred. Both armies were exhausted by the struggle and the desperate conditions of the roads which are being converted into bogs by the heavy rains.

The London Times gives the history of alleged understanding between Russia and Germany, which it believes took definite shape in June, and will secure for Russia Germany's support in final settlement of terms of peace with Japan.

The late diplomatic negotiations between France and England over the Newfoundland fishery dispute have not had the good results announced at the time. We were led to believe at the conclusion of the negotiations, a settlement was effected which removed this trouble for all time. Late doings on the area in which the French claim rights show much cause for friction still exists, and that the French fishermen are forcing their demands on the colonial fishermen in an outrageous manner. Grave apprehension is felt that serious trouble will arise.

A three-masted canoe, supposed to be the Tillikum, passed Beachy Head England on 7th bound east. The British Columbia sailing canoe, Tillikum, is only 2 1/2 tons. It is an ordinary dugout, carved out of the trunk of a tree by an Alaskan Indian in 1843. The little craft is in command of Captain J. C. Voss, who is accompanied by a single companion, named Harrison. The Tillikum left Vancouver in May, 1901, bound for Europe by way of various islands in the Pacific, Cape Horn and the Azores. She was last reported as having sailed from Ponta Belgrade, Azores, August 11, for London. At that time she had already covered nearly 40,000 miles of her long journey.

The cross actions of the R. & O. Navigation Company and the Dominion Coal Company, arising out of the collision between the steamer Canada and the SS. Cape Breton, and the sinking of the former, were commenced at Quebec last week in the Vice-Admiralty Court, before Judge Routhier. A big array of legal talent is present on both sides. For the R. & O. Company the counsel are: Hon. A. R. Angers, K.C., C. A. Petland, K.C., and Charles Archer, K.C. Opposing them are Messrs. Meredith, K.C., Geoffrion, K.C., all of Montreal, and Harris, K.C., of Halifax. The action of the R. & O. Company is for the recovery of \$150,000 for the sinking of the Canada. The Dominion Coal Company asks \$62,000 for damages to the Cape Breton.

The minister of marine and fisheries has authorized an extension of lobster fishing in the Magdalen Islands for thirty days commencing today, and ending the 8th of October. This action is taken in view of the small pack made at the Magdalen Islands this summer. The catch of herring in the Straits of Canso has been very small this season, so that Mr. Cowie, the Scotch expert who is demonstrating at Canso the Scottish method of curing and packing herring, is finding some difficulty in procuring an adequate supply. It has been decided, however, to continue the demonstrations for another month. It looks as if the Scotch lassies who were brought out by Mr. Cowie will not return to their native land.

Word comes from the town of Calumet, Quebec, that a crowd of three hundred excursionists from New Brunswick, on their way to the western harvest fields, got off at that place and frightened the people so that the strangers took complete control, for a time, of stores and hotels. In one case they seized a bar room and took all the liquor. A dry goods store was visited and 700 yards of cloth stolen. Among other places ransacked was a baker's store, where they got pies, cakes and bread. The only other place not known at which they made a stop was Carleton Place. There Constable Williams, of Ottawa, was fired at, the bullet going quite close to his head. The matter is to be laid before the government, and efforts will be made to make some examples of the men.

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ANTIGONISH.

General News.

Prince Sviatopolk Mirsky has been elected to succeed the late M. Von Plehve, as Minister of the Interior.

In our news items last week "International Metcalfe agency" should have read "International Mercantile agency."

James Weir, an I. C. R. brakeman, was killed on the Truro local express near Elmsdale station on 7th by striking his head against a bridge whilst leaning out from the train.

Twenty thousand skilled union employees of the Republic Iron and Steel Company at Ashtabula, Ohio, have accepted a reduction in wages from two to fourteen per cent.

At a meeting of Queen's University trustees and representatives of the presbyteries, it was decided to raise an endowment fund of half a million dollars, and to ask the payment of all subscriptions by December 31, 1905.

The keel of a new North German Lloyd line steamer has already been laid at Stettin, according to the Shipping Gazette, which in size and speed is designed to surpass the new turbine steamers of the Cunard line.

The steamer Arctic, under Captain Bernier, will leave for Hudson Bay on the 15th. Mr. Prefontaine will go to Quebec to inspect the vessel, after which he will visit a number of points in the maritime provinces to investigate certain fisheries questions.

James Fairweather, aged 50, and George Govang, aged 23, of Moncton, died Sunday night. They had been drinking wood alcohol all Sunday. During the night their condition became serious. When medical aid was called, it was too late to aid them.

In a row on one of the coaches of the Georgia Southern and Florida passenger train, passing through Georgia on Monday night, a white man named Jackson Duncan was stabbed to death, two negroes were killed and Marshal Duncan was stabbed in several places.

The arbitration of matters in dispute between the Intercolonial Railway and Grand Trunk Railway in the district of Quebec, have been commenced at Quebec. The arbitrators are Judge Killam, of the Supreme Court; Judge Davidson, Montreal, and G. F. Shepley, K.C., Toronto.

The preliminary representations made by Count Benckendorff, the Russian ambassador to the foreign office, indicate that Russia is on the point of making substantial concessions to the United States and Great Britain regarding the question of contraband of war.

The strike of butcher workmen, which has demoralized the meat packing industry for the last two months, was officially declared off on Friday by President Michael J. Donnelly, of the Amalgamated Meat Cutters and Butchers' Workmen of America.

Rev. Arthur Barry O'Neil, C. S. C., who has been head of the English department at St. Joseph's college, Memramcook, where he has taught for twenty years, has been appointed assistant editor of Ave Maria, of Notre Dame, Indiana, to which he has long been a contributor.

H. J. Rutland, manager of the Winkler, branch Manitoba, of the Bank of Hamilton, has been placed under arrest pending an investigation of his books. There is said to be a shortage of several thousand dollars. Rutland bears a splendid reputation in Winkler district where he has lived for fifteen years.

The proposition which will be made by the Washington postal authorities to the next international Postal Congress relative to the adoption of an international two cent stamp with the object of increasing correspondence between the United States and Europe will not be accepted, at least by the French members.

A despatch from Chicoutimi, Quebec, announces that the steamer Virginian of the Richelieu and Ontario Navigation Company, ran ashore one mile below Chicoutimi at eleven o'clock Thursday morning while on her way to that port. The Virginian had about fifty passengers on board, who were taken off by the tug Camelia, and brought to Chicoutimi.

A cable from Buenos Ayres, dated September 6, says: "Two thousand men were killed and 4,000 wounded in a battle lasting three days, between the Uruguayan government forces and the revolutionists. General Vasquez, minister of war, who led the government troops, was defeated, and he has retreated, abandoning arms and munitions.

William S. Robinson, the man who murdered his wife in their home at North Mountain, King's County, N. S., on May 24th last, suffered the death penalty on Monday morning. Radeliffe executed the sentence. Robinson made no confession of his guilt, but rather protested his innocence.

Colonel Youngusband, head of the British mission and the Thibetan council, signed a formal treaty in the apartments of the Dalai Lama at Potal. The ceremony was simple and was conducted amid quaint and picturesque surroundings. The terms of the treaty were read out only in the Thibetan language and its details will be published later by the foreign office.

Frank West, who was badly burned about the body and face while at work last Friday in Montreal, died in the General Hospital. The accident was caused by the deceased putting a piece of phosphorus, used in making castings, in his vest pocket. The

chemical ignited and set fire to his clothing. Endeavouring to put out the flames Samuel Butler and A. Mavor, were also severely burned.

The department of trade and commerce has received a report from Mr. Larke, Canadian commercial agent in Australia, who says: "Complaints are still made of the delay of Canadian manufacturers in filling their orders. Goods ordered July 5th, 1903, are not yet here and the firm, one of the largest in the trade, is now sending its orders to the United States. Travelers who have received new samples have had to postpone their trips until the orders previously taken might be filled.

The action of the commodore of the French squadron in Newfoundland waters in demanding the stoppage of the work of a building for the handling of wheat products on the French shore, is now attributed to the belief that the French government is capitulating to the dissatisfied St. Pierre fishery interests and will prevent ratification of the French shore treaty by the French chamber next month unless Great Britain agrees to modify the instrument in accordance with their views.

John Brown, liberal member of North Perth in the Ontario legislature, was unseated by the courts on Tuesday for personal bribery. Protest against the return of A. Mahaffy, conservative, who represents Muskoka in the Ontario legislature, was dismissed on Thursday for want of proof. Several cases of bribery were established, but the liberals were unable to establish the agency of parties concerned, and the court thereupon held that Mahaffy should hold his seat. Mr. Ross has now a majority of only two.

At Searcy, Ark., September 5, Dr. R. G. Lightle was convicted of violating a grave, and was fined \$2,000 and sentenced to six months in gaol. The principal witness for the prosecution was Walter Gregory, who testified substantially that he entered into a plan to take the body of Edward Pitts from the grave and palm it off as Dr. Lightle in order that insurance policies to the amount of \$21,000 in favour of Lightle could be collected. Gregory implicated Dr. Lightle and ex-Mayor John V. Roberts. Roberts is under bond for trial.

A lot of hard work was put in at the meeting of the Grand Council of the P. W. A. at Truro. The first item under discussion was the proposed amendments to the alien labor law for the better protection of laborers. The present law, it is understood, does not apply to the incorporated companies. The matter was disposed of by referring it to the legislation committee to prepare a resolution containing the wishes of the association, to be presented to the legislature. Under the present law foreigners can come in and pass the examination through an interpreter. In this way many frauds have been perpetrated. Many had admitted they had never before worked in a mine. The company's property is not only endangered but the lives of the employees as well. The object is to have the law amended so that the man will have to pass an examination in English on his own responsibility. It was decided that the legislation committee be appointed by the grand council instead of by the subordinate lodges as at present. Eight new lodges were organized during the year. The membership is now about 9000, and the per capita tax \$1000 greater this year than it was last.

Acknowledgments.

Table listing names and amounts for acknowledgments, including John B. McIntyre, Alex. McLeod, John McLeod, etc.

DEATHS

At Friar's Head, C. B., Sept. 1st, after a long and painful illness of 30 years, borne with Christian resignation, MARY DELANEY, aged

48 years. Comforted by the rites of Holy Church, peacefully passed away, leaving sisters, brother, and a large circle of friends and relatives to mourn her loss. R. I. P.

At Malignant Cove, on Sept. 7, DAN E. MACDONALD, age 59 years. Fortified by the last rites of the Catholic Church, he peacefully passed away, leaving five sons and one daughter to mourn the loss of a kind husband and father. May his soul rest in peace.

At South West Margaree, on Saturday, Sept. 10th, 1904, after a brief illness, caused by the last rites of Holy Church, JESSIE, beloved wife of RONALD D. GILLIS, at the age of 23 years and 10 months. She leaves a husband and two small children to mourn their loss. R. I. P.

At Portland, Me., on August 1, at the home of her son, Thomas O'Neil, Mrs. CATHERINE O'NEIL (nee Catherine McArthur of Bailey's Brook, N. S.) She leaves a husband, one son and one daughter, two sisters and seven grandchildren who mourn the death of a loving wife and mother. May she rest in peace!

At Big Marsh, on Sept. 3rd, after a few months' illness, borne with Christian resignation, JOHN MCKENZIE, mason, aged 82 years. Comforted by the last rites of the Church, he peacefully passed away, leaving a sorrowful wife, four sons and three daughters to mourn his loss. His funeral to St. Mary's cemetery was largely attended. May he rest in peace.

At the Aberdeen Hospital, New Glasgow, fortified by the rites of Holy Mother Church, on the 8th inst., at the early age of 29 years, CHRISTINA ANN, beloved wife of WILLIAM MCKENZIE, Big Island, Hesperigonish, and daughter of DUNCAN MACKINNON, Lismore. A short time ago the deceased was stricken down with peritonitis and entered the Aberdeen Hospital, where she underwent an operation from the effects of which she died a few days afterwards. On Saturday, 10th inst., her remains, followed by a large concourse of people, were carried from her late home to Lismore cemetery, where the funeral rites were performed by the Rev. Dr. McIntyre. Kind, generous, affable, to the deceased, she had endeavored herself to all with whom she came in contact, and her untimely death has cast a gloom over the entire community, the heartfelt sympathy of which goes out to her disconsolate husband. Besides a sorrowing husband and parents, she leaves two sisters, one brother, the Rev. Malcolm MacKinnon, Rosland, B. C., together with a wide circle of friends to cherish the memory of a good wife, a kind and faithful daughter, an affectionate sister and a true friend. Requiescat in peace.

Resolutions of Condolence.

At a regular meeting of Branch No. 189, of the Catholic Mutual Benefit Association of Canada, Sydney, Cape Breton, the following resolution was unanimously adopted, and ordered to be extended to the minutes of the Branch, and to be published in THE CASKET and Canadian.

Whereas, it has pleased Almighty God to call from our midst our esteemed brother, the late Michael J. MacDonald, who had been a member of Branch No. 189, for a period of ten years. Resolved, that we the members of Branch No. 189, while bowing submissively to the will of Divine Providence, deeply regret our deep sense of the loss this branch, as well as our friends, sustained in the death of our said esteemed brother.

Also resolved, that we tender our profound sympathy to the bereaved widow and relatives of our departed brother, while we pray that God in his goodness may strengthen them to bear their loss with patience and fortitude, and that the soul of our late lamented brother may rest in peace.

(Signed) A. J. G. MACEachern, President of C. M. B. A. Branch No. 189. VINCENT MULLINS, Recording Secretary of said Branch.

The following resolutions of condolence were adopted at a regular meeting of St. Peter's Branch, No. 252, of the C. M. B. A., Port Hood, held on Wednesday evening August 24th, 1904: Whereas, it has pleased Almighty God to remove by death our highly esteemed brother, Alex. D. Macdonald;

Resolved, that we the members of Branch 332, C. M. B. A., extend to the widow and family of the deceased our most sincere sympathy in their sore affliction;

Resolved, that our Charter be draped in mourning for a period of three months; Further Resolved, that copies of this resolution be sent to the family of our departed brother and also published in Greetings, CASKET and Canadian.

Whereas, it has been the will of Divine Providence to remove by death the father of our much respected brother member, Vincent M. Fraser;

Resolved, that we the members of St. Peter's Branch, C. M. B. A., Port Hood, extend to Bro. Fraser and friends our heartfelt sympathy in their bereavement; and further resolved, that a copy of this resolution be spread on our minutes and copies sent to the Greetings, CASKET and Canadian for publication.

(Signed) D. M. CHISHOLM, Pres., NORMAN MACDONALD, Secretary.



Picnic and Beachers.

If you are going to the Beach or Country for a day a week or a month place your order with us for

- CANNED MEATS, CANNED FISH, CANNED VEGETABLES, CANNED FRUITS, PICKLES, SAUCES, PLAIN and FANCY BISCUIT, FRESH WHITE and BROWN BREAD, ORANGES, BANANAS, LEMONS and other Fruits.

Cigars and Confectionery, Stock large, varied and complete.

Our Meat Department is always well stocked with

Sugar Cured Hams, Roll Bacon, English Breakfast Bacon, Lamb and Beef.

Bonner's Grocery

THE CANADIAN BANK OF COMMERCE. HEAD OFFICE, TORONTO. Paid-Up Capital, \$8,700,000 Reserve Fund, \$3,000,000. HON. GEO. A. COX, President. B. E. WALKER, General Manager, ALEX. LAIRD, Asst. Gen'l Manager. 110 Branches in Canada, the United and England. A GENERAL BANKING BUSINESS TRANSACTED. SAVINGS BANK DEPARTMENT. Deposits of \$1 and upwards received, and interest allowed at current rates. Interest added to the deposit twice in each year, at the end of May and November. The depositor is subject to no delay whatever in the withdrawal of the whole or any portion of the deposit. ANTIGONISH BRANCH. H. JEMMETT, Manager.

West End Warehouse. HOT WEATHER REDUCTION SALE! During the remainder of July and for the month of August, we are placing an 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 Canvas 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. CHISHOLM, SWEET & CO. July 26th, 1904.

SAFE
In any Climate and at any Season
McGALE'S
BUTTERNUT
PILLS

They stimulate the Liver and Kidneys; Cure Sick Headache, Foul or Disordered Stomach, Habitual Constipation, Cleanse and Purify the Blood and render the Skin clear and Healthy. They are purely vegetable.

FOR SALE EVERYWHERE, 25c PER BOX OR BY MAIL ON RECEIPT OF PRICE

STANTON'S PAIN RELIEF,
THE KING OF ALL PAIN REMEDIES.
Cures Rheumatism, Colic Sprains and Neuralgia.

For sale everywhere, price 25c. per bottle.

Sole proprietors, THE WINGATE CHEMICAL Co. Limited, Montreal, Canada.

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FOR ALL THE PEOPLE.
Nova Scotia's
Exhibition,
HALIFAX,
SEPT. 7TH TO 14TH.

\$25,000 IN PRIZES AND ATTRACTIONS \$25,000

New Features in the Various Departments. Liberal Premiums for the many Departments of Provincial Industry. Special Attention to Educational Features. \$4,800 in Purses for Six Days' Racing. Horse Show Events a Leading Attraction. Unrivalled Grand Stand Performances at Night. Lowest Fares on all Lines of Travel.

Entries Close August 15th and 29th. For Entry Forms and all Information, write to J. E. WOOD, Manager and Secretary, Halifax.

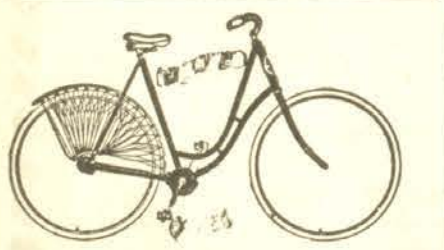
HOUSE FOR SALE.

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

INVERNESS IMPERIAL HOTEL,
INVERNESS, C. B.

New House. Airy Rooms. Nice Sea View. Bath Room, Hot and Cold Water. Sample Rooms and Stabling in connection.

L. J. MacEachern, Prop.



Bargains in Bicycles.

Second-Hand Wheels.
\$7, 10, 12, 15 and upwards.

NEW WHEELS
\$25 AND UPWARDS.

A Few Special Bargains in Ladies' Bicycles.

SUNDRIES and REPAIRS

WRITE FOR PRICES.

ACME BICYCLE AGENCY,
NEW GLASGOW, N. S.

BOOKING ORDERS

In advance for goods, is no unusual occurrence in good business houses. Did you ever hear of business men placing application with any school before the opening of the term, for its trained students? We have several orders for good stenographers. All want first choice of the MARITIME TRAINED students for '04-'05 class.

Our Syllabus mailed free for the asking.

KAULBACH & SCHURMAN,
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HALIFAX, N. S.

Be sure to get Cowan's. Sold by grocer

Cowan's
Cocoa and Chocolate

Confectioners also have them, buy the best.

The Origin and Nature of Man.

The Origin and Nature of Man. Part III. Evolution (Organic). By S. B. G. MCKINNEY, M.A., L.R.C.P. Edinburgh: Oliphant, Anderson, and Ferrier.

This little pamphlet (94 pp., 8vo.)—one of a series of six parts dealing with the origin and nature of man—is an excellent exposé, in language of fact and solid common sense, of the utter unreasonableness of Materialistic Evolutionism. The author of *The Supernatural in Nature*, after considering the Darwinian theory of origins, ironically exclaimed: "After all, is this so much clearer than the Bible?" Mr. McKinney has written an admirable lay sermon on this text, of which the salient points are the following.

I. *The Meaning of Evolution.*—After a strong marshalling (pp. 3-23) of the arguments adduced in favour of Evolution as against Special Creation, the writer asks himself: Why has Evolution been denounced, as opposed to reason and common sense, and the enemy of morality and religion? His answer is: All depends on what is meant by Evolution. It is a word in very common use by those who have no clear notion of its meaning. "Nature," "Natural Selection," &c., may be so many synonyms for "God." Hence the inconsistencies of Darwin, Huxley and others. Preachers speak of the Evolution of religion, when they mean the application of fixed principles to more and more complex conditions (pp. 18-25, 34, 60). The true scientific meaning of the word is that "permanence of order and continuity of law" which the Bible taught years ago. He spoke the word and they were made. He hath given them law which shall not be broken.

Evolution as understood by the opponents of Christianity signifies the origin of all things out of primitive nebosity by the action of blind and unconscious agencies without design or designer. It certainly appears the theory of a lunatic, though in many parts of their writings such intelligent men as Darwin, Huxley, and Spencer seem to have been for a time inclined to adopt. The employment of many words is liable to obscure thought, and honest thinkers are sometimes confused. The two special dogmas of Darwinism are that Natural Selection, as blind, unconscious force, is able to work with greater intelligence than that possessed by the most intelligent breeder; and that man is nothing but a highly-evolved animal. No teacher with clear intelligence and sound reasoning powers believes either of these dogmas. Any one who fancies he believes them misunderstands the meaning of words.

When evolution means the origin of species by natural descent from pre-existing species, there is no reason why a Christian should regard such a theory as opposed to morality or religion, so long as control by the Creator and the special creation of man are admitted.

II. *The Meaning of Natural Selection.*—It means (as Darwin sometimes thought) "the Creator working by and for the good of each being." The notion that plants and animals have an inherent purpose of improving their species is as great a delusion as the notion that a torpedo-boat plans its own movements. If natural selection were a mere blind law, we might as well expect gravitation to select pebbles of various colours rolling down a hill so as to form them into special patterns, as expect natural selection to make improvements in species. Nor is there any such thing as sexual selection; the white bull does not select the white cow. No; the Creator selects; and man selects; but there is no other selection for the improvement of plant or animal.

III. *Man is a Special Creation.*—"In substance and in structure," said Darwin, "man is one with the brutes." But this is only what cannibals in all ages have believed and proved. It is the spirit which is the peculiar characteristic of man. In Huxley's words, man is "transfigured from his grosser nature by reflecting, here and there, a ray from the infinite source of truth. . . . Whether man is from brutes or not, he is assuredly not of them." No animal, and least of all an ape, affords companionship to the spirit of man, when he is gazing with profound emotion on the beauties of a sunset, or when pondering on his own nature and origin. "Reflecting a ray from the infinite source of truth," is what the theologian means in saying that man is made superior to animals by communion with God.

The writer then proceeds to review the facts—lake-dwellings, iron, copper, &c., age, variations of colour, skull-shape, &c., mental and moral evolution, &c., advanced in support of the Darwinian descent of man; contrasts these with other well established history; and decides:

IV. *The Origin of Man.*—The doctrine that man was created perfect explains facts more satisfactorily. It's utterly absurd to divide the history of any people according to a scale of intelligence determined by their employment of stone, copper, or iron. The more we study history, the more we must become convinced that the man of the present day is in no respect superior in natural ability or moral character to those who lived thousands of years ago. *History proves degeneration not evolution.* Men and nations develop according to their ideals; to the evolutionist there can be no finality, no perfection, no ideal.

The origin of men must, in the last resort, remain a mystery till the mystery of God is revealed. But the Evolutionist is more puzzled than the theologian to find an explanation of the first appearance of man. Modern explorations in the East confirm history in proving that, within a period of probably less than ten thousand

years, a pair of human beings appeared in the neighbourhood of the Euphrates, possessed of perfect intellectual and moral natures. Nobody really believes in evolution by natural selection; to believe in the evolution of men from animals is not possible to a healthy mind.

V. *With regard to Evolutionists, and the Leaders of Evolutionist Thought.*—The evolution theory provides a storehouse of temptations. By it those who wish to find excuses for their moral negligence, or to hide themselves from God by holding straws before their eyes, try to convince themselves that there is no freedom of will, no moral standard, no sin, no judge. Darwinism is an outgrowth of parasitism depending on ignorance; belief in Darwinism is in proportion to ignorance of life under natural conditions.

Read Darwin's sad confession (*Life of Darwin*, p. 100) of the weakness of his higher aesthetic tastes, and of the danger of concentrating attention upon the physical.

Huxley was convinced that some omnipotent, omniscient, all-prevailing cause could account for the construction of the universe, and the production of species; yet he was determined to maintain his reputation as an Agnostic. His spirit of independence, or pride, or obstinacy, or whatever it may be thought, prompted him to refuse to accept or employ any of the titles commonly used to signify the Supreme Being. Such terms as Nature and Natural Selection enabled him to glaze over the intellectual evasions revealed to him by his conscience. Huxley, the great Agnostic, was in a certain sense a religious man, ignorant of theology. The genuine thinker always feels the need of religion, and nothing but a lofty religious idea could have satisfied the earnest independent mind of Huxley. He went to the Bible for it. Now where is there room for evolution, if a Jew (Micah) who lived between two and three thousand years ago taught the perfect idea of religion?

Haeckel tries to follow the evolution theory to its logical conclusions, and loses himself in chaos. He concludes there can be no free-will; yet he not only exercises his own will very freely, but attempts to induce other wills to yield to it. Regarding himself as a mere temporary excrescence, yet he tries to invent a law of substance on which to fix himself. He rejects belief in immortality; yet he is not content to die without dragging others with him, and is most anxious to deprive every one else of immortality. Ignorant himself of theology, he is greatly aggrieved that men like Newton and Kant possessed such knowledge.

Whether Mr. McKinney will consider it as a compliment that we have done nothing but give a string of his *ipsissima verba*, we are not quite sure; by way of practical apology we may explain that we have presented but a few of his pithy, and not his pithiest, passages. More commendation he will not need. In case of a reprint, we would suggest a division of the matter into chapters or headings. As it stands at present, the book is one continuous mass of print, which, but for its clearness, might tax attention rather more than necessary.—*London Tablet.*

A Wonder-Working Substance.

A large number of children die from cholera infantum, but there is a very simple cure, in a majority of cases. I got the hint from a Georgian then residing in Baltimore, who said: "I have a large family of boys and girls, now remarkably healthy, but I, so to speak, brought them, almost at death's door, back to life, God willing, by the use of salt. I gave them, in extremely, a teat of codfish, the old dried fish, washed from superficial impurities. They sucked this and got well without any other medication." This I found to be a specific, and I have induced mothers to try it, and as far as I know, successfully. It would be good for the world if old and young comprehended the virtues of salt and avoided drug addiction. I rid myself, years ago, of the tortures of neuralgia by taking a teaspoonful of salt dissolved in a tumblerful of cool, but not cold, water, and drank immediately before breakfast. Persisting in this habitually, I found that it acted most benignly on the throat, stomach, heart and lungs. It is nearer to "the elixir of life" than any substance I am acquainted with, and if it were an expensive article it would be in greater request as a consummate remedy for mortal ills. Some people think that I am a crank on this subject, but I know what it has done for me and I prefer being that kind of a crank then becoming, as a majority do prematurely old, infirm and "drug fiends."—*J. R. Randall, in Columbian.*

Tess—I can't understand what he saw in her. Her face is decidedly plain.

Jess—Yes; but the figure she has makes up for all that.

Tess—Figure? She's positively scrawny. She has no figure.

Jess—You're mistaken. She has six figures, and the first one's a five.

A few years ago a well-known lawyer remitted in settlement of an account to the publisher of a paper in the West a two-dollar bill, which was returned with the brief statement: "This note is counterfeit; please send another."

Two months passed before hearing from the lawyer again, when he apologized for the delay, saying: "I have been unable until now to find another counterfeit two-dollar bill, but hope the one now inclosed will suit, professing at the same time my inability to discover what the objection was to the other, which I thought as good a counterfeit as I ever saw."—*Philadelphia Ledger.*

In the Chicago Stockyards.

Already out of 22,000 meat workers in Chicago some 15,000 are classed as unskilled, and most of them are foreigners. Already 2,000 workers are women, and most of these, too, are foreigners.

From central Europe, from the poorest parts of Bohemia, Poland, Lithuania and Slovakia, these immigrants have poured in great overlapping waves into the stock yards. The standard of living of each wave rises slowly, constantly sucked down by the lower standards of the waves behind. The Bohemians, here ten years, live the best; the Poles and Lithuanians, who came next, live lower, and the Slovaks, who came last, live lowest of all. The most recent comers of the three latter races by their housing and food and habits show best how the law of supply and demand works here to lower a community's standard of living. In scores of houses in Packingtown you may find a double quota of boarders, one shift sleeping at night, the other shift, who do night work, using the same beds in the daytime.

"I have never had a child come to me for treatment," said a local doctor, "who has not had enlarged glands of the neck. These glands are meant to absorb poisonous matter. These little children live in homes so foul and overcrowded they take in so much poison that their glands are overworked. They suffer, too, from under-feeding and hence anaemia. In the blood of a healthy person the 'count' should be between 85 and 95. Among my patients I rejoice at finding a count of 50. I have found it as low as 28."

In such homes it is hard for family life to keep wholesome and pure. "Any man who has a family of little children here," said a Polish doctor, "simply cannot keep it alive on the un-American wage of six or seven dollars a week, especially since the cost of living is rising so high. To keep the home alive on such a wage the mother, too, must work in the yards, and sometimes she not only works by day, but comes home at night to cook for the six boarders who are crowded with the family into the small four or five room flat. With no money for wholesome recreation, and with the home so overcrowded with boarders, it is natural enough that drinking is so heavy, and that in many cases immigrant wives and daughters grow inured to sexual immorality—or rather unmorality."

At least one-half of the Poles never become citizens, but go back to Poland in two years' time. Last Sunday morning we saw a crowd of fifty men and women—Lithuanians, Slovaks and Poles—starting for the old country. The bank official who acted as their ticket agent told us, "We average a crowd of sixty a week—3,000 a year. Most of them are unmarried men who have lived here two years in crowded boarding-houses, and by so living have saved \$200 apiece."

"What! save \$200 on \$7 a week?"

"Yes," he answered, "by living packed four or five in a room, by raising no family, by becoming so little Americanized that although they have been here two years our agent must pack them on this special trolley and bill them through like freight to the old-country village."

Almost as illiterate as their parents are hundreds of the immigrant children who are growing up in Packingtown. These hundreds go to foreign schools to be taught smatterings of learning by foreign teachers from foreign textbooks. Until one year ago they were put to work when ten or eleven years old in the stock-yard factories.—*The Outlook.*

HERRING.

NOW IN
CHOICE NO. 1
JULY HERRING
For Sale at right price.

—Also in Stock—
SALT COD.

C. B. Whidden & Son

PIC - NICS.

Again to the Front with our Large Stock of Picnic Supplies.

Everything you could possibly want at prices that defy competition. Alf drinks sold at factory prices. We are agents for Bigelow & Hood's famous Temperate Drinks, 10 Flavours, the best in Nova Scotia. Fruit Syrups, flavors. Cigars, Confectionery, Fruit, Biscuits, etc. etc. We can tell you how much stuff you want if you give us an approximate idea of how many people you expect, as we have a thorough experience. And remember, all goods left over and in good condition, can be returned.

BONNER'S GROCERY.

Farm for Sale.

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

FARM FOR SALE.

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 interval, 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.

AGENT FOR

Francis Drake's
BEVERAGES.

which will be supplied at Factory Prices.

Ginger Ale,
Lemonade,
Cream Soda,
Klub Soda,
Champagne Cider,
Orange Phosphate,
Sarsaparilla,
Lemon Sour,
Orange Cider,
Ironbrew,
Fruit Syrups,
Lime Juice,
Vino, Etc., Etc.,

N. B. Picnics will find it to their advantage to get quotations from me.

J. H. STEWART,
Agent Francis Drake,
New Glasgow, N. S.

CANADIAN PACIFIC

CAN. PACIFIC WABASH RAILWAYS

SHORT LINE

Will Take You

Direct to the Main Gates of the

WORLD'S FAIR.

You will find a good Hotel within the grounds, thus avoiding long tramps.

This route will also give you an opportunity of seeing Montreal, Ottawa, Toronto, Niagara, Detroit and Chicago while going or returning.

See nearest Can. Pac. Ticket Agent, or write to C. B. FOTER, D. P. A., C. P. R., St. John, N. B.

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Drugs and Patents Medicines, Pills. All kinds Ointments, Soaps, Perfumes, sponges, Pipes, Cigars, Tobacco.

FOSTER BROS.' Tonic Pills,
Beef Iron and Wine.

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Physicians Prescriptions Carefully Compounded. Mail Orders promptly filled.

House Telephone No. 48.
Office Telephone No. 16.

Foster Bros.
Druggists, Antigonish.

The Church Does Not Suppress Reason.

The Presbyterian Witness says: "In Christ alone is found the true refuge from atheism. True, but the Witness goes on to make peculiar applications of this truth. These applications seem to mean that Catholics, at least large classes of their leaders, are not in Christ, and so teach religion as to drive their pupils into atheism. It goes on to say: "Voltaire was a pupil of the Jesuits, who would not, if they could, leave the slightest exercise for reason in relation to religion. Now, even if this were true of the Jesuits, it would not be to the point. Voltaire's religion, like himself, was frivolous and shallow, but he was not an atheist. He was a very decided Deist, and wrote in defence of Deism. Moreover, there was sufficient energy in his Deism to drive his disciple, Robespierre, into sending a good many people to the guillotine because they were atheists. The middle part of the Reign of Terror has been defined as a successful struggle of Theism with Atheism. In Voltaire's odious motto *Ecrases l'infame*, "Crush the wretch," *l'infame* does not mean God, but Christ. There seems little reason to regard Voltaire's hatred of Christianity as due to any reaction against Jesuit influence. In his contempt of the Gospel, he naturally speaks more or less contemptuously of the Jesuits, less as Jesuits than as Christians. Besides, as the current was then running decidedly against the Society, he would hardly have been Voltaire if he had not wanted to be "in the swim," for that was what he dearly desired. Yet, as a former pupil of the Jesuits, he bears affectionate testimony to their friendliness, their purity, their piety, their simplicity, their disinterestedness, their skill and diligence in their calling. Had he been a man of deeper religious character, there really seems little reason why he might not have become one of them. In that case his incomparable wit and sagacity would have atoned for his want of profoundness, and possibly have enabled him to extinguish the antagonistic influence of Pascal. His hatred of Christianity seems to have been due to the severity of its morality, so opposed to his frivolous immorality; to the worldly sycophancy induced in the higher French clergy (not in the lower) by the mingled oppression and patronage of the State; to the inheritance of intolerant cruelty under which all Christian Europe still labored, and which so revolted his generous temper; to the decline of theological ability induced by the wearisome struggle between Jesuits and Jansenists; and to the obstinacy with which good people, in every age of fresh knowledge, will still identify old superstitions with the Gospel, a temper against which the Jesuits appear to have contended manfully from the beginning. The Jesuits seem to have had little specific responsibility for Voltaire's hatred of Christ. How strange, to say that the Jesuits would not allow reason any scope in religion if they could help it! This of the Order which its Founder directed to build on St. Thomas, that reasoner of reasoners! Where did the Jesuit Bellarmine obtain his wonderful fairness of presentation in the Protestant controversy, if not from the Angelical Doctor, who marshals the arguments on either side of every conceivable proposition, from the being of God to the question whether Minor Orders are a sacrament, with such impartiality, that it is only the conclusion by which we learn how he himself leans? The Doctor who draws into service the philosophy of the pagan Aristotle, of the Jewish Maimonides, of the Mohammedan Averroes and Avicenna! Yet, although the Jesuits began with St. Thomas, we know how freely they have varied from him when they saw occasion. There may, perhaps, be divines who treat his definitions as if they were of faith, but the Jesuits have always known how to distinguish between even this great Schoolman and the Catholic Church. We know how their freedom in dealing with the forms of expression, and with many current opinions, for a good while rendered the Spanish Inquisition very suspicious of them. Indeed, more than one Jesuit fell a victim to its harshness, not to say that St. Ignatius himself was thrown into prison by it, and that St. Francis Borgia, the third General, found it expedient to leave Spain for the more friendly asylum of the Holy See. We know how there long prevailed within the Order itself, between Molinism, represented by the General Aquaviva, and the stricter predestinarianism of the eminent Mariana, a sharp controversy, spreading thence into the Church at large, the Apostolic See refusing to condemn either side. I wonder whether the *Witness* imagines that the controversy between Calvinism and Arminianism has been carried on without the strenuous exercise of reason. Yet this intra-Jesuitic controversy bears a close analogy to it, although Molinism saves the electing purpose of God, which modern Arminianism seems to abandon. Indeed, it was a Catholic divine, and I believe a Jesuit, who first effectively defended the Calvinists against certain popular caricatures of their system. There is hardly a more decided test of independent conviction than the measure of courage with which a new school of thinkers deals with popular accretions to the truth. This is seen in the freedom with which the Hollandist Jesuits have dealt with the Lives of the Saints, throwing out legend after legend which has come to be popularly accepted almost as if it were a part of the faith. Herzog-Plitt remarks on Jesuit independence in such matters. Yet often, we know, it is

safer to propound a heterodox tenet, somewhat disguised, than to attack a popular tradition. When a Switzer first impugned the legend of William Tell, he was condemned to be burnt alive, and only escaped because he could not be found. This spirit of courageous independence does not seem to have forsaken the Order. At a late Catholic Congress it was a Jesuit who called attention to the many superstitions and unwarranted legends which Catholic scholarship has yet to uproot, and who reminds us that while pious feeling, intertwined with a pious tradition, is to be reverently regarded, only Apostolic Revelation is of the faith. Indeed, some of his illustrations were of a boldness which surprised me. I submit to the *Witness* that if its editors will keep their eyes open, they will find that the Jesuits are by no means afraid to use the pruning-knife of reason in matters of religion. For some fifteen centuries the Church had included in her Canon Law an implication of the possible salvation of non-Catholic Christians, living in piety and good faith. Yet the statement is embryonic, and in the constant controversies of the centuries had scarcely come into Catholic consciousness. Now, for two hundred and fifty years, the Jesuits have applied themselves to develop this embryonic statement into full distinctness, using the weapons of reason, of philosophy, of tradition, of pious feeling. Their first great victory was achieved in 1713, when Rome condemned the Jansenist position: "Grace is not given out of the Church." In 1718 they were arraigned before the Inquisition of Naples, on the ground that they taught that "many heretics, and even many heathens, would probably be saved." They did not answer, and the Inquisition did not act. Thenceforward they went on developing the implications of the Canon Law and of the Schoolmen, until, remarks Cardinal Newman, whose satisfaction is shared by Cardinal Manning and by Mr. Ward, there appeared, August 10, 1863, the first authoritative papal declaration, making no distinction of race or religion, that all persons whatsoever, being withheld from Christian and Catholic Communion only by the invincible influences of education, but honestly doing the will of God as far as known to them, "are able, by the operation of divine light and grace, to lay hold on eternal life." Nor, except in official form, is this anything new, for, says the Pope to the Bishops of Italy, "it is already known to us and to you." Then, at a time when the American Board, and other Protestant Boards, were speaking of the heathen as "going down in one unbroken array to eternal death," the substance of the Pope's encyclical, supported by Jesuit teaching, was already a commonplace in instructed Catholic circles. The infinite importance of knowing the gospel of Christ, in its authentic form, was not disparaged, but the extravagance of our common Protestant talk about the heathen had long since been effectively discredited in Catholic circles, not least under Jesuit influence. Really the Jesuits do appear to have made considerable use of their reason. There are some points yet to be noted.—Charles C. Starbuck, in *Sacred Heart Review*. Pope Pius X Arrested. Cardinal Sarto, our present Pope when Patriarch of Venice, relates "La Croix" had visited a poor man almost dying and stretched on the bare ground. In the evening, when he was about to retire, the thought of the man came back to the mind of the prelate. He himself was about to stretch on a good mattress while a dying man had no bed! This was too much for his fatherly heart. Without more ado he rolled up his mattress as well as he could, and slipped out into the streets with his packet on his shoulders. But he had not thought of the watchful eye of the police, and the Cardinal found himself arrested by two Venetian cops. Of course they recognized him and immediately took charge of the load and carried it where the Cardinal directed them. An Affair of Conscience. The *Pilot* subscription department received a short time ago a check in full for a large and over-due account sent at the instance of a man who remembered this debt on his death-bed, and realized that it was just as binding in conscience as any other. The large subscription arrearages of nearly all journals seem to indicate that many men regard such debts lightly: at least in the day of their strength. Yet that is the best time for the settlement of old scores, alike for creditors and debtors. For our part, we wish that the days of all *Pilot* subscribers may be long in the land, and no last word necessary but the happily familiar one to continue the paper in the family. Let us remind our readers, however, that it is bad for both parties to the subscription contract to let the debt accumulate from year to year. It is easy, as a rule, to meet a single year's subscription. It is a little harder to meet two years. But when the account has run on and a man finds a bill of \$20 or \$25 against him, he is wont to resent it. Anyhow, the debt is much harder to pay. Yet the journal has faithfully kept its part of the contract. The delinquent subscriber has been enjoying the fruit of the labor of many brains and hands, and the output of money for his benefit has been large and unflinching. When he is multiplied into the thousands his forgetfulness means a grave inconvenience to any newspaper business. And forgetfulness will not be taken as an excuse for anybody's failure to pay every just obligation. There is no "out-lawing" of debts before the Court of Judgment above.—*Pilot*.

Converts that Counted. Of the London banker, Mr. Bertram Wodehouse Currie, Gladstone said: "He was so entirely first among the men of the City that it is hard to measure the distance between him and the second place." It was he who saved the Barrings in the crisis of 1890. On his report the Bank of England advanced over 15 millions to Lord Revelstoke and his partners. He was a friend of Grote, of Mill and of Gladstone, who held one of his Cabinet Councils in one of the Currie country houses. In 1896, the year before his death he became a Catholic. In 1860 came an event in Bertram Currie's life of which he himself once wrote: "In Bavaria, walking in a pine-forest, I spoke the fateful words, and performed what I can truly say at the distance of 36 years was the most sensible act of my life. I will say no more, except that for sweetness of disposition and for soundness of judgment I could not name her equal." The person thus referred to was Caroline, daughter of Sir W. L. Young. How largely and early something of the character her future husband was to prize so highly was forming in her is shown from such a fact as this: When at the age of 12 she first entered a Catholic church, at Woodchester, "there was a sense of longing satisfied, something that I had been craving for, and had at last found," she wrote in 1895 in her "Side Lights of the Oxford Movement." Her mother pinned her faith on Archdeacon Manning, but did not follow him into the Church. Of Manning's distinguished convert, Aubrey de Vere they saw a good deal during a visit from him to where they were staying, "and he was always ready to speak of the peace and joy which were to be found in the Church." Meeting him again on a visit to the De Vere's in Ireland, they were delighted by his copious readings from the works of Newman, some of whose passages got transferred to the scrap-book of Caroline, then 16 years of age. In 1853 the Youngs were visited by Father Manning. "You may go on for long as you are," he said, "clinging to a person, to a theory, to a book; but come at last you will, in spite of yourselves, drawn by that Unseen Power." Among the persons so clung to by Miss Young was Archdeacon Robert Isaac Wilberforce, whose book "On the Holy Eucharist" had been to her a message of love, but he, too, left his Archdeaconry and joined the Catholic Church. So, soon, did another friend, the Rev. Mr. Dean, giving up his living at Lewknor, and his Fellowship at All Souls. In a visit to Italy in 1855 they met Wilberforce, now preparing for the priesthood, Northcote already a priest, William Palmer, just back from Russia, and recently received into the Church, Aubrey de Vere, and, in a second visit to Rome, Dr. Manning who paid them many little visits. The future Cardinal even then strongly disliked dancing, almost the one thing in which Miss Young wholly disagreed with him. He was then grieving over the death of Wilberforce, and Miss Young had lost two brothers in the Crimea. "He talked about sorrow so very beautifully I quite longed to be alone with him and to tell him a great deal about myself. If he were but still in our Church, what a blessing and comfort it would be to have him under the same roof," she writes; and, a little later, "he quite comes up to all the idea I had formed of him. He is so very saint-like and above the world." But it was in London that she made her final act of faith. She went to the Oratory and asked for Father Faber. "I could not feel that he was a stranger," she said. "Two of his books, 'All for Jesus' and 'Growth in Holiness,' had made me wish to know more about the Saints, and about the science of the Saints which is so little understood outside the Roman Church." She wished to be received at once, and Father Faber saw no objection, and gave her conditional baptism. "When I found myself again in the Brompton-road, I asked myself what had happened. The shops, and the cabs, and the omnibuses were the same, but how changed was I!" MARTIN MAHONY. Lever's Y-Z (Wise Head) Disinfectant Soap. Powder is a boon to any home. It disinfects and cleans at the same time.

FOR SALE. The Property on West Street, Antigonish, owned by the subscriber. It consists of Good Dwelling, Barn and about one-quarter acre of land. Terms and particulars on application. M. DONOVAN, Antigonish. Monuments and Headstones in all kinds of Granite, Marble and Freestone. 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. 3 for a Cent Three delicious summer drinks for one cent. Two teaspoonfuls of Sovereign Lime Juice to a glass of ice water, sweetened to the taste, makes the most healthful, the most satisfying, and the most refreshing, of all hot weather beverages. And 3 glasses cost only 1c. Sovereign Lime Juice is the pure juice of finest West India Limes, with the natural flavor of the fresh ripe fruit. 10c, 15c, 25c AND 50c BOTTLES. Sold by Grocers and Druggists. Refined and bottled by SIMSON BROS. CO., LTD., HALIFAX, N.S. Autumn Term AT THE: 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. Bank of Nova Scotia. (INCORPORATED 1832.) CAPITAL, \$2,000,000 RESERVE FUND, 3,100,000 HEAD OFFICE, - - - Halifax DIRECTORS: JOHN Y. PAYZANT, President. CHAS. ARCHIBALD, Vice-Pres. R. L. BORDEN. G. S. CAMPBELL. J. WALTER ALLISON, HECTOR McINNIS, H. C. McLEOD. A Branch of this Bank is now open on Main St., Antigonish. General Banking business transacted. Interest paid on deposits at current rates. Savings Bank Department. A. G. MACDONALD, Manager. 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.

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

NEW ADVERTISEMENTS.

Full Goods—Palace Clothing Co. Man Wanted. Coatmaker Wanted—Angus Boyle. Position Wanted. Teacher Wanted—Duncan McDougall. Montreal Excursion.

LOCAL ITEMS.

THE SCHOONER "CONGO" arrived at St. John's, Nfld., on Tuesday. Her cargo was sold yesterday. She sails for home on Friday.

THOS. MCKEEN, Melrose, brought John W. Chisholm's colt sired by Colten Swell for \$100. W. F. McKenzie sold one by same sire for \$65. These seem to be good paying prices.

THE RETURNS from the second trip of the schooner Helen Shafner have arrived. The market was good. One pair of steers sold for \$124. This vessel is expected daily, and will load again the last of this week or first of next.

THE LIGHTHOUSE situated at the west side of the entrance to Guysboro harbour was totally destroyed by fire Monday morning, along with the oil store. The structure was a square wooden one, twenty feet high, and was built in 1846. The marine department will have a temporary light there until a new structure is erected.

THE DATE on which the Federal Elections are to be held is again the subject of general speculation. The consensus of opinion at the present time inclines to the belief that they will be over within eight weeks. It was expected that the date would have been chosen at the meeting of the Cabinet held yesterday, but such was not the case.

THE MANY FRIENDS of Mrs. R. I. Hart will regret to learn that she passed away on Saturday morning at her residence, 205 Pleasant Street, Halifax, in her 89th year. The deceased was a daughter of the late Major John Cunningham, of Antigonish, and was the last member of a large family. She leaves a husband and one son, Mr. G. R. Hart, who will have the sympathy of the community in their bereavement.—Morning Chronicle.

THE DINING CAR attached to last Friday evening's fast train to Sydney was considerably damaged by fire, which was occasioned by a defect in the kitchen range. Before reaching here the officials of the car noticed and extinguished a slight blaze. It broke out afresh when the train arrived at Antigonish, and the fire was soon burning quite briskly and to such an extent that the assistance of the local fire department was necessary to extinguish it.

THE COMMITTEE to whom has been delegated the business of buying hay to relieve the shortage in the crop in this county, have not yet made any purchases. They wish first to have full particulars of the proposed rebate in the I. C. R. freight rates, the Order-in-Council for which has not been issued. They feel there may be conditions attached to the rebate, and that they should understand them thoroughly before entering into any obligations. The Dominion Cabinet had a meeting yesterday, and the necessary order very probably was then passed. The Committee also feel that it is not prudent to order in a hurry. They claim that hay pressed too early may heat and consequently depreciate; also that prices have a tendency to lower, good hay now being quoted at \$7.25.

THE COMMUNITY will regret to learn that Martin McDonald, Esq., of Maryvale, suffered a paralytic shock on Monday. He was picking apples off a tree, from which he fell. When found by the members of his household his limbs and body were all most completely paralyzed, and no improvement has since taken place. Mr. McDonald is aged 67 years, and the result of his present affliction cannot be readily foretold. Since the above was written we have learned of the death of Mr. McDonald, which occurred yesterday afternoon. The funeral will take place Friday morning at nine o'clock. Deceased was a good Christian man, an exemplary citizen and a kind neighbour. He was a brother of the Right Rev. Bishop of Harbour Grace, and of Rev. R. MacDonald P. P., Westville. May he rest in peace.

CATTLE AND LAMBS are being shipped from the County in very large numbers lately, owners evidently being anxious to escape heavy feeding the coming winter, when feed will be short and its cost high. During the month of August Trotter Bros. shipped 3,000 lambs and this week 1500. Since September 5th they disposed of fifty head of cattle. The St. John's, Nfld., market, which is giving fairly tolerable prices, is taking each week about 100 head, and if this trade continues the hay shortage will be relieved to a great extent. There is a strong desire on the part of farmers at the present time to largely reduce the number of their live stock. So far as horses are concerned, we are informed, this movement is very prudent, cattle also should be reduced in number. The extensive sale of sheep, however, is decidedly unwise. These animals are to-day probably our most profitable and serviceable stock, and sheep-raising should not be handicapped. Besides their value as money producers they are known to be a preventative against the spread of the weed "willy," which experience at the experiment station is proving to be the cause of our cattle disease.

HYMENEAL.—At St. Peter's Church, Cheticamp, Sept. 5, the Rev. Fr. Fiset, P. P., united in holy matrimony Mr. Ephraim A. Chiasson, teacher, and Miss Bertha S. Le Fort of Point Cross. Miss Lucy Le Fort acted as

bridesmaid and Mr. Louis Chiasson as groomsmen.

At St. Ninian's Cathedral, Antigonish, on Tuesday, August 29th, the Rev. Father Beaton joined in wedlock Miss Katie J. Chisholm of Briely Brook and Mr. John C. Chisholm of Lismore, Pictou County. The bride was assisted by Miss Katie Chisholm, while Mr. Angus McKinnon did the honors for the groom. Their many friends wish the happy couple a long and wedded life.

Mr. James Taylor, the valued head clerk in K. Sweet & Co.'s hardware store, Antigonish, and Miss Elizabeth Dixon Cummings, daughter of Mr. Cummings, I. C. R. Station Master at Truro, were married at the home of the bride's parents at Truro last evening. The happy event was well and kindly remembered by the friends of the young couple both at Truro and Antigonish. After a short wedding tour, Mr. and Mrs. Taylor will take up their residence on St. Ninian Street, Antigonish, in the large and handsome dwelling just completed by Mr. Taylor. We join their many friends in wishing them a long and happy journey through life.

CHIEF JUSTICE McDONALD was presented with an address by the Attorney General on behalf of the Bar of Nova Scotia. The address was occasioned by the retirement of the Chief Justice. It was accompanied by a solid silver casket costing \$900.

MUSIC.—Miss Jessie McLachlan has entered on her grand concert tour on this side of the Atlantic, and is again delighting large and appreciative audiences. We are pleased to learn that she will be in Antigonish this month; and, with her attendants, will give her usual inimitable rendering of some of the songs and music of Scotland at the College Rink. On this occasion the rink will be converted into a theatre in order to accommodate the large number who will come to hear this unrivalled singer of the "Auld Scots Songs." She will be assisted by Mr. Douglas Young who, we are informed, is the possessor of a tenor voice of exceptional purity and sweetness. Instrumental music will be rendered on the violin-cello and piano by Mr. John MacLinden and Mr. Robert Buchanan, musicians of wide fame. From press reports of concerts given in the Maritime Provinces since their arrival from Bonnie Scotland, ten days ago, we read that Miss McLachlan has improved very much in voice and expression since the people of Antigonish had the pleasure of hearing her two years ago. There is therefore a treat in store for all those who will be present at the College Rink on the 22nd inst. No one who is able to come should miss this occasion which may not again return in a life time. We in New Scotland have great admiration for and are deeply affected by the music and poetry which commemorate the deeds of valour and prowess of our ancestors in fighting for their freedom and the protection of their heritage. Our forefathers were driven by adverse circumstances from the land of their birth to that of their adoption, which, by their indomitable perseverance and force of character, they converted from a howling wilderness into smiling fields, and transmitted to their descendants that spirit of patriotism and devotion to the nobler traits of character of their ancestors. These characteristics, brought out under various circumstances, in different ages, are commemorated in song and poetry by the native bards, and set to appropriate music. Some of these songs, so dear to the heart of every descendant of the inhabitants of the land of benns and glens and heroes, will be sung by that singer of Scottish classic music, Jessie McLachlan, on next Thursday evening. Wha wadna cam' to hear Jessie?

WANTED. A Teacher 3rd or 2nd class for section No. 8, Morar. DUNCAN MCDUGALL, Secretary. Montreal Excursion. Sept. 21, 22, 23, Good for return until Oct. 10, '04. Oct. 3, 4, 5, Good for return until Oct. 10th, '04. Intercolonial Railway Will sell round trip tickets from ANTIGONISH TO MONTREAL \$14.00. Proportionately low fares from all stations Campbellton and East.

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.

Personals.

Rev. J. J. Walsh, P. P., Mainadien, was in town this week.

Mr. John P. McKinnon of Shenacadie, C. B., was in Town on Tuesday. Mr. D. R. McDonald of River Dennis Road, C. B., was in Antigonish on Monday.

Miss Jessie Chisholm, of Amherst, is visiting her relatives at the North River.

Mrs. C. H. Macdonald, of New Westminster, B. C., was in Town last week visiting friends.

Dr. Ralph Macdonald, dentist, of Antigonish, has opened an office in the Roy building, Halifax, where he will practise.

J. P. McNeil, second year law student, and P. McF. Carter, second year medical student, of Antigonish, left for Halifax on Monday to attend Dalhousie the present term.

Mr. and Mrs. Louis McIntosh, Antigonish, returned home Monday evening from their bridal tour. Mrs. MacIntosh will be at home on Tuesday and Wednesday afternoon, Sept. 20th and 21st.

Mrs. D. C. Chisholm, of Brookline, Mass., started to return home last Friday after spending a few weeks with her parents, Mr. and Mrs. Alex. McDonald, Glen Alpine.

Among the Advertisers.

Mrs. Harrington, Main St., has rooms she will let to lodgers.

Any good dresser can find at this store the toggery he ought to wear. The Palace Clo. Co.

If you pass this store on hats or caps, you'll pass the best hats or caps in town. Palace Clo. Co.

We've a \$5 suit or overcoat that any man might be proud to wear. Palace Clo. Co.

The exclusive tailor turns pale when he sees the elegance of the tailoring on our suits and overcoats. Palace Clo. Co.

Inside of one of our fall suits or overcoats you'll be filled with satisfaction, in regard to your appearance. Palace Clo. Co.

If you want to make 25 per cent. on your money, visit our shoe department. Palace Clo. Co.

The shape of a man's head or the size of his purse does not prevent our giving him just the hat he wants. Palace Clo. Co.

LOST, on Wednesday, between St. Andrew's and the I. C. R. Station, Town, a lady's gold watch. Finder will confer a great favour by leaving it at CASKET office.

MAN WANTED.

A GOOD MAN, steady and industrious, who understands farming and can make himself useful about the place. Must be a married man, and one with a small family preferred. To a suitable person steady employment will be given. Apply at this office.

WANTED.

A Coatmaker.

Apply to ANGUS BOYLE, Mabou.

Position Wanted.

A young boy, between 17 and 18 years old, desires a position as TELEGRAPH OPERATOR. He has been in that business and had charge of an office for about 2 years. He can speak both French & English. Please address "Telegraph" care THE CASKET.

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.

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. TROMPSON, St. Francis Xavier's College.

OUR FIRST CROW!

We're now ready for FALL BUSINESS.

We've got just the finest [display of

Clothing, Hats, Caps, Boots, Shoes, and "Toggery,"

that ever graced a Clothing House.

We'd like to place you inside of one of our smart suits or Handsome Overcoats, Crown you with one of our new Fall Hats, encircle your neck with an Elegant Tie, put Shoes on your feet, and then quietly lead you to the Mirror.

You'd certainly be surprised to learn what a handsome fellow you are.

Come in for a look and you'll say we are fully justified in crowing, long, hard, and often. We'll crow our other crows later, in the meantime we'll be looking for you.

Palace Clothing Co.

AND POPULAR SHOE STORE.

Main St. - - - Antigonish, N. S.

HARDWARE

NOW IN STOCK AT

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