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THURSDAY, SEPTEMBER 22

The Cardinal-Vicar of Rome recently paid a canonical visit to a government military hospital in the city, the first time such a thing has taken place since Victor Emmanuel entered Rome.

We were mistaken in saying that Bishop Gibney of Western Australia was a Protestant bishop. This may weaken his testimony concerning the brutal treatment of the natives, in the eyes of some, but not in ours.

Fourteen thousand workingmen gathered in Notre Dame Church, Montreal, on the eve of Labour Day, was a hopeful sight. It was also memorable as being the first occasion when an English sermon was preached in that venerable church. Archbishop Bruchesi is a man of original ideas and excellent ones.

The new Apostolic Delegate to the Philippines is Father Ambrose Agius, O. S. B. He is a native of Malta, and speaks the principal languages of Europe fluently. The fact that English is his mother tongue will make it easier for him to hold communication with the new masters of the

We publish in another column the account given by the Paris correspondent of the London Standard of the marvellous cure of a consumptive girl who had made a pilgrimage to Lourdes. He says the cure is doubtless susceptible of a scientific explanation, but he does not suggest what that explanation is, nor, we fancy, can any member of the medical profession give it.

The portion of the resolutions adopted by the bishops of New Zealand the public schools of that colony, is worthy of the attention of our readers for the clearness with which the objections to what is called non-sectarian religious education are set forth. And these objections are just as weighty in Nova Scotia as in New Zea-

Our post-office officials lately pounced on a so-called physical culture magazine, and forbade its passage through the mails. We have before us the prospectus of another villainous publication of this class, which offers as a premium a vile book whose contents are advertised minutely with the hope of exciting a prurient curiosity. We hope the authorities will be on the look-out for it.

The International Congress of Socialists held at Amsterdam last month condemned the action of M. Jaures in forming part of Premier Combes' "bloc." Socialists, the Congress declares, cannot ally themselves with any existing government. As it was the alliance with Jaures that enabled Combes to remain in power, the withdrawal of the former and his supporters from the "bloc," in obedience to the decision of the Congress, will mean the downfall of the latter.

The Archbishop of Canterbury, in one of his addresses in Montreal.-all of which, by the way, were in excellent taste,-remarked that the growth of the Church of England in Canada, Australia, India, and South Africa, had led him to realize that a pivot was as necessary in ecclesiastical

ly, Dr. Davidson was making an argument for the Primacy of the Holy See. If the Church of England needs a pivot, how much more the Catholic Church.

Catholics in the United States are waking up to the need of providing for the religious requirements of the Italian immigrants. Captain Salvator Pizatti of New Orleans has given \$100,000 to build an industrial school for the Italian children of that city, and \$75,000 more for a parish school. He will also establish a free hospital for Italians in that vicinity. The Knights of Columbus of Philadelphia have given \$6,000 to Archbishop Ryan for the erection of a mission house in the Italian quarter of that city.

Rev. William L. Hornsby, S. J., has been sent to Montreal to take charge of the Chinese Congregation in that city. "Father Hornsby is well prepared for his duties," says the Messenger. "In 1892 he went to Macas to take up work among the Englishspeaking residents of the Portugese mission there. After finishing his theological studies he was ordained and applied to active duty. From the first he was an ardent student of the Chinese language and literature, both of which he has mastered. Latterly he had been professor of dogmatic theology in the Diocesan Seminary of San José, Macas.

Regret and pleasure are again our feelings as we read of another Canadian member of the Congregation of the Holy Cross being transferred to the United States. We are sure that the post of assistant editor of the Ave Maria will be most congenial to Father O'Neill, and we rejoice for his sake, as well as for the sake of our esteemed contemporary. There is not a priest in North America who wields a more graceful pen. But St. Joseph's College, Memramcook, is the poorer for losing him, and for this we are sorry. We hope Uncle Sam will never be able to annex Canada, but he has certainly annexed a good many Canadians.

The Crown Prince Frederick William of Germany has lately been betrothed to the Duchess Cecilia of Mecklenburg-Schwerin. Already protests are coming in from all sides against the future Empress of Germany wearing the name of a Catholic saint. It is suggested that in order to prevent injury to the Protestant religion, the duchess should take the in regard to the use of the Bible in name of Augusta. This was the name given to the consorts of the pagan emperors of Rome, and Protestant Germany, the most highly educated country in Europe, would rather see their Empress bear it than the name of one of the noblest martyrs of an age when not even Luther would say the Church had grown corrupt.

> Isaac N. Ford, best informed of London correspondents, writes to the New York Tribune of the terrible ten days

> battle in Manchuria, as follows: General Kuropatkin now receives credit from the military writers for offering a stubborn resistance to the Japanese advance and conducting a masterly retreat with Fabian sagacity. The detailed accounts of the week's operations around Liao-Yang show that the Russian guns were skilfully handled, the Japanese assaults repeatedly repelled by inferior forces, and that General Kuropatkin's tactics were extremely clever. The truth is now known that the carnage on the Japanese side has been terrible, and that victory has been won at a high cost. Wonderful as the gallantry of the Japanese divisions has been at every stage of the recent advance to-ward Moukden, it is evident that the magnitude of their successes has been overrated, and that the Russians, far from being routed, have never lost morale and dogged fighting power.

The Presbyterian Witness says our public school teachers are accustomed to pray, read the Bible and sing hymns in the schools. We should like to know in what schools these things are done. If any Catholic pupils are attending these schools and compelled or coaxed to attend these exercises, the parents should see to it. If schools are not denominational, they must be strictly non-sectarian; and if Protestaffairs as in machinery. Unconscious- ant prayers are said, the Protestant actionable, every one of them. We

Bible is read, and Protestant hymns | are quite sure that, on calm reflection, are sung, they are not non-sectarian schools, they are Protestant schools. Even the youngest child understands that the reading of the King James Bible is an affirmation that Catholicism is wrong and Protestantism is

Close on the heels of the Lancet's statement concerning the want of cleanliness which prevails among the lower classes of Englishmen, comes the testimony of Dr. Newman, the Medical Officer of Health for Finsbury, one of the districts of London, that the denizens of "Little Italy," as that part of the great city is called, take more care of their children as regards cleanliness, feeding, training and clothing, than do their English neighbours. The Daily News, hearing this, sent a reporter to Father Bannin, who has much to do with "Little Italy." "The healthier condition of the Italian children," said Father Bannin, "is mainly due to the care and affection of their mothers, who are perfect models of cleanliness and sobriety. The children are superior, both mentally and physically. The reason why the Italian women are so moral is that they are devoutly religious and intensely sober. In their habits and dress they are far ahead of the English women of the same class."

Mr. R. R. McLeod declares that he believes in the Creator of the Universe, in prayer, and in the sublime morality of the Bible. A man may believe all this, and yet be a theist, that is, an infidel. We have inferred from Mr. McLeod's various writings that he does not believe in the Fall of man, and consequently not in the Redemption; that he does not believe in miracles; that, while he grants that the prayer of praise may be a proper expression of man's feelings towards God, he considers the prayer of petition utterly unscientific,-and it is the prayer of petition which is most commonly known as prayer; that he regards the Scriptures, not as the Written Word of God, but merely as a record of human religious experience. If we are right in our inferences, then Mr. McLeod is not a Christian in the sense in which all Catholics and most Protestants use that name. If we are wrong, we shall be most happy to acknowledge it, as soon as he gives a public denial of the opinions which we have attributed

We must enter a protest against a phrase which appeared in the editorial columns of the Morning Chronicle of the 9th inst., but which has just now met our eye as we turned over a pile of papers in search of something else. The phrase was not meant to be irreverent, we are sure; but it was flippant; and there should never be any flippancy in our references to God. It was used in commenting on what the editor believed to be, and has proved to be, a fraud. But it bears just as heavily on the narrative of the sudden death of Ananias and Sapphira, of the blindness of Saul of Tarsus, of the blindness of Elymas the magician who tried to hinder Saul's missionary work. The editor of the Chronicle may be able to find a via media between the Christianity which believes these narratives an inspired record, and the irreligion which regards the whole Bible as a book of fairy tales; but the average reader of his paper is not likely to discover such a middle-way. Herbert Spencer in his prime thought it his duty to communicate to the world all the conclusions he had reached, no matter how destructive of received religious opinions those conclusions might be; in his old age he doubted whether it was right to remove the foundation on which rested the happiness and peace of mind of so large a portion of humanity. The editor of our esteemed contemporary will do a service to his readers by adopting Spencer's latter

Mr. R. R. McLeod says that the articles on himself which he has seen in THE CASKET were criminally

he would acknowledge that not even one of them was in the remotest degree libellous. His reckless charge against our honesty does not worry us at all; but when he makes equally reckless and equally groundless charges against such an institution as the Catholic Church,-an institution which even Mr. McLeod himself believes has a great work to do in the future,-and when he spreads those groundless charges broadcast in the columns of the Halifax Herald, we confess to feeling very indignant against him and against the management of the Herald. We know of so many cases of people held back from joining the Church, even after they are convinced of the truth of her doctrines, by prejudice based upon a lie invented perhaps centuries ago; even Newman confessed how long the idea that the Pope is anti-Christ held possession of his feelings, after it was rejected by his reason. And when we find a man of Mr. McLeod's ability and influence picking up one of those ancient lies, and, without caring to examine whether it be true or false, hurling it in pure recklessness into the midst of the readers of the Halifax Herald, we cannot help classing him with those whom our Lord scourged with His tongue "because you shut the kingdom of heaven against men, for you yourselves do not enter in; and those that are going in, you suffer not to enter."

If any one has sent marked copies of The Casket to Mr. R. R. McLeod, it was neither by our request nor with our knowledge. Had we dreamed for a moment that a private remonstrance couched in the mildest language would lead him to repent of his errors, we should never have printed a harsh word concerning him. Christ our Lord was very gentle with the Samaritan woman of many husbands, with the woman taken in adultery, with the treacherous Judas, with the panic-stricken Peter; on the other hand, he had nothing but, words of withering rebuke for the Scribes and Pharisees. He could read the hearts of men; those who cannot do this must at times be at a loss to know in which of these two ways they are to imitate Him. If He used such scathing language towards the Scribes and Pharisees, it was not merely because of their private and personal sins, but chiefly because of the evil influence they exercised upon others; because they were blind leaders of the blind; because they would not enter the kingdom of heaven themselves nor suffer others to enter; because they made their proselytes more wicked than themselves; in a word, because they were false teachers. Now, Mr. McLeod poses as a philosopher, as a scientist, as a teacher. He may have a great deal of reverence for God himself, but we are convinced that his teaching is calculated to lead others away from God. If it is, then he is a false teacher, and for the sake of those whom he may mislead, he must be exposed in language sufficiently vigorous to arrest the attention of his readers, and to warn them of the serious consequences which will ensue if they follow the paths which he opens up

Theodore Knappen, secretary of the Western Canadian Immigration Asso-ciation, has returned from making a personal investigation of the wheat growing districts of his tour. As a result he submits the following figures: Manitoba, acres 2,380,000, bushels 33,850,000, average per acre, 14.36; North-West Territories, acres 1,030,000, bushels 16,480,000, average per acre, 16.01. Total acres, 3,410,000, bushels 50,430,000, average per acre, 14.77. Value 1904 crop, 50,000,000 bushels, at 85 cents, \$42,500,000. 1903 crop, 53,000,000 bushels, at 60 cents, \$31,800,000. Increased value, 1904, crop \$10,700,000. Mr. Knappen drove over a hundred miles through the wheat fields and personally examined a great many samples and interviewed scores of farmers, merchants, machin-

A compilation, prepared by the Provincial Health Department, shows that between 1879 and 1902 there were 75,913 deaths in the province of Ontario from consumption, and only 66,240 from all other contagious disTALKS WITH PARENTS.

IV.

In spite of all your watchfulness, in spite of all the care you take to prevent your children from learning to dowrong, it may happen that they will do wrong. And then another duty falls upon you, to use all the authority which God has given you to bring them. back into the right way by suitable correction. This means that you are to warn them, to reprove them, and even chastise them, as circumstances require. There is no duty of parents more strongly recommended by Holy Scripture. "He that spareth the rod hateth his son; but he that loveth him. correcteth him betimes" (Prov. 13: 24). "Folly is bound up in the heart of a child and the rod of correction shall drive it away." (Prov. 22:15). "Withhold not correction from a child; for if thou strike him with the rod he shall not die. Thou shalt beat him with the rod and deliver his soul from hell" (Prov. 23: 13). "Bow down his neck. while he is young, and beat his sides while he is yet a child, lest he grow stubborn and regard thee not, and sobe a sorrow of heart to thee " (Ecclus-

It is not an easy matter to give precise rules for the exercise of this duty, yet it is plain that there are certain qualities which correction should have, and certain faults which it should avoid. In the first place it should be given at the proper time and in the proper manner. The words of Ecclesiasticus indicate very clearly that it should begin early. It is a great mistake to suppose that a young child is never to be corrected, that everything may be passed over until such a time as it knows better and has better sense. The Word of God gives you to understand that you must be prepared sometimes to stifle the natural tenderness which would prevent you from being severe with your children; you must sometimes shut your ears to the sound of their weeping; you must love them. wisely, not with that blind, excessive love which thinks only of pleasing; them. Observe the reason given by the Word of God for beating his sides: while he is yet a child,-lest he grow stubborn and regard thee not. While your children are young, you do not correct them because, you say, they are too small; bye and bye you will say you cannot control them because they are too big. When they are young, you do not want to correct them; when they are old, you can not do it. You can make a tender twig take any shape you like; but when it has become a tree, it will keep the shape in which it has grown up. So it is with children; they must be brought under control and not allowed to do as they like on the plea that they will get better sense as they grow up. Of course. the judgment ripens with age, but back habits grow also; little by little they get the better of the judgment, and end by making it their slave. Neglect. to correct your children when they are young, and the time will come when you will want to exercise your authority over them, but you will not be able to do so. You will scold them; they will laugh at you. You will fly into a violent passion with them; they will rebel; perhaps they will even raise their hand against you. And you will end by being afraid of them.

Accustom your children, then, from their earliest years to respect your commands. Never allow them to disobey you, not even in the smallest matter. Be prudent and reasonable in giving your commands, but once they are given insist that they shall be obeyed. If the command is about a trifling matter, you need not have given it: but since you have given it you must make your children obey it. And if they get the habit of obeying you in small things, they are not likely to disobey you in more important things. What a pitiful state of affairs when we see parents begging their children to do something, or perhaps even offering them a reward if they will do it ! If you do this, you are encouraging disobedience, putting a premium on it, in fact, since you let your children seethat by disobeying you they will gain something. Either you must never

Continued on page four.

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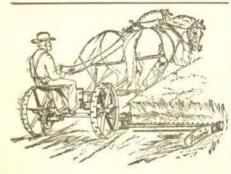
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The Church and Reason.

When the Presbyterian Witness says that the Jesuits would not, if they could help it, leave reason any scope in religion, although it says "Jesuits," it really means "Roman Catholics." We all know that the Jesuits have always been prominent in theology, and few Catholics, I sup-pose, would care to deny that the Jesuit schools, on the whole, are now the leading schools in divinity among them, at all events are leading schools. Indeed, remarks Mivart, the system which has been most widely accepted among Catholics since the Reforma-tion is that of Suarez, and Suarez was a Jesuit. Therefore when the Witness says that the Jesuits would suppress reason in religion if they could, it really means that Rome would suppress reason in religion if she could.

It is curious, how an accusation may sometimes be literally just, if only applied in another quarter from that against which it was first made. There has, indeed, since 1500, been one powerful and tremendously controlling genius, who denounced reason in religion most bitterly. The name, however, was not Ignatius Loyola, but Martin Luther. Luther calls Reason outright "the devil's concu-bine," and adds other vituperations too filthy to be reproduced.

Yet even Luther could not so con-trol his successors from the use of reason in religion that they have not built up a splendid structure of the-ology, one which so great a genius as Goethe deeply admires. Yet Dr. Schaff, though extolling its logical perfection, puts it below the Roman. How then can it be said that Rome— or the Jesuit Order as a leading representative of hers—has tried to stifle reason in religion? The Catholic Church has used reason in religion from the early ages, and in a speci-ally consecutive form for the last six or seven centuries. There have doubtless, ever since then, been generations of comparative intellectual stagnation, but these have been followed by times of intellectual revival. Production and then appropriation are a natural rhythm of thought.

Dean Stanley treats church history

with the most refined amiability, but he is so completely opposite to the Catholic pole, that it may be ques-tioned whether he views the Gospel itself as objective fact, as anything more than a divinely developed sys-tem of ideas, such as the Gnostics held it to be. In his paper on the Catacombs he seems to treat a confident hope of immortality of a somewhat selfish weakness, and to think it better to leave the matter to God, with no very pronounced belief either way. This would exactly have suited Marcus Aurelius. Yet he is so far from regarding Rome as having tried to suppress reason in religion, that he treats Western Christianity, in both its forms, as exhibiting progressiveness of thought and action, as contrasted with the comparative immobility of the Greek Church. He quotes a high Greek authority which styles the Pope "the first Protestant, and father of modern Rationalism." This strikes us as an amusing caricature; but caricatures have commonly some relation to the features, and this Greek would hardly have called the Pope "the Father of Rationalism," had he not meant to express his dislike of the large place which Rome allows to reason in the-

We know how decidedly the Jesuits dislike Traditionalism, whose con-demnation by the Vaiican Council they are commonly supposed to have largely aided in bringing about. This means, the belief that the existence of God can not be made out by Reason, but only by traditional Revelation. Now there are multitudes of Protestants who hold just this opinion. It may much more justly be said of such than of the Jesuits, that they would not, if they could help it, leave reason

any scope in religion.
Indeed, a Presbyterian clergyman, brought up though not ordained, in the Catholic Church, once said to me: "I doubt a good deal whether men often leave Catholicity for Protestantism or infinitely through any reaction of reason. Certainly it was not so with me. I left it because I wanted to enter the ministry, and because I wanted at the same time to marry a Protestant lady, which also I did.'

"And gaspel-truth first beamed through Boleyn's eyes."

"O herwise I do not know why I might not have taken orders in my original Church, for, indeed, I think the Roman Catholic creed might not inappropriately be styled rational-istic." He did not use "rationalistic" disparagingly, but apparently as con-trasted with the dull traditionalism which rules in some Protestant bodies. and perhaps not least rigorously in American Presbyterianism. I love the Presbyterians, but perhaps this excellent church might not be the worse off if she could borrow some lubricating appliances from the Holy

Of all Catholic doctrines we know that the one which is most often the target of brutal and brutishly ignorant attack in Transubstantiation. Lansing, for instance, dilates on what he calls the cannibalistic character of the Mass, in utter contempt of the fact that it is essential to Carholic faith to believe that the sacramental, like the celestial, body of Christ-one body in two aspects-can not be hitten or broken or bruised or digested, or made subject to any of the affections of our earthly frame; that these are incidental only to the visible species, which are held to be neither substance nor attributes of the Divine Humanity, and that the Real Presence is found conjoined with the species only while these remain in their integrity.

of Berengarius, and one of the bishops unadvisedly used language not unlike that which Lansing would put into Catholic mouths, he was required to correct himself, and to own that the sacramental Body of the Lord always and everywhere remains intact and

inviolate. At the same time Lansing's shock ing expression is actually found in a famous mouth. It is Luther, not Rome, who says: "In the Eucharist the body of Christ is given to be bitten and chewed with our teeth."
Where is your cannibalism now?
However, I believe that Luther himself became ashamed of this horrid coarseness, which is much to say for

On the other hand, Dean Stanley speaks of the thoroughly refined and rational manner in which Transub-stantiation is treated by leading div-ines, especially of France, not by evading any point of the doctrine, but by showing how far it is, alike from the caricatures of stupid enemies, and from the exaggerations of heavywitted friends. Father Hyacinthe also adds his testimony to that of Stanley, in deprecation of popular misconcep-tions of this vital doctrine of the Catholic Church.

No doubt shallow malignants can rake up many disfigurements of the doctrine, from Catholics of more zeal than knowledge; but Rome is no more responsible for this, than we are answerable for the fact that Protestants of high position have sometimes. meaning to defend the faith, given the most extraordinary explantations of the Trinity itself. Infallibility may give men reasons but it can not, any more than Dr. Johnson, give them understanding.

If now a man like Arthur Stanley, never in the communion of Rome, and Hyacinthe Loyson, now some thirtyfive years out of it, both maintain that Transubstantiation admits of a thoroughly refined and rational ex-position, and that it actually receives this in the Catholic Church, how can it be said that Catholicity in general, or Jesuitism in particular, tries to drive reason out of religion? Protestants will generally admit that if Transubstantiation, true or false, can be explained agreeably to reason, the whole Catholic system shows Tra-dition everywhere treated and explained rationally.

No wonder then that the dis-tinguished Congregational divine, the late Dr. John Pulsford of Edinburgh, said to a friend of mine: own that I can not see what there is amiss with the doctrine of Transub-stantiation." Pulsford, while believ-ing the doctrine eminently favorable to devotion, could not discover anything in it contradictory either to conscience or reason.

Of course Rome puts Dogma first, and the reasons supporting it second. But then so does every church of de-terminate doctrine. If a Presbyter-ian or Baptist or Methodist minister reasons, not in explication, but in overthrow, of the doctrinal system of his denomination, he ceases to belong

Rome, doubtless, decidedly objects to applying non-Catholic reasonings to Catholic doctrines. I am unable to make out in what other sense she discourages the use of Reason in Religion. She seldom pleases us, but then I suppose that is not her intention.—Charles C. Starbuck, in Sucred Heart Review,

Acton on Cariyle and Macaulay,

Excepting Froude, I think him (Carlyle) the most detestable of historians. The doctrine of heroes, the doctrine that will is above law, comes next in atrocity to the doctrine that the flag covers the goods, that the cause justifies its agents, which is what Froude lives for. Carlyle's robust mental independence is not the same thing as originality The Germans love him because he is an echo of the voices of their own classic age. He lived on the thought of Germany when it was not at its best, between Herder and Richter, before the age of discipline and science. Germany, since 1840, is very different from that which inspired him; and his conception of its teaching was a grotesque anachronism. It gave him his most valuable faculty, that of standing aside from the current of contemporary English ideas, and looking at it from an Archimedean point, but it gave him no rule for judging, no test of truth, no definite conviction, no certain method, and no sure conclusion. But he had historic grasp—which is a rare quality—some sympathy with things that are not evident, and a vague, fluctuating notion of the work of impersonal forces, There is a flash of genius in "Past and Present," and in the "French Revolution," though it is a wretched history. And he invented Oliver Cromwell. That is the positive re-sult of him, that, and his personal influence over many considerable minds -a stimulating, not a guiding influence; as when Stanley asked what he ought to do, and Carlyle answered:

Do your hest! When you sit down to Macaulay, remember that the Essays are really flashy and superficial. He was not above pag in literary criticism; his Indian articles will not hold water; and his two most famous reviews, on Bacon and Ranke, show his incompetence. The essays are only pleasant reading, and a key to half the pre-judices of our age. It is the History (with one or two speeches) that is wonderful. He knew nothing respectably before the seventeeth century, he knew nothing of foreign history, of religion, philosophy, science, or art. His account of debates has been thrown into the shade by Ranke, his account of diplomatic affairs by Klopp. He is, I am persuaded, grossly, basely unfair. Read him therefore Weremember that when the Church, at Fome, was discussing the opinions most unsympathetic of critics can

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think him very nearly the greatest of English writers.— Letters to Mary Gladstone.

A 'Jewish Preachment.

Cardinal Manning's declaration that it is a poor will which has not God among its beneficiaries has often been repeated in various forms, but we repeated in various forms, but we question whether most people are in the habit of thinking of the sentiment as being specially popular among the Jews. Yet the Chicago Israelite writes editorially as though bequests to charity and religion were far more common among the scattered children of Israel than among wealthy Christians. We quote: tians. We quote:
When a Jewish millionaire dies

without leaving a cent to charity, his family has to blush as for a public scandal; the unanimous adverse comment reveals very plainly the existence of a public opinion, amounting to con-viction, to the effect that mere de-cency calls for some remembrance of the poor when a man is distributing the vast accumulations of a prosperous lifetime. Among the general public this ideal of public decency does not seem to prevail to nearly the same extent. A multi-millionaire may divide his towering pile among his rich relatives without so much as the mention of a deserving charity; the newspapers do not consider that sort of niggardliness worthy of a line of com-ment. Perhaps statistics would show that Christian millionaires have given, even in proportion, larger amounts to education, art, religion, than Jewish millionaires have given so far; but the assertion is a pretty safe one to make, even without exact figures to support it, that the rich Jew does not nearly so often omit all mention of charity from his last will as do the rich of other faiths or unfaiths. A good deal of this is tradition and may lose some of its force as we drift farther from the Ghetto; a good deal of it is more or less unalterable temperament, the

fruit of the discipline of generations,"
It is commonly enough recognized that our Jewish friends take excellent care of their own sick and destitute, and we have heard that they are among the most regular and generous benefactors of the Little Sisters of the Poor in some of our large cities. But if the claim made by the Israelite can be substantiated, it constitutes a new title to respect for the Jewish people. and ought to clear away clouds of misunderstanding and prejudice.

Some other words of our Chicago contemporary on the subject of money getting and the post-mortem laudation of wealthy men are equally notable and quotable. We especially like the Israelite's interpretation of the motto De mortuis nil nisi bonum:

Whenever a very rich man dies, the newspapers preach very edifyingly to the young man who wishes to succeed. They point impressively to the industry, economy and preseverance that have led, in the respective instance, to conspicuous success. The impression one generally carries away from any frank description of this kind of career is that there has been principally a certain single-mindedness which, sustained by great energy and unusual physical as well as mental resources, led straight on to conspicuous eminence. The one fact upon which the newspapers do not dwell is that economy has often more than one mean, selfish and petty aspect; that single-mindedness to the aim of personal advancement often involves hardheartedness to others, injustice to higher claims; that there has often gone, hand in hand with this determined specializing, an atrophy of other human interests. This will, of course, not apply to all instances; but when the success is set up on a pedestal for admiration, the errors and failings that acompanied it should have the same calcium light turned upon them as warning examples. Of the dead there should be said nothing but the truth."-The Ave Maria.

A boy who swims may say he's swum; but milk is skimmed and seldom skum, and nails you trim, they are not trum. When words you speak, these words are spoken; but a nose is tweaked and can't be twoken, and what you seek is never soken. If we forget, then we've forgotten, but things we wet are never wotten, and houses let cannot be lotten. The goods one sell are always sold; but fears dispelled are not dispold, and what you smell is never smoled. When young, a top you oft saw spun, but did you see a grin e'er grun or a potato neatly skun?

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Over there, in that deep green recess, where peeps one snowy cottage, vined and neat. neat,
Where happy cries resound, where happiness
Hangs round the loving threshold—
What excess
Of calm contentment in that blest retreat!

Over there, where looms that mass of cloud, Fleating far, so snowy, fleecy, fair, Hung fold on fold, metainks a titan's shroud, Beyond it all, beyond the planet-crowd What rested ones are waiting—over there! Antigonish, Aug. 25, '01. MacDonald.

THE VICTORY OF NAPOLEON BRODEUR.

(J. G. Menard, in Catholic World.) (Continued from last issue.)

Alphonsine, it is true, had been duly on hand when the long train steamed into the railway station. The subsequent ride to her new home, the refreshing novelty of everything, together with her friend's congratulations, served temporarily to raise her spirits.

But no sooner had she teached the "Corporation," and cast one astonished glance at its vast expanse, as barren and gloomy almost as the mill towering prison-like just across the street, than a terrible homesickness thad taken possession of her and by the time she had followed Alphonsine through many corridors and up end-less flights to the hot sleeping-room, she had felt ready to faint with terror and dismay. In the chamber were its other occupants—two sallow, hard-featured girls who eyed her with curious gaze, and laughed loudly when she burst into tears on Alphonsine's shoulder. Alphonsine herself, in fact, proved but a poor consoler, her sympathy being expressed in the off-hand advice to "eat and sleep, and she would feel better in the morning.

Azilda had finally laid herself obediently in the hard bed. Sleep brought her barely an hour or two of forgetfulness when Alphonsine's voice sounded authoritatively, bidding her rise and make ready for her visit to the mill, since to be late would spoil her chance of getting the promised situation. A morsel of food was snatched hastily in the long dining-room, crowded with a limitless number of girls all in an equally great hurry. Almost before she realized what had happened. Azilda found herself standing before a gruff over-seer, and being questioned and scrutinized as to her ability to become a mill operator. The result was not entirely satisfactory, but upon the recommendation of Miss Leduc the oversear consented to give Miss Brousseau a trial.

Azilda was forthwith conducted to a distant part of the building and installed at a strange-looking machine, while the overseer poured forth a volley of instructions which she tried desperately to grasp. But after his departure Azilda could only sit dazed and helpless before the formidable instrument. The room in which she sat was a long one filled with girls busy at the same work as her own, and she as all hear the same did in and she could hear the rapid clickclack of the shuttles as they flew back and forth at the touch of experi-enced fingers; she dared not, however, interrupt any of her neighbors with a equest for assistance. She sat there helpless, longing to run away, yet afraid to move. At last one of the girls near by, taking pity on her misery, came forward and with a few kind words set her awkward hands in motion. After many blunders and difficulties she managed finally to begin what was to be henceforth her

constant occupation. he next day and those following had been a modified repetition of the first. In the evenings, though tired and discouraged, she had forced herself to accompany Alphonsine on the pleasure jaunts of which she had heard so much. Yet these same excursions, notwithstanding her long and eager anticipation of them, failed and eager anticipation of them, failed to amuse her. Alphonsine's mode of enjoyment both frightened and wearied her. The young men and women crowding the cars, the parks, the dance-halls were not like her friends at home. She shrank from their bold glances and noisy songs and jokes, and they in turn laughed at her countrified manners. As for the fine clothes, the gold watches and chains, she learned now that, not with chains, she learned now that, not withstanding the "installment plan," the price to be paid for the gorgeous jewelry was long, long hours in a noisy mill, and dreary existence between times in a crowded boarding-house.

And gradually she fell into the habit of remaining at home while Alphonsine, and indeed the greater portion of the "Corporation," sought nightly the customary diversions.

On one of these evenings, the same in fact which had marked her arrival but a fortnight before, Azilda, finding herself, as usual, deserted by her friend, and longing for a breath of fresh air after her day's work, crept down to the door and seated herself upon the step. That it was an anni-versary of her unfortunate plunge into the world was not lost upon her, and she was prepared to weep the hours away until bedtime, a solace she often denied herself for fear of adding to her other miseries the ridicule of Alphonsine. She felt now, however, that she could bear the strain of loneliness and fatigue no longer and with a sort of delight she set herself to bemoan to the fullest extent her plight as the most unhappy creature in all the great, glaring, noisy city.

The river, it is true, the wonderful Merrimac, lay close at hand, but its breeze, instead of bearing the scent of distant pine and halsam, was laden with the odors of oil and smoke, and its yellow ripples lapped only the parched masonry of its stone casing. The sunset was warm and red, giving

no hint of the lateness of the season; yet the rich glow falling on the bare brick of the high walls opposite, and glinting unbrokenly across the dusty street, burned her tired eyes, and with a sob she shut from them the hateful scene. At this hour at home—ah, she knew well enough what it was like! The sun had left but the merest yellow streak in the west and the pastures were slipping into the chill autumn shadows. The milking was over and the cows were streamling. was over and the cows were straggling back to the wide outer regions. Their long file stretched reluctantly across the level, and she could hear the melancholy puffings and breathings as the wise creatures scented the oncoming discomfort of the cold night. Nearer the house her big maple loomed proudly. It had been as red as fire when she left, but now its leaves were brown and dry, and here and there the bare branches were showing themselves. The garden plot was quite desolate of course, the marigolds withered, the mignonette gone to seed. But the old strawberry plants near the fence, the faithful friends that had given her so many boxes for the market in the summer, they still were keeping a bit of bright color, as if they were waiting for her to come back and tend them once more before the winter frosts should quite destroy

their glory.
Oh, if she only might go back! If she might run away again and leave the hard work and the noisy city for ever! But she dare not do this now. They were very, very angry with her at home. She could picture her father's set, stern face, and her mother's anxious eyes. Why, oh, why had she listened to Alphonsine, who in truth was not at all the girl she had thought her? Why had she left her peaceful home for this crowded refuge? why deserted her kind and generous friends deserted her kind and generous friends for these rude, coarse companions? As for the young men whom Alphonsine thought so handsome and entertaining, she found them very unpleasant, not at all humble and submissive and attentive, like—but even in hor description. in her despair Azilda would not allow herself to frame that name, which had been so long a subject for ridicule and contempt. And yet in her heart she knew that in the bearer thereof lay her only hope : one brief line, one little message sent speeding to him would mean safety, deliverance, and all that her homesick soul craved.

all that her homesick soul craved,
But no! she would never send that
message. Better to die. Better to
sink silently beneath her burdens, forgotten by all, than to have recourse
to such a rescuer. Yes, she would
suffer alone, and when the end came,
when she was dead, they would be
sorry, and—but the tears were coming
now in such a torrent that she could now in such a torrent that she could no longer keep her eyes closed. But as she lifted the strained lids— "Napoléon!"

She gasped the word brokenly, and then sat staring at what was, what must be, of course, an apparition, a ghost, a phantom which her melancholy dreaming had conjured up at the final moment of her despair. But suddenly a familiar laugh rang out delightedly, a familiar voice spoke words of greeting, a familiar form seated it-self beside her, and she knew it was no wraith but Napoléon himself who had appeared thus strangely and un-expectedly. The surprise, the relief, the joy were too great for any com-monplace utterances. She could only

cry:
"O Napoléon! is it really you, and have you come to take me home?

An hour later found them still sitting upon the doorstep, for indeed there was no other place in which to converse quietly. The tears were gone from Azilda's eyes and a happy flush brightened her cheek. A new feeling of contentment and esteem filled her heart as she contemplated with clearor understanding the face beside her. Was it red of hue? It might be, yet its color seemed now only appropriate to health and ease and happiness. Was it round and fat? Yes, but its smile was only the more expansive and benevolent. As for the eyes, if they were not the most perfect in the world, they were yet capable of ex-pressing a very satisfactory sort of

affection and respect.

Napoléon had decided that they were to return to Canada on the morning train, and there was to be no more mill, no more Corporation boarding-house, but instead, within a month at the very latest, a grand wedding with festivities to last two wedding with festivities to last two or even three days, as befitted Napoléon's standing in the parish. He had also given her the news from home. He had told her how angry and unforgiving her father had been, commanding them all to leave Azilda to her fate, since she could show no better gratifude to her parents than better gratitude to her parents than to run away from her good home in that heartless manner. He had told her how her mother at first refused her how her mother at first refused to give him, Napoléon, the letter they had received, but finally consented to do so, and how, upon reading it, he had set off at once for Lowell, feeling sure that the life which pleased Alphonsine Leduc would be but poorly suited to his little friend, in which received a Arilda could but acknowledge. conclusion Azilda could but acknowledge he displayed a sagacity fully equal in proportion to his other good

On the day of her marriage Mme. Napoléon Brodeur received another communication from her erstwhile companion in the United States, It did not cover many pages, and its style could hardly be considered effusive:

"DEAR AZILDA: "I suppose by the time you get this letter you will be showing yourself off before the parish as the rich Mrs. Brodeur. Oh, how I pity you! the wife of that monster, and tied to an accordion for the rest of your days! You did not appreciate city life, but then you always were a baby—if I may

present, for I have just bought a fur collar and muff, which I must pay for at a dollar a week, so you see I shall be short of money for a long time. However, you will never miss my humble gift.

"Hoping you will not regret the step you have taken, I remain,
Ever your friend, A. L."

THE CASKET.

When she had finished reading this cordial missive, Azilda remained silent for a long time. Something in the wording of the brief lines aroused a sudden suspicion in her mind. Could it be that—but no! Alphonsine hated Napoléon. Did she not seize every opportunity to ridicule his person and his manners? And yet, if she was not so sure of her friend's sentiments. she would say that Alphonsine was-

She resolved to put the question to

her husband.

"Napoléon," she said, when the opportunity offered, — "Napoléon, did Alphonsine Leduc ever want to marry you herself?

Napoléon winked an expressive wink and smiled an expressive smile, "I should not have dared to ask her," he replied ambiguously.

The Bible in the Schools.

The resolutions signed by Arch-bishop Redwood, Bishops Grimes, Verdon and Lenihan against the use of the Bible in the public schools of New Zealand, contain the following

passages:
Valuing as we do the written word of God, and teaching it in our schools, we would gladly see it brought home to the mind of every child, Catholic and Protestant in New Zealand. We would willingly see the Sacred Volume in use in the denominational schools of other creeds. We are in asymptotic of other creeds. We are in sympathy with every effort made to impart religious instruction to non-Catholic children in the State schools after working hours, so long as those of our faith are first permitted to retire without taunt or interference. But we strenuously object to the introduction of Scriptural or other religious lessons or exercises in public schools as part and parcel of the programme of education. For this reason we wholly disapprove of the following proposals, which have been for some time before the public of New Zealand—namely To introduce into the State schools a programme of Scripture lessons, hymns, and prayers, which, except for "slight modifications," are identical with the Scripture lesson books drawn up four years ago by the Victorian Royal Commission on Religious Instruction in State Schools; (2) to ac company these lessons with "simple explanations of a literary, historical and ethical character"; (3) to make these lessons and their explanations "form part of the school curriculum under the inspectors"; with (4) a con-science clause for pupils and teachers. The following are one chief grounds

The following are our chief grounds of objection to the project of Scripture lessons outlined above:

1. Under the sanction of the State, it would introduce into the public schools the well-known Protestant principle of the interpretation of the Scriptures by the exercise of private judgment. This is wholly incompatible with the position of Catholics with regard to the Bible, which is briefly summed up in the following words by the Archbishop of Melbourne: "We hold that the Bible is the depository, not the organ of God's revelation to man. We hold, therefore, that it requires an interpreter, and we hold that the Church, through its representatives, is the divinely constituted interpreter or organ of revealed truth. We hold, too, that dogmatic truth is the basis both of faith and of morality."

The religious education of youth is a fundamental duty of paren's and of the Christian ministry. That sacred duty the clergy can never abdicate, either wholly or in part, in favour of the State. The proposals referred to above are an attempt on the part of a number of clergymen of various de-nominations to renounce one of the most hallowed obligations of their calling and transfer it to paid officials of the State, and to get done, at the charge of the public Treasury, duties

which Catholics perform, as a matter of course, at their own expense. 3. It is the function of the State to protect the natural and acquired rights of its citizens, and, generally, to promote their temporal well-being. The State can neither claim nor exercise any authority in matter of con-science. It has neither right nor comscience. It has neither right nor competency to set up as a teacher of religion, nor to usurp the spiritual duties of any of its subjects. The reading and explanation of the Scriptures cannot be regarded as merely a proposed new feature in the course of language or literature in our public. of language or literature in our public schools. They are exercises of religion. In the case under consideration they are avowedly intended to afford a certain measure of religious instruction. And that instruction cannot be "unsectarian," for the simple reason that unsectarian religious teaching is a mental fiction and an impossibility. The proposals outlined above are, in effect, an invitation to the Civil Government to set up a Bureau of religious teaching-to found, establish, and dow a new state creed as the official religion of the public schools, and to eral taxpayer, the failure of the clergy of some denominations to adequately discharge their duty of the religious instruction of youth.

4. Our objection to the proposed lessons is strengthened by the following facts: (a) They were drawn up as compromise by a heterogeneous assembly of representatives of various Reformed denominations, who, while wife of that monster, and tied to an accordion for the rest of your days! unanimous in rejecting Catholic printing values of Biblical interpretation, differed profoundly among themselves upon the most fundamental truths of the Christian religion. (b) The content of time.

"I cannot send you any wedding the content of the Christian religion. (b) The content of time. "And what did you say then?" "And what did you say then?" "Then I thought of what papa does sometimes, and I said: 'Take away it and don't bother.'"—S. H. Review.

Scripture lessons were taken from the Protestant Authorised Version of the Bible, and the incorrect Protestant form of the Lord's Prayer is set down for the daily use of the pupils. (c) The basic dogma of Christianity—that of the Incarnation and Virgin Birth—is outlawed from the New Testament narrative, and the Christ that is presented to the mental eye of the little ones is not the God-Man of Holy Writ but the Christ of the Unitarian. (d) Protestant hymns form part of the scheme; Protestant teaching is suggested throughout the Scripture lessons by the free use of unauthorised headings, capital letters, italics, &c. and it has been truly observed that, "in what is omitted, as well as in the general on of what is expressed, the lessons are made as Protestant as they could well be made in the circumstances

6. It would be obviously impossible for the teachers — of various creeds and of no creed—to whom it is proposed to entrust these lessons to do such watchful and continuous violence to their convictions as to avoid colour-ing their "literary, historical, and ethical" explanations with their own beliefs or unbelief. In a great number of cases they would, no doubt, consciously or unconsciously, derive from the lessons conclusions prejudicial to the faith of Catholic children. And cases might readily occur in which teachers would foster scepticism or unbelief. In a word, the projected scheme of Scriptural instruction would, under the spacious appearance of relieving the consciences of a section of the Protestant clergy, aggravate the double financial burden which we Catholics now bear, by adding the greater grievance of compelling us to pay for the conversion of the State schools into Protestant Sun-

A conscience clause for pupils and teachers is offered as an offset to the proposed Protestantising of the public schools. But a conscience clause, if seriously intended by its framers as a protective measure for dissidents, should, on principle, exclude all children from Scriptural or other religious instruction except those whose parents positively signify a wish that they should attend. But (1) by what we understand to be the terms of the proposed or suggested conscience clause, Catholic children in order to avoid proselytism, would be compelled to go to school armed with written protests against religious instruction.
(2) At least one State of the Australian Commonwealth — namely, Victoria — furnishes (as the late Royal Commis-sion's report abundantly shows) plentiful evidence of the flagrant manner in which the religious rights of min-orities may be violated with impunity in public schools, despite the provisions of Acts of Parliament and the preof Acts of Parliament and the pra-tended protection of this form of con-science clause. (3) Even a scrupulous observance of an ideal conscience clause by teachers would still leave Catholic children exposed to a serious measure of moral pressure or compul-sion to remain for Protestant religious instruction—namely to the iners and instruction—namely, to the jeers and and insults of their companions and to the other forms of social martyrdom which children know so well how to inflict on those whom they deem foreign to their modes of thought and action. Catholic pupils in State schools would, in a word, be placed between these two alternatives— proselytism, or penalties to which no children should be exposed. (4) For teachers, a conscience clause would in many cases inflict a grave degree of compulsion upon conscience or feeling. It would, moreover, invariably lead to the general imposition of a religious test in the matter of appointments to

Conflicting Crit'cisms of Burns.

While on the subject of Wordsworth and Tennyson, I cannot resist quotng the mutually conflicting estimates of Burns by these and by the author of "Philip van Artevelde." During a conversation with Aubrey de Vere about Burns, Tennyson said with great emotion: "Read the exquisite songs of Burns—in shape each of them has the perfection of the berry; in light, the radiance of the dewdrop. You forget, for their sake, those stupid things, his serious pieces." On meeting Wordsworth the same day, Aubrey de Vere mentioned Burns, whom the author of the "Excursion" praised vehemently as the poet who praised venemently as the poet who had brought poetry back to nature. "Of course," he added, "I refer to his serious efforts, such as the "Cottar's Saturday Night"—those foolish little amatory songs of has one has to forget." Meeting the very same evening Sir Henry Taylor, Aubery de Vere quoted to him the conflicting criticisms of his brother poets, to be still further of his brother poets, to be still further amused and amazed by the verdict of the author of "Philip van Artevelde" "Burns's exquisite songs and Burns's serious efforts are to me alike tedious and disagreeable reading." Nor, indeed, could, Home, the author of "Douglas," see merit in either the lighter or graver pieces of Burns; while Ritson, the acutest of all critics of old songs and ballads, says, "Burns of s of old songs and ballads, says: "Burns does not appear to his usual advantage in song - non omnia possumus."— T. P.'s Weekly.

A little girl, before going out to a tea party, was coached in conduct by a fond mamma. "You may take cake twice if it is offered you, but if you are asked a third time you must say, with all possible politeness, "No, thank you!" On her return home she gaveassurance she had remembered and followed the maternal instructions, "but," she added, "the servant brought the cake to me a fourth



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There is what is called the wordly spirit which enters with the greatest subtilty 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 22.

TALKS WITH PARENTS.

(Continued from page one.) enter into a contest with your children or you must win that contest. If you allow yourselves to be conquered even once, it is all over with your author-

So much for the time when you are to correct your children. As to the manner, it must be done judiciously. Correction is a remedy, a medicine, Now medicines are not to be used continually, and without measure; they are to be given at certain times and in certain doses, just so much and no more. You must take care not to give this medicine too often; for, if you do, it may do more harm than good. If you are continually dinning your children's ears with a scolding voice, they will get accustomed to it as they do to the ticking of a clock; they will not hear you at all. There are many little childish faults which are not sins, and these you may pass over very often without seeming to notice them. There are others which are mean rather than wicked, and these you may be able to shame them out of. In some other cases a look may be enough, or a tone of the voice, or a word of warning. But to give them long and severe lectures, worse still, blows, for the most trifling faults, is as ridiculous, to say the least, as killing flies with a hammer or shooting sparrows with a

You must make a distinction between one fault and another, between the faults which arise merely from levity and those which come from malice. The more grievous the fault, the more severe should be the correction. And yet there are many parents who will get into a furious rage with their children on account of an accident, a pane of glass broken, for instance, or a jacket torn. And perhaps these same parents will pass over lying, disobedience, cursing, or immodest language in their children with the mildest kind of a reproof, or it may be without any reproof at all. Now, the children know very well, in spite of all your scolding, that a broken pane of glass or a torn jacket are not very important matters. And surely they must think that in your estimation at least, lying, disobedience, cursing and immodest danguage are less important still.

But the slight correction which will do for a docile child will not be enough for a headstrong one. Some children are easily led to do right : others must You must study the characters and dispositions of your children. in order to know how you should deal

with them. The faults committed by parents in regard to the duty of correction may be set down under three heads: excessive mildness; excessive severity; a combination of the two. Excessive mildness and indulgence is the fault of those of you who are so passionately fond of your children that you cannot bear to cause them the least bit of pain or sorrow. You are so afraid of causing them this sorrow by correcting their faults, that you overlook their faults, you leave them unpunished, or perhaps you even go so far as to laugh at their faults. How often we hear a child give a sancy answer to his father or mother, and the father or mother laugh at it as if it were a good joke. If the boy is headstrong and disobedient, if he is quarrelsome with his young companions and impudent to older people, his parents pass over all this; perhaps they are even proud of it, for it shows that the lad has a high spirit. Yes, he has the kind of high spirit which makes a splendid street rowdy, the kind of high spirit which may cause him to end his days in the penitentiary or on the scaffold, and which is pretty sure to lose him his soul. Murder is becoming more and more common, even in Canada. Not one in a hundred murders is committed in cold blood. Ninety-nine out of a hundred are due to bad temper; bad temper which the murderer's parents would not check when he was a child. because it was only high spirit. How many a good man has been driven to

think your children will love you better because you treat them in this criminally indulgent fashion? Not a bit of it. They will despise you. A man was once asked why he had severely chastised his son Jack, of whom he was so fond. His answer was: "Jack would think me a fool if I didn't." A boy knows very well when he ought to get a whipping, and if he doesn't get it, he will stick his tongue in his cheek, and say to himself: "I've got the old man on a string!" Instead of showing your love for your children by not correcting them, you are proving yourselves their deadliest enemies. You are ruining them for this life and for the next, and you are preparing endless misery for yourselves. "A horse not broken becometh stubborn; and a child left to himself will become headstrong. Give thy son his way, and he shall make thee afraid; play with him, and he shall make thee sorrowful. Give him not liberty in his youth, and wink not at his devices. Bow down his neck while he is young, and beat his sides while he is a child, lest he grow stubborn and regard thee not, and so be a sorrow of heart to thee (Ecclesiasticus, 30: 8-12).

Letter From R. R. McLeod,

To the Editor of The Casket:

SIR,—During many years the col-umns of THE CASKET have contained coarse and abusive references to me. You have editorially accused me in one way and another of nearly all the great vices, and denied to me the ordinary natural understanding, and credited me with vast store of misin-formation. The issues of your paper containing these insulting references were always marked with blue pencil and mailed to me from the office of THE CASKET. There was not a word of truth in all these libellous paragraphs that simply had their origin in a heart that was not restrained by uch motives and considerations as are sufficient to moderate the temptations of ordinarily spiteful men. I have lived here during the last eighteen years in the place of my birth and early life, where I have been often engaged in considerable business, and have the respect of neighbours and acquaintances. The work of my pen has been sought for in several respectable directions. Among them the Educational Review of St. John, the Acadiensis of that city and "Hopkin's Encyclopedia" of Canada, All of them have published the contributions they sought from me. My whole life has been one of industry, sobriety, and study and I bear no likeness whatever to the wretch you so often portrayed in your columns. I had always supposed that the spirit of Christianity was foreign to such malicious reviling. It is difficult to see how any man with the slightest claim to a Christian name could so completely give himself up to a course of personal reviling wherein there never was the most shadowy foundation of truth. It is worth asking if your conduct may not be fittingy described as "horribly iniquitious the words you apply to me on a false accusation. When you charge me with blasphemy, and characterise me as a "notorious infidel" your motive is to injure me to the extent of your ability. There was not the slightest desire on your part to inform your readers of the true state of the matter on which you found these charges. You did not publish a line of my address at Truro, nor did you pretend to give the language on which the charge of blasphemy was founded. Had you published my Paper in full I very much doubt if your intelligent readers would have found in it anything more characteristically "infidel" than your Church charges against every Protestant. There was in the Paper a clear ant. There was in the Paper a clear insistent recognition of the existence of a living God: there was a definite recognition of the place and efficacy of prayer and the superior value of the Scriptures. Not a disrespectful word bout religion can be found in the Paper, and that the religion of the dispels should have a prominent place in the schools was set forth as desirable. If you call that "infidel" and irreligious then you are determined to use words without reference to their

current meaning.
Touching the charge of blasphemy. All my adult life I have been a believer in the existence of one God. This was a cradle faith and I never saw reason to depart from it. I have written and published a good deal on many subects, but no person can find an athe-stical hint in a line of mine anywhere, Neither would a rigid canvass of those who know me personally discover an oral expression that pointed in that direction. In view of this fact is it probable that I would stand up before an adjence and defy the God of the an audience and defy the God of the Universe to put me down? On that occasion it never was in my mind to utter a blasphemous word. Dr. Forrest had already gone to the President of the Association and enquired why this notorious agnostic" had been invited to read a paper there. He was intolerant enough to have kept out a notorious Roman Catholic if he could. When I had the floor he was determined to interrupt me in order to gratify his personal spleen and a cantankerous nature. I have not always pulsed, the patience of Job. His persistent A de ruin, to drink, perhaps even to infidelity by the tongue of a scolding wife. attempt to silence me aroused my Sept. 20, says a general flercer fellow and I remarked that I then commenced on Port would not be put down by any lord was continued after dark.

And she first learned to use her tongue in this fashion when she was a young girl. Her father and mother never taught her to control her temper; no, they were proud of her high spirit. What foolish parents! And do you think your children will love you betsane enough to wish the sun to go down on our mad mood. My intention was to convey the idea that I was not to be put down by this lord John Forrest no matter how important he seems. Had I not used the well-known sobriquet of the president of Dalhousie there would not have been sopken a word that needed explanation. If you Mr. Editor, think God is angry with me and would second a verdict that condemned me to death by stoning that you so sternly demand, then how is the "DIVINE MAJESTY" affected by the atrocities committed by your own Church in the name of the Christian Religion? Your references to me have been so grossly bad that an honored member of the teaching staff of Saint Francis Xavier was constrained to assure me in writing that he was so far from being the author of these maligning paragraphs that he had protested, and many other Catholics were also of his opinion. This he did of his own motion in order to clear himself of the suspicion of authorship. I was able to assure him that I never had associated him with such atrocious conduct. He gave me to understand that such publications would cease, and so far as I know that has been the case the last two years, but now the offence has broken out afresh. I ask you to publish this letter and discontinue all further libellous attacks. You have gone already too far and there must be a remedy for such rank misdemeanours. R. R. McLeod.

We wrote the paragraphs which appear elsewhere, after reading Mr. McLeod's letter in the Halifax Herald of the 13th inst., and before the above letter was received. We have only to add that we have criticised the public utterances of Mr. McLeod at various times during the past ten or eleven years. If there was a lull at any time, t was when we saw nothing demanding our attention. We have never exceeded the bounds of fair criticism; and within these bounds we shall con tinue our comments upon Mr. McLeod so long as he makes it necessary for us to do so .- ED. CASKET.]

Cape Breton Notes.

Frederick McPherson, yardmaster of Point Tupper, was killed on Friday by falling between two freight cars. He was a young man and married six weeks ago to a daughter of Thomas McLennan, Port Hastings.

A fourteen year old boy named Gillis, nephew of Rev. R. McInnis, was crush-ed between two freight cars at McKinnon's Harbor on Monday. He was brought to North Sydney and an am-putation performed as the only hope of saving his life, but he died shortly after the operation.

Thirty thousand tons of iron ore are being landed at Sydney and North Sydney every week from the mines at Wabana, Nfld. Special importations are also being received at Sydney from Sweden, Spain and Lake Sup-erior. The receipts from the latter during last week amounted to over five thousand tons.

The Cape Breton fox farm at Upper North Sydney had an attractive exhibit at the Provincial Exhibition. It consisted of three live foxes, two silver greys and one red. A large number of visitors daily visited their booth and the enterprise of the com-pany was favourably commented upon. The foxes were brought back to North Sydney and liberated at the

The wage earners of Sydney have intugurated a movement having in vie the establishment of a co-operative store. The board of provisional directors was appointed to report at the meeting as to further details connected with the scheme. It was decided to call the concern the Sydney Co-oper-ative Society, Ltd., and is it proposed to begin business this fall.

At Mabou, on Saturday night, John McDonald (Alexander's son) while try-ing to prevent Daniel Nicholson from forcing an entrance into the house of James Basker to obtain liquor, was shot in the head by the latter. Dr. Cameron was called in, but dared not extract the bullet. The patient was sent to the hospital at Halifax Monday morning. Basker was committed to jail at Port Hood.

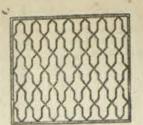
The War.

No heavy fighting has occurred since the great battle of Liao Yang. Latest reports say a big battle is imminent near Mukden, to which point the Jap-anese are advancing with eight divis-ions. It it believed, however, the Russians who now have the road clear for retreat, will not make a decisive stand, notwithstanding Kuropa kin has been largely reinforced since the battle of Liao Yang. The Japanese are in full possession of Southern Manchuria, except Port Arthur. The Manchurian railway from Mukden south, with all its branches will be operated by Japanese anese. All the harvest of that rich country will be available for their food, and the 500,000 men that they have now on the mainland of Asia will be able to pass the winter there with-out danger or privation. If the Rus-sians retreat to Harbin, as is anticipated, the Japanese situation renders the Japs in a better position than the enemy to renew operations in the spring. Large additions in men and supplies are easily forthcoming.

Port Arthur was attacked on Sept. 16, and the attackers were again re-

A despatch from Che-foo, dated Sept. 20, says a general attack was then commenced on Port Arthur, and

HEADQUARTERS FOR



Fencing.

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

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

WORKS, Limited WIRE MUNRO

NEW GLASGOW N. S.

New Goods! New Goods

There is always a vast amount of interest displayed in the first showing of a season's wearables here. Ladies come and see and know what is shown in the VERY LATEST AND BEST PRODUCED. You recognize in our stock all the best, imported direct and prices the lowest. We study the wants of our patrons. We know what should be adopted, and our stock represents the very cream of the world's fashion production.

Ladies' Autumn and Winter Coats!

The notable feature in this season's styles is the return to favour of the fitted short coat. Sleeves are made full. Fawn, Blue and Black are the favoured colours. The Military effect is also very much in evidence.

Our importations in this line is now complete and we can readily say that there has never been seen here at any previous time such a large display of strictly up-todate Garments. When you have inspected this fine and comprehensive range of Coats, you're prepared to make a purchase.

Come and Enjoy the Display. No one will importune you to Purchase.

New Fall Costumes.

A handsome fall costume in Gray MixedTweed, tight-fitting jacket, hip length, trimmed Silk 817.00 Braid, Special price,

New Fall Dress Goods.

NEWEST AND BEST. MODERATE PRICES.

We have gathered together the finest lot of New Fall Dress Goods ever seen in Nova Scotia. They cannot fail to appeal to you by reason of their beauty and qualities of excellence besides moderate prices.

Golf Jackets.

Have you seen our large and attractive range of Golf Jackets in plain and mixed colours with or without collars? They will not only serve the purpose as a Golf Jacket but will make a very neat and comfortable outing garment for cool evening wear.

1.00, 1.50, 1.60, 2.00

Fall Blouses.

Our first shipment of fall Bouses is now ready for inspection, and they are a handsome lot.

A. KIRK & CO.,

The Leading Dry Goods Store, ANTIGONISH.

General News.

The town of Warren, Idaho, has been wiped out by fire. Loss \$100,000.

Mr. Romuald Laurier, nephew of Sir Wilfred, has abandoned his medi-cal studies at Laval, to join the Dominican Order at St. Hyacinthe.

Samuel King, for some years master car builder on I. C. R., has tendered his resignation to take effect on the Mr. King goes to Montreal where he has accepted a position as assistant master car builder on the Canadian Pacific.

Springs;

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A fine of \$15,000 has been imposed on the Royal Exchange Assurance Company of London, transacting business in Massachusetts, for violating the State laws. A fine of \$200 also has been levied on Robert G. Fairfield, the Massachusetts agent of the com-

Benzine locomotives have been run for a time in a number of German, Belgian and Austrian Mines, and the results obtained are said to be satisfactory in every respect. A little en-gine draws a train composed of twenty-five trucks on a narrow-gauge underground line and the capacity of the benzine motor is eight horse power.

The British Trades Union Congress The British Trades Union Congress unanimously adopted a resolution emphatically protesting against the Government's action in sanctioning the South African labour ordinance as opposed to the best interest of the British workmen at home and abroad, as sanctioning conditions of labour unfit for human beings, and as con-trary to the anti-slavery traditions of the British Empire.

In a speech after signing the treaty with Thibet, Colonel Younghusband, the British political agent, pointed out that the British therein avoided interfering in the smallest degree with the internal affairs of the country. They had not annexed any territory and had fully recognized the continued suzerainty of China.

The steamer Olivette, on her way from Halifax to Boston in Thursday's gale, rescued the crew of the schooner Georgie D. Loud of Jonesport, Maine, lumber laden and a total wreck. A tug boat was swamped in the Delaware River and eight of the ten persons aboard were drowned. It was one of the flercest September storms on record long the Atlantic coest. along the Atlantic coast.

The Canadian Pacific Railway has placed an order with the Consolidated Lake Superior Company for 40,000 tons of steel rails. The company wishes to see for itself what standard of work can be done at the steel rail mill at the Soo. The delivery is to be at the rate of 10,000 tons a month, beginning February next.

sad drowning accident occurred at Fox Island, a few miles from Can-so, on Saturday week. With three other companions, George and Thomas Reynolds, were out in a boat. They were playing in the boat when she sud-denly upset and sank. The other oc-cupants were able to reach shore but the two brothers unable to swim were

The fishing schooner, Agatha, Capt. James Gardiner, owned by John H. Thorburn, Sandy Point, Shelburne County, was wrecked on 14th inst., on West Head, Indian Bay, Guysboro County. When she struck the stove upset, setting fire to the ship, which was tatelly engagined with everything was totally consumed with everything on board, the crew only escaping with what they stood in. They had a good fare of fish.

By action of the directors of the American Tobacco Company and the Continental Company, meetings of the stockholders of the three organiza-tions have been called for September 30 next, at which plans will be considered for a consolidation of the concerns into one corporation, to be known as the American Tobacco Company. The earnings of the companies were over twenty-two millions of dollars in 1903.

Lord Esher, England's foremost advocate of a well-thought-out system of national and imperial defence, has published a pamphlet on the subject, in which he says that England is with-out any scheme of combined naval and military action, either offensive or defensive. He declares that the English army, notwithstanding the Franco-Prussian war, which caused all other important nations "even distant Japan," to put their military households in order, was accorded little scientific thought until the revelations of the Boer war.

The St. Petersburg correspondent of the Echo de Paris sends an interwiew, which he had with Prince Peter Skiatopolk-Mirsky, the new Minister of the Interior, in which the prince said: "I do not intend to change Russia's internal policy, but shall try to follow the proportion of the line of to follow the programme set forth in the Emperor's manifesto of February. 1893, working on the foundation laid by my sovereign to inspire my actions by true and broad liberalism, especially as this will not change the established order of things. I am a firm partizan of decentralization, and consequently propose to give the provincial com-munal assemblies extensive powers to regulate their local affairs.

Personals.

Rev. John Fraser, P. P., Brook Village, was in Town last week. Mr Alex. McEachern of Truro was

in Town this week. Mr. H. G. MacInnis of Cambridge, Mass., is spending a few weeks at his former home at Lakedale.

Dr. Doherty, chief surgeon of the Dorchester Penitentiary, was in town last week with his daughter, who is a student at St. Bernard's Convent.

Miss Vida E. Whidden, who has been spending the summer in the western part of the Province, has taken a position as milliner with Messrs, Thompson & Blois, Shubenac-adie.

Mr. and Mrs. John Snow, jr., of Halifax, who were in Eastern Nova Scotia towns this week on their bridal tour, were the guests of Mr. and Mrs. P. S. Floyd, Antigonish, for a few

Chas. W. Whidden, arrived at Kingston, N. S., Sunday evening on the ship "Harvest Queen" from Port Natal, South Africa. He will probably pay a visit to his native town, Antigonish, while the ship is in port.

Mr. Michael Gillis, of Soldier's Cove, Rich. Co., one of the graduating class of St. F. X. College at the last term, was in Town last Saturday en route to Montreal, where he will commence his studies in theology at the Grand

Mr. Brown, a retired English Civil Engineer, is visiting Dr. W. H. Macdonald, whom he met while in Bermuda last year. They visited the College and Cathedral. Mr. Brown was strong in his admiration of the latter, particularly the spirit of the latter. latter, particularly the painting of the interior.

Miss Wells of Toronto arrived in Town last Saturday, to assume charge of A. Kirk & Co.'s millinery department. Messrs. Kirk are to be congratulated on securing her services. She has had large experience in leading millinery establishments in Ontario. She was in attendance at the tario. She was in attendance at the Toronto millinery openings.

Fires at Halifax.

Fire started at Halifax in a cooperage near Plant Wharf on Thursday afternoon, during the gale and spread north and south, causing a loss of \$315,000. The fire brigade fought it nobly, assisted by steamboats playing streams, and by the soldiers, and sailors of the navy. The losses are estimated as follows :-

N. & M. Smith	100,000
G. P. Mitchell & Sons	33,000
Plant Line	28,000
M. Neville	10,000
T. J. Egan	13,000
R. R. Kennedy	33,000
Miss Kennedy	7,000
Hon. William Ross	300
Dominion Coal Company	4,000
Robert Collins	5,500
J. Glawson	1,500
E. N. Boutilier	3,000
John Simmons	2,000
William Roberton & Son	40,000
Dominion Packing Company	4,000
A. J. Doyle & Co	300
Mrs. M. J. Bates	3,000
J. O'Dwyer	2,200
Mrs. J. O'Dwyer	600
A. Norcott	3,000
Kelly & Glassey	5,000
Feter Harvey	700
William Lannigan	500
Austen Bros	3,000
John Tobin & Co	3,000
A. G. Jones & Co	2,000
Bauld Bros	5,000

Insurance was carried only to about one-third of the total loss.

On the same afternoon, the gale blew down a tree on Tower Road, which killed Miss Ring who happened to be passing.

Halifax had another fire on its water front on Monday. Black Bros. hard-ware store, and Pickford and Black's bonded warehouses with some smaller buildings were destroyed, and the damage is likely to amount to \$60,000.

Among the Advertisers.

Ladies have you seen the handsome ladies' golf jackets at A. Kirk & Co.'s. A. Kirk & Co. has certainly the handsomest range of ladies' fall coats ever shown here.

Have you bought your suit at A. Kirk's yet. If not, you should do so at

Those stylish ladies' suits you see are bought at A. Kirk & Co.'s

A choice lot of young pigs, 30 in number, for sale at Malignant Cove. for \$1.00 each. D. J. Chisholm.

FRUIT.-C. B. Whidden & Son expect a shipment of choice pears, peaches, plums and grapes in a day or two.

CUSTOMERS wishing to dispose of fat cows, steers, or heifers, in the Halifax market, would do well to see us shortly, as we will be shipping a few cars early in October. C. B. Whidden & Son.

DEATHS

At Bayfield, os Sunday, 18th inst., WILLIAM LEYDEN, painter, aged 51 years, of cancer of the bowels. Consoled by the last rites of Holy Church, he went forth to meet his Creator. May he rest in peace!

At Aberdeen Hospital, New Glasgow, after a brief illness, Mary Muir Garney, wife of John O'Brien, at the age of forty-seven years, fortified by the last rites of the Church. She leaves a family of three sens and six daughters, to mourn the loss of an affectionate mother. R. I. P.

At Bailey's Brook, Co. Pictou. on the 10th inst., after a brief illness, ANNIE McGILLIVRAY, daughter of John McGillivray, "McWillam," in the 81st year of her age, leaving three sisters and one brother to mourn the loss of a kind and affectionate sister. May her soul rest in pages?

At Pinevale, the 17th inst., MAGGIE, beloved At Pinevale, the 17th 1981. MAGGIE, beloved wife of John A. Gillis and daughter of John McGillivray, late of Upper Glen Road, aged 56 years. She leaves a husband and one daughter to mourn her loss. Before her death she received the last tites of the Church and at the grave the Very Rev Dr. McDonald, V. G. P. P. St. Andrews, officiated, the burial taking place on last Monday. May she rest in peace!

former home at Lakedale.

Mr. Thomas Brothers, Antigonish, returned last week from Annapolis Valley, where he was purchasing fruit.

At Inverness, on August 16, 1904, after a long and painful lilness, borne with Christian resignation, MURDUCK MCDOUGAIL, black-smith, aged 59 years and 9 months. Consoled by the last rites of Mother Church he peacefully passed away, leaving a sorrowful wife,

three sons and two daughters, also brothers and sisters and a host of friends and relatives to mourn the loss of an affectionate husband, father and true friend.

father and true friend.

Al Glencoe, Guy. Co., Sept. 11th, in the 67th year of his age, William McDonald, after an illness borne with true Christian resignation, and after receiving all the consoling rites of our Holy Mother the Church. His remains, followed to the Church at Guysboro Interval by an unusually large concourse of friends and relatives, after a High Mass of Requiem, sang by Rev. D. J. Rankin, were laid to rest to wait the glorious resurrection. Decsased with thee brothers removed to Glencoe from Heatherton, and all made comfortable homes for themselves out of the forest prineval. He leaves one son, one daughter and a widow to mourn the loss of a good father and devoted husband R. I. P.

Acknowledgments.

For additional acknowledgments see page 5. Angus Cameron, Painter, Mabou, Martin M Coady, Margaree Forks, Donald Beaten, N. S. Mahou Harbor, Angus McPhie, "Peter Gillis, S W Port Hood, Dan C Macdonald, "Alexander Chisholm, Port Hood, John A Beaton, "Angus Campbell, "John L Fraser, "D J McKay, " John L Fraser,
D J McKay,
Angus McPhie,
John Deihanty,
John D Gillis, Rocky Ridge,
Norman Gillis, Port Hood Mines,
James A McDonald, Glengarry John Delhanty,
John Do Gillis, Rocky Ridge,
Norman Gillis, Port Hood Mines,
James A McDonald, Glengarry
Donald Beaton,
John McDonald Councillor, P Hood Mines,
John McDonald Councillor, P Hood Mines,
John McDonald, Glengarry
Angus H Gillis,
Mrs Mary McDonald,
John McDonald,
John McDonald,
John McDonald,
John Cameron,
John Cameron,
John Cameron,
John Cameron,
John Cameron,
Joseph McInnis,
Alex Jamison,
Alex Jamison,
Alex McMaster,
M C Curry,
Joseph McInnis,
Archie A Walker,
H Beaton, Hay River,
Angus D McDonald,
Alexander,
Catherine M Campbell,
Alex Beacon, B S,
S P McDonald, Dunvegan,
William D Rankin, Port Ban,
Mrs Mary McDougall, Boston,
John E Beaton, Inverness,
A Y McCormack, McCormack's P O,
John A McDonald, Caledonia Mills,
D G Chisholm, Brookline, Mass,
Finlay Beaton, Alexander,
John Josceyln, Goldboro,
Capt P Webb, Harbor au Bouche,
Joseph Hanrahan, Georgeville,
Allan A McDonald, Heatherton,
John H McNeil, Georgeville,
A McDonald, Fraser's Mills,
Alex McDonald, Fraser's Mills,
Alex McDonald, River Dennis Road,
Alex Grant, Fraser's Grant,
Rod A McDonald, Harbor an Bouche
A A McDonald, W Somerville,
Stephen McNeil, Malignant Cove,
Lauchlin McNeil, Heatherton,
Joseph McKenzie, Red Islands,
John P McKinnon, Shunacadie,
Mrs J J Gillies, Irish Cove,
Rev J Althoff, Nelson, B C,
Rev L J McDonald, Charlottetown,
Mrs Daniel McInnis, Lot 14 P E I,
R D McNeil, Analigonath,
Cove,
Rev J Althoff, Nelson, B C,
Rev L J McDonald, Charlottetown,
Mrs Daniel McInnis, Lot 14 P E I,
R D McNeil, Caledonia Mines,
Charles Smith, East Boston,
John McIntosh sr, Glace Bay,
Allan McInacac, Somerville,
Donald McEachren, East Bay,
John Chisholm, Briley Brook,



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

MAN WANTED.

A GOOD MAN, steady and industrious, who understands farming and can make him self 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. ANGUS BOYLE, Apply to

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.

Fall Goods Arriving.

Ladies' English, German and Canadian

FALL WINTER JACKETS

Ladies' Costumes and Skirts

A Fine Lot of Ladies' Fall Weight Rain Coats FUR GOODS in Great Variety.

Ladies' French Flannel and Cashmere

Shirt Waists.

See our window display of Shirt Waists and Shirt Waist Patterns. Some beauties.



First instalment of Ready-to-wear Hats. Latest American Styles.



Opening Announcement in next week's Casket.

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

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Spanish Pioneer Missionaries.

To pretend to tell the story of the Spanish pioneering of the America's without special attention to the missionary pioneers, would be very poor justice and very poor history. in this, even more than in other qualities, the conquest was unique. The Spaniard not only found and conquered, but converted. His religious earnestness was not a whit behind his bravery. As has been true of all nations that have entered new lands, and as we ourselves later entered this, - his first step had to be to subdue the savages who opposed him. But as soon as he had whipped these fierce grown-children, he began to treat them with a great and noble mercy,—a mercy none too common even now, and, in that cruel time of he whole world, almost unheard of, He never robbed the brown first Americans of their homes, nor drove them on and on before him; on the contrary he protected and secured to them by special laws the undisturbed possession of their lands for all time. possession of their lands for all time. It is due to the generous and manly laws made by Spain three hundred years ago, that our most interesting and advanced Indians, the Pueblos, enjoy to-day full security in their lands; while nearly all others (who never came fully under Spanish dominion) have been time after time ousted from lands our government had solmenly given to them.

That was the beauty of an Indian policy which was ruled, not by politics, but by the unvarying principle of hu-manity. The Indian was first re-quired to be obedient to his new government. He could not learn obedience in everything all at once; but he must at least refrain from butchering his new neighbors. As soon as he learned that lesson, he was insured protection in his rights of home and family and property. Then, as rapidly as such a vast work could be done to the country of missions its who do. by an army of missionaries who de-voted their lives to the dangerous task, he was educated to citizenship and Christianity. It is almost impossible for us, in these quiet days to comprehend what it was to convert a Spanish half-world. In our part of North America there have never been such hopeless tribes as the Spaniards met in Mexico and other southern lands. Never did any other people anywhere complete such a stupendous missionary work. To begin to under-stand the difficulties of that conversion, we must look into an appalling page of

Most Indians and savage peoples have religions as unlike ours as are their social organizations. There are few cibes that dream of one Supreme Being. Most of them worship many gods,—"gods" whose attributes are very like those of the worshipper; as ignorant and cruel and treacherous as he. It is a ghastly thing to study these religions, and to see what dark and revolting qualities gnorance can deify. The merciless gods of India, who are supposed to de-light in the crushing of thousands under the wheels of Juggernaut, and in the sacrificing of babes to the langes, and in the burning alive of girl-widows, are fair examples of what the benighted can believe; and he horrors of India were fully par-dleled in America. The religions of ur North American Indians had many astounding and dreadful features; but they were mild and ivilized compared with the hideous ites of Mexico and the southern lands. To understand something of what the Spanish missionaries had to combat throughout America, aside from the common danger, let us glance at the condition of affairs in Mexico at their

Nahuatl, or Indian tribes of ancient Mexico, had the general pagan creed of all Ameri-can Indians, with added horrors of their own. They were in constant blind dread of their innumerable savage gods,-for to them everything they could not see and understand. and nearly everything they could, was a divinity. But they could not con-ceive of any such divinity as one they could love; it was always something to be afraid of and mortally afraid of. Their whole attitude of life was one of dodging the cruel blows of an unseen hand; of placating some fierce god who could not love, but might be bribed not to

But gifts and care were not enough. Treachery to his friends was still to be feared from such a god. He must still further be bought off; everything that to an Indian seemed valuable was proffered to the Indian's god, to keep him in good humor. And since human life was the most precious thing an Indian could understand, it became his most important and finally his most frequent offering. To the Indian it seemed no crime to take a life to please a god. He had no idea of retribution after death, and he came to look upon human sacrifice as a legitimate, moral, and even divine institution. In time, such sacrifices became of almost daily occurrence at each of the numberless temples. was the most valued form of worship; so great was its importance that the officials or priests had to go through a more onerous training than does any minister of a Christian faith. They could reach their position only by pledging and keeping up unceasing and awful self-deprivation and self-

mutilation. Human lives were offered not only to one or two principal idols of each community, but each town had also many minor fetiches to which such sacrifices were made on stated occasions. So fixed was the custom of sacrifice, and so proper was it deemed, that when Cortez came to Cempohual the natives could think of no other way to welcome him with sufficient honor, and in perfect cordiality proposed to swered the rabbi. "I am a Jew." and in perfect cordiality proposed to offer up human sacrifices to him. It

is hardly necessary to add that Cortez sternly declined this pledge of hospi-

The idol, the inner walls of the temple, the floor, the altar, were always wet with the most precious fluid on earth. In the bowl human hearts smouldered. Black-robed wizards, their faces painted black with white rings about eyes and mouth, their hair matted with blood, their faces raw from constant self-torture, forever flitted to and fro, keeping watch by night and day, ready always for the victims whom that dreadful superstition was always ready to bring. The supply of victims was drawn from prisoners teken in war, and from slaves paid as tribute by conquered tribes; and it took a vast supply. Sometimes as many as five hundred were sacri-ficed on one altar on one great day. They were stretched naked upon the sacrificial stone, and butchered in a manner too horrible to be described here. Their palpitating hearts were offered to the idol, and then thrown into the great stone bowl; while their bodies were kicked down the long stone stairway to the bottom of the great mound, where they were seized upon by the eager crowd. The Mexicans were not cannibals regularly and as a matter of taste; but they devoured these bodies as part of their grim religion.

It is too revolting to go more into detail concerning these rites. Enough has been said to give some idea of the moral barrier encountered by the Spanish missionaries when they came to such blood-thirsty savages with a gospel which teaches love and the universal brotherhood of man. Such a creed was as unintelligible to the Indian as white blackness would be to us; and the struggle to make him understand was one of the most en-ormous and apparently hopeless ever undertaken by human teachers. Before the missionaries could make these savages even listen to — much less understand — Christianity, they had the dangerous task of proving this paganism worthless. The Indian believed absolutely in the power of his gory stone-god. If he should neglect his idol, he felt sure the idol would punish and destroy him; and of course he would not believe anything that could be told him to the contrary. The missionary had not only to say, "Your idol is worthless; he cannot hurt anybody; he is only a stone, and if you kick him he cannot punish you," but he had to prove it. No Indian was going to be so foolhardy as to try the experiment, and the new teacher had to do it in person. Of course he could not even do that at first; for if he had begun his missionary work by offening any indignity to ary work by offering any indignity to one of those ugly gods of porphyry, its "priests" would have slain him on the spot. But when the Indians saw at last that the missionary was not struck down by some supernatural power for speaking against their gods, there was one step gained. By de-grees he could touch the idel, and they saw that he was still unharmed. At last he overturned and broke the cruel images; and the breathless and terrified worshippers began to dis-trust and despise the cowardly divinities they had played the slave to, but whom a stranger could insult and abuse with impunity. It was only by this rude logic, which the debased savages could understand, that the Spanish missionaries proved to the Indians that human sacrifice was a human mistake and not the will of "Those Above." It was a wonderful achievement, just the uprooting of this one, but worst, custom of the Indian religion. a custom strength-

Charles F. Lummis, in Spanish Pioneers. Mother Was Right.

ened by centuries of constant prac-tice. But the Spanish apostles were equal to the task; and the infinite faith and zeal and patience which

finally abolished human sacrifice in

Mexico, led gradually on, step by step,

to the final conversion of a continent

and a half of savages to Christianity.

"The older I grow," said the mother, looking up from the dishes that she was washing, "the more I am convinced that one of the greatest mistakes in life is to suppose that if we were somewhere else, doing some-thing else, we should be happier."

She had just received a letter from a young daughter who had gone out

from home to earn her living.
"Ella was never satisfied here with continued the speaker. fancied that happiness was to be found outside in the great world; that all she needed was a chance to be free. Now she realizes how many blessings she had at home that she can never hope to find among strangers.

The mother was right. There is no situation in life that one may not quarrel with. It is the part of the uncultivated nature to overlook the advantages at hand, and continually imagine what might be. If we are we shall adjust ourselves to our conditions and get the greatest pos-sible good out of them; make a litte boundary around to-day and look not

The Rabbi's Retort.

A Chicago woman who is staying in Washington, says the Washington Post, tells this story of Rabbi Hirsch. The rabbi was riding in a crowded Chicago street car once upon a time and rose to surrender his seat to a lady. Before she could take it a young man plumped himself into it. The rabbi looked at him in disgusted

"What's the matter?" demanded the man. "What yeh glarin' at me fer? Yeh look as if 'yeh'd like to eat

Eternity of Punishment.

In his second article on "The Eternity of Punishment" in the Baltimore Mirror, Cardinal Gibbons says:

Repentance alone cannot reconcile him to God. But what is repentance? It does not mean every kind of sor-row. Repentance and sorrow are not convertible terms. Repentance al-ways involves sorrow; but sorrow does not always imply repentance. True repentance does not mean the en-vious regrets of the wicked who "shall be troubled with great fear, and shall be troubled with great lear, and shan be amazed at the suddenness of the salvation" of the righteous, "saying within themselves, repining and groaning for anguish of spirit: These are they whom we had some time in derision and for a parable of reproach. We fools esteemed their life madness, and their end without horror. Behold and their end without horror. Behold how they are numbered among the the children of God, and their lot is among the saints. Therefore we have erred from the way of truth, and the light of justice hath not shined unto us, and the sun of understanding us, and the sun of understanding hath not risen upon us. We wearied ourselves in the way of iniquity and destruction, and have walked through hard ways, but the way of the Lord we have not known. What hath pride profited us? or what advantage hath the boasting of riches brought us? All these things are passed away like a shadow and—we are consumed like a shadow, and—we are consumed in our wickedness. Such things as in our wickedness. Such these the wicked said in hell.

The consideration of past iniquity brings some indeed to salutary repentance, as happened to Magdalen, the prodigal son and the thief on the cross; but we know from daily observation that it tends to harden many others

Again, repentance does not mean the throwing of a mantle over a heart remaining corrupt, just as a foul heap is covered with snow.

REPENTANCE IS FROM WITHIN.

It signifies a sincere regret for transgressions because they are dis-pleasing to our Creator, a change of heart, a turning to God, by yearning for "holiness, without which no man will see God."

The heart is not moved without a motive power. Where will the sinner who has entered into his eternity find the lever to lift him up from the mire in which he wallowed? Where will he find that influence to inspire him with holy aspirations? Not in himself; for the fountain of the heart is poison-ed, and no new element of strength has been added to his soul since he passed from time to eternity.

He can find no help in his surroundings, for his companions are on a level with himself.

His only hope, then, could be in God. But where is the ground of that hope, when the night of life has passed and the day of eternity has dawned? Salvation is not an inherent right, but a gift of God: "The grace of God is eternal life in Jesus Christ, our Lord."

Now the giver has a perfect right to prescribe the conditions on which the gratuitous gift may be received, and the term of time beyond which it can-not be obtained. That He has prescribed certain conditions and limitations is evident from the only authentic record we possess of His revelation to man. The conditions is that man to man. The conditions is that man should present himself as a saint or a supplicant, with the garments of innocence or repentance. The obdurate sinner has neither, though he could have them for the asking. He stands at the threshold of eternity, covered with the rags of infamy, without a single claim on divine justice or mercy, without a spark of love in his heart for the Lord Who created him. heart for the Lord Who created him for love, nor a single sentiment in harmony with the life of the citizens of heaven. Is it surprising that he is cast into exterior darkness?
God prescribes a term of probation

beyond which the door of mercy is to be closed. The very word probation implies some limitation. That the implies some limitation. That the time of probation, that is "the accept-able time," when it is given to us "to do good to all men and so strive for the mastery that we may receive an incorruptible crown,

IS LIMITED TO THIS LIFE,

is frequently asserted or insinuated in the New Testament. In the parable of the rich man and Lazarus, Abraham says: "Between us and you a a great gulf is fixed, so that they who would pass from hence to you cannot, neither can they pass to us that would come from thence." These words intimate not only a local separation between the saints and the reprobate, but also the immutability of their respective conditions. In the parable of the ten virgins, five are admitted and five are rejected, never to return. In the parable of the wheat and the chaff, it is declared that our "will gather the wheat into His barn, and the chaff he will burn with un-quenchable fire." In the parable of the man who was expelled from the banquet because he came without a wedding garment, we never hear that he was restored to favor. All these parables, undoubtedly, refer to the kingdom of heaven; and the obvious inference we have to draw from them s, that the sentence of the good and bad after the separation is final and irrevocable.

Booker T. Washington tell of a shrewd preacher of his race, the Rev. Washington Johnson by name, who resorted to the following method to raise funds: At the conclusion of his sermon one bright Sunday morning he said: "Brethren and sisteren, I hab demonstrated abstrusedly dat de Lord hates a thief-dat he is not to be propigated by no offering, thefo' I beg de pusson or pussons who stole yo pastor's hog to make no contribution at the circulation of de offertory platter." The collection beat all previous records.

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THE valuable farm at Salt Springs, Antigonish, known as the Stevenson farm. It
is situated slong the Main Road and but two
miles from the Town of Antigonish. It consists
of 150 acres of the finest farming land with geod
dwelling, barns and outbuildings. Thirty-dea
acres is intervale, forty acres pasturage, twenty
acres woodland, balance under cultivation.
For further particulars and terms apply to

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TENDERS will be received by the subscriber until the

22nd day of September instant, for the purchase of that very desirable farm

for the purchase of that very desirable farm owned by him at Glenroy, St. Andrews, Antironish Co. The farm consists of 12 acres, more or less, of excellent land of which about 69 acres is under cultivation, and ten acres of which intervale, and the balance well-wooded. There are on the property a dwelling house, barn, and outhouse. Title indisputable. The subscriber does not bind himself to accept the highest or any tender.

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Tenders may be addressed to Mr. James Chisholm, St. Andrews, or to

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THE subscriber effers for sale that excellent farm on which she resides at Antigonial Harbor, containing 150 acres, more or less, in good cultivati n, well timbered and watered, with a good house and two barns, also a root and carriage house, all in good repair. This is the valuable property owned by the late Alexander Chisholm. Title absolutely good. Will be sold reasonably.

For particulars apply to

MRS. CHRISTY CHISHOLM

Antigonish Harbor.

Antigonish Harbor.

A Catholic Utopia.

Last autumn the Rev. Father Ganss visited a number of our mission schools. At the De Smet Mission, Idaho, he saw the Cœur d'Alene Indians, of whom he has written the

Indians, of whom he has written the following glowing account:

After passing through scenes of much misery, I chanced upon a veritable Catholic Utopia—a land which God has blessed with every gift to gladden the heart of man, and where the following man with many series. our Holy Faith reigns with wondrous vigour and undisputed sweetness that cannot be parallelled on our continent, if it can be parallelled in Christendom. In the extreme north of Idaho, near the British possessions, this unique settlement is found. It is that of the

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RY.

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rning.

Cour d'Alene Indians.
Father De Smet first entered this country and began his work 1841. He found the Indians wild and savage. Their hatred of the white man was so inappeasable that the Hudson Bay Company did not dare to establish a trading-post among them. Their prowess in fighting their aboriginal enemies is evident from the fact that they were never conquered by the red man or subjugated by the white man. Their subjugation came, however, not by force of arms but by the influence

of the Church.

To-day you behold a tribe of men
and women, who have abandoned all
the distinctive features of Indian tribal life, such as the blanket, tepee, dances, unshorn hair, etc. They follow with phenomenal result the peaceful avocation as farmers. Large, commodious houses, mostly two-stories high, and frame, not unfre-quently surmounted by the cross; capacious barns, modern agricultural implements, including steam threshers, well-bred horses, and fattened horned cattle; and above all, vast expanses of of undulating land covered with golden wheat and corns crops, cultivated by themselves and white men whom they employ—these elicit the admiration of every onlooker and the

envy of the land-grabber.

Nature alone, however, does not hold an undisputed sway in this favoured spot; it is pre-eminently the dominion of Grace that prevails and rules with a supremacy that fairly causes bewilderment. The entire tribe is Catholic and Catholic in all that the name—honour, dignity and responsi-bility—implies. All duties of life yield to, and are controlled by their, Its importance looms over every other consideration, enters into every detail. Let me take the First Friday of the mouth as an exemplification of devotion to the Sacred Heart.

The tribe numbers about six hundred souls. The custom prevails that the entire tribe goes to Holy Com-munion on this day. Though the Indians live in a radius of forty to seventy-five miles from the mission, they erected about one hundred and fifty neat, frame cottages adjoining the church, nicely furnished, in order to give them the comforts of a home when performing their religious duties. Their own houses and farms are literally deserted at such times. On Thursday afternoon, from hill and valley, waggons containing the whole household-not excluding the dogsmay be seen slowly trundling to the mission. Buggies and other modern conveyances are also to be seen; the more stalwart and daring of both sexes, however, come on horseback. The horses are unharnessed, hobbled and turned out to graze. Smoke begins curling out of the cottage chimneys. All is bustle but no noisy excitement. In the church Father Caruana—who has laboured among these people for forty years and who, under God, is responsible for the ideal

confessional. One by one, totally absorbed in the work, with soft moccasined tread, they approach and enter the tribunal of penance. Intense devotion is pictured on every lineament of the dark, red, seamed countenances. Dimmed eyes were not undiscernible, suppressed sigts not inaudible; prostrate forms with eyes rivited on the tabernacle, or with downcast faces, beating their breasts dot the church in all directions. The work of confession—when

conditions existing here - and his

zealous companion, Father Schuler,

are already besieged by penitents in

tions. The work of confession—when penitents belated by swollen streams, wrecked bridges or mishap, retard the task—goes on till after midnight.

Holy Mass is offered up the next morning at half past six o'clock. Before the bell announces the hour, the church is thronged. The men occupy one side of the church, the women the other. Many of the women—if not most of them—bring their babies and children with them to the church. The chief Weilsholegu begins reciting The chief Weilsholegu begins reciting the morning prayers, the Ten Commandments, and the Act of Consecration, in the Cœur d'Alene dialect, in slow, measured, subdued, sibilant, at times guttural, tones. All the prayers for Holy Communion are recited aloud by the congregation. Before the Elevation a strophe of a hymn is sung, the same immediately after. sung, the same immediately after.

The moment of Holy Communion was intensely devotional, dramatic and heartpiercing. First the chief and his councillors, in the insignia of their office, wearing badges of the Sacred Heart approach the altar, followed by the old and young men. After the men came the women-many of them carrying their babies, some leading children who would not be separated from their mothers. A separated from their mothers. A scene that brought tears to my eyes was that of a poor, hideously deformed cripple, sightless in one eye and nearly doubled up with palsy. With womanly tenderness she led a superb specimen of Indian manhood, who was blind and timidly groping his way, to the altar. The blindman by the way-side clamouring, "Jesus, son of David, have mercy on me!" never seemed so near to me as he did here.

Satan. The winte main is directly fringing the reservation in ghoulish anticipation of having it thrown open to "civilized" settlers; and Satan, with his emissaries—whiskey and immorality—would do the rest.—Indian Sentinel.

THE MASTER MECHANICS' PURE TAR SOAP heals and softens the skin, while promptly cleansing it of grease, oil, rust, etc. Invaniable for mechanics, farmers, sportsmen. Free sample on recoipt of 25. for postage. Albert Tollet scap Co Mfrs. Montreal.

The same solicitude was shown to a number of blind and aged women, a poor epileptic, and several invalids, who were supported, if not literally carried, to the Bread of Life.

carried, to the Bread of Life.

The whole scene, abstracting from its holy aspect, was to me as dramatic as any scene that Oberammergau could portray. The blind, the lame, the palsied, the sick, suckling infants, and tender children, crowding around the altar to be united or in close touch with their Lord and God, recalled our Lord's career in Judea and Galilee. Lord's career in Judea and Galilee, with a vividness to which no pen or brush could have done justice. After Holy Mass the whole congregation remained in church to make its thanksgiving, which again was a common

High Mass began with the Exposi-tion of the Blessed Sacrament. A surprising feature to me, as a musician, was that the entire congregation sang the Mass in Latin without an organ accompaniment. The Mass

was Gregorian.

The melody was carried in astonishingly good tune; the enunciation, slow and rhythmic, allowed one to catch every word. The antiphonal methodmen replying to women—had a savour of antique sacredness that rendered it most impressive and prayerful. All the responses were sung in tune by the entire congregation, and the de-votion throughout was rapt and ab-

Retiring to their cottages after Mass, they employ their time in healthful, innocent social gayeties—playing ball visiting the sick and one another, and in laying in a weekly stock of provisions for the blind and poor brethren who are maintained in the village of the mission. A remarkable fact came to my notice, that many of the sick, when they realize that the end of life is approaching, have themselves removed to the mission village there to and their days sion village, there to end their days, where they can receive Holy Communion weekly or even daily, and be near the church and the priest.

A sight that could hardly find its counterpart anywhere occurred in the counterpart anywhere occurred in the midst of an evening baseball game. The batter knocked a "high fly," and nimble and emulous hands were endeavouring to catch it when suddenly the Angelus bell tolled. The ball was abandoned to follow the way of its own momentum, and players and spectators, with uncovered heads and on their knees devoutly resited the on their knees, devoutly recited the Angelic Salutation. Some United States Treaty Commissioners, who met our Indians in solemn council, were surprised to have their deliberations unexpectedly interrupted by all the Indians who, without a preconcerted sign, fell on their knees, made the sign of the cross and spent some time in prayer. Again it was the Angelus bell.

Their high sense of the purest of morality is evidenced by an illustration as brave as it is instructive. One of the half-breeds - there are only about half a dozen or so on the reservation deserted his wife, secured a divorce and married another woman. The Indians protested to the agent that they would not, could not toler-ate this on their reservation. The agent contended that the couple were legally divorced and could not be molested. Their reply was: "A has forsaken his wife and taken up with another woman; our children know and see A—'s real wife con-stantly; they see him living with the other woman; we know nothing of the white man's divorce, but we do know that our children see the scandalous example, and the criminals must leave the reservation." And they did leave. Sixty years ago these Cour d'Alenes were confirmed polygamists.

Every year these people assemble to make novenas for Christmas, Easter, Corpus Christi, and the Feast of the Sacred Heart. During these novenas they move their families to their mishomes, and do not return until all the devotions are at an end. Of course, the lives of such people are blameless, their morals irreproach-able, their example one that must make us hang our heads in mor-tification and shame. The chiefs exer-cise all judicial functions, and deal out

pustice with true Christian equity.
Practical benevolence is likewise inculcated. Being blessed with ample means—the six hundred Cœur d'Alenes possess five hundred and ninty thousand acres of land—they support all their own poor and disabled. In one year they contributed two hundred dollars to the Society for the Pro-pagation of the Faith, and fifty dollars to the Society for the Preservation of the Faith among the Indian Children: they have also a branch of the Phila-

delphia Tabernacle Society.

Can you find a more faithful portraiture of primitive Christianity?
Can you recall a scene more Scriptural, more in harmony with the teachings and spirit of Holy Church? Truly this is the land of the Sacred Heart! This is God's own country and these are God's elect people! If only the same results, or even approximately the same, could be found on the other Catholic reservations! Alas! in spite of heroic labours that compare with the best in the history of Catholic evangelization, sad and depressing and almost hopeless conditions still

The chief of the Cour d'Alenes probably explained the ideal con-ditions existing among his people when he said: "We obey our blackgown; we dread the white man and Satan." The white man is already fringing the reservation in ghoulish

Decisive Battles of the World.

According to Creasy, the decisive battles of the world have been: Mara-thon, B. C. 490, when Greek civilizathon, B. C. 490, when Greek civilization was preserved from an Asiatic inundation; the defeat of the Athenians at Syracuse, B. C. 413, by which Rome, instead of Greece, became the schoolmaster of Europe; the battle of Arbela, B. C. 331, which extended Greek in the Nile of the Constitution of the Nile of the Constitution of the Nile of the N Greek influences from the Nile to the Caspain; the battle of the Metaurus, B. C. 207, which decided between Carthage and Rome; the victory of Arminius over the Roman legions under Varus, A. D. 9, which saved our Germanic ancestors from enslavement or extermination, and drew the line between the Latin and Teutonic races; the battle of Chalons, A. D. 451, when "the Scourge of God," Attila, and the Huns ceased their affliction of Christendom; the battle of Tours, A. D. 732, when, but for Charles the Hammer, the Korn world her the Hammer, the Korn world mer, the Koran would have been taught at Oxford instead of the Bible; the battle of Hastings, 1066, which "high-mettled the blood in our veins;" "high-mettled the blood in our veins;"
Joan of Arc's victory over the English
at Orleans, 1429, by which she "rescued
her country from becoming a second
Ireland;" the defeat of the Spanish
Armada, 1588, which checked the sea
power of Spain and saved England
from the inquisition; the battle of
Blenheim, 1704, when Germany was
delivered from Louis XIV; the battle
of Pultowa, 1709, when Peter the
Great brought Russia into Europe;
the victory of the Americans, over the victory of the Americans, over Burgoyne at Saratoga, 1777, by which the New World was enabled to work the New World was enabled to work out its own destinies; the battle of Valmy, 1792, which proved the power of the French Republic: the battle of Waterloo, 1815, which checked the attempt to found an empire for the aggrandizement of one man.

In the fifty years since Creasy counted the decisive battles of the world wars have not fallen in import.

world wars have not fallen in importance, and we can safely add three more to the list; the battle of Gettysburg, 1863, which decided the destiny of an enslaved race and secured for us all liberty and union, now, and, as we hope, forever; the battle of Sedan, 1870, which marked the rise of the German Empire; the destruction of the Spanish fleet in Manila Bay, 1898, which made the United States the dominant power on the Pacific Ocean and marked its entrance into world

To these shall we now not add the battle of Liao-Yang, the first time in the history of the world the yellow race has driven back the white; the first serious check in the conquest of Asia, Africa, and America by Europe; the first time an Asiatic race has demonsrated its ability to use the apliances of modern civilization; the first important battle for 1,200 years which was not fought on both sides by members of the Aryan race and professedly Christian nations; the first decisive engagement in a war for existence by a nation which is already exerting an influence on all others in commerce and industry, in art and science. If Japan finally wins she becomes the Great Britain of the East, and the natural leader of the Chinese and Koreans, If Japan loses, Liao-Yang marks the last desperate struggle of a non-Aryan race for independent existence, for no other seems ready to take her place.—The Independent.

The Lourdes Pilgrims.

The great pilgrimage to Lourdes, has now come to an end, and the religious papers claim that fourteen or fifteen miraculous cures were effected. They do not state, however, how many of the sick and infirm who undertook the long journey succumbed en route, although several such cases have been mentioned in the press.

The pilgrimage, however, has had a singular sequel in Paris, and the worshippers at the church of Notre Dame des Victories last evening were the witnesses of an extraordinary scene. The congregation for the most part was composed of Parisians who had taken part in the pilgrimage, this had taken part in the pilgrimage, this special service marking its close. Among the worshippers was a woman, nineteen years of age, Mile. Marie Glaser, who for the past three years has been suffering from pulmonary tuberculosis and emphysema of the lungs and heart. For six months the

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

GATES' CERTAIN CHECK

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and irregularities of the bowels, including CRAMPS, AND PAINS.

25 Cents Per Bottle.

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MIDDLETON, N. S.

young woman had been bed-ridden, the least movement causing her great pain and provoking attacks of terrible coughing. Having expressed a desire to go to Lourdes, her doctor opposed, declaring her condition to be too critical. Mlle. Glaser was, however, taken on an ambulance, and it was feared twice that she would succumb on the way. When she arrived at Lourdes she seemed more dead than alive, but, nevertheless, was, on the 19th, plunged into the waters of the famous grotto. So great was the shock that a fatal issue was feared, and a priest was called to administer the Last Sacraments, but the patient rallied and was again bathed, an improvement, it is asserted, being noticed after the fourth

Mlle. Glaser left Lourdes on an ambulance as she had come, but better, for she was able to sleep and eat, although still very weak. Last night she was taken to the concluding service of the pilgrimage in the church of Notre Dame des Victories, and placed in a seat near the altar of the Virgin. As the Benediction was being propounced the young woman sudpronounced the young woman suddenly rose, and, in a semi-religious ecstacy, moved towards the altar and commenced to sing a hymn. The congregation at once chanted the Magnificat and the Picker and the ficut, and the Bishop of Verdun, who officiated, concluded the service. Mlle. Glaser has been seen to-day, and she is able to walk and to eat normally. The case is, no doubt, capable of a scientific explanation; but the fact of a young woman who had been bedridden for six months being suddenly restored to apparent health will cause a great effect among those who annually flock to Lourdes in their tens of thousands.—Paris Correspondence of London Standard, Aug. 26th.

A late story of Irish wit is located in New Orleans. An Irishman boarded a train in which every seat except one was occupied by two people. This seat had as occupants a young sport and a large, shaggy dog. The Irish-man stood by the seat, expecting that room would be made for him. The young man did not take the hint, but regarded the other, who was poorly dressed, with ill disguised scorn. At last the Irishman remarked: "That's a foine looking dog ye have with ye. What breed is it?

"It's a cross between a skunk and an Irishman," was the sneering

"Sure, then it's a relative of both of us," was the instant retort.—

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where you can take one month's trial course Free, and prepare for one of the good positions that await our graduates.

Send to-day for Catalogue.

O. L. HORNE, Principal

A "Royal Household" Story from the Annapolis Valley ..

Mr Arthur Cockran, of Delong & Seaman, Boston, tells of an incicident which he observed not long since while travelling through the Annapolis Valley.

Some five or six miles from Middleton, Mr. Cockran called at the store of a friend and customer of his firm; and while discussing general business questions with him, a carriage drove up to the door and a prosperous looking fruit-grower pulled up his horse and got out.

"I came over for a barrel of that : ROYAL HOUSEHOLD' Flour," said he. "Suppose you have lots of it left. My wife told me not to get any get any other kind, so I hope you have it here."

The merchant said he was very sorry but he had sold his last barrel of 'ROYAL HOUSEHOLD' the day before, and didn't expect a new supply till the first of the following week. He said :-

of good reputation"

But the buyer said :-

"No, we have used both those flours and we have used 'ROYAL HOUSEHOLD' and my wife thirgs 'ROYAL HOUSEHOLD' so superior to any flour she has ever tried that she must always have it in

The merchant talked for a while and put up a pretty good argument, but finally the farmer said:

" It's only five or six miles to Middleton and, as I am hitched up, I might just as well drive over there and get what I want."

He thereupon drove to Middleton and got the flour he wanted; at least, Mr. Cochran persumes that he did, as he started for Middleton where "ROYAL HOUSEHOLD" is now sold in large quantities. hinks that there can be no doubt about "ROYAL HOUSEHOLD" being the very best flour in this market when people will take such pains to be sure that they get it.

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 \(\frac{1}{2} \) 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

No remedy should ever be taken that immediately 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

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

Regular doses. A mild dose on going to bed, soothes the 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.

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Doors, Windows, Mouldings, and Finish, All kinds. Birch and Spruce Flooring Lime, Laths, Plaster, Etc., Etc. JOHN McDONALL Proprietor NEW ADVERTISEMENTS. Teacher Wanted—Michael McNeil. New Goods—A, Kirk & Co. Fall Goods—Chisholm, Sweet & Co.

LOCAL ITEMS.

Lost, in Town yesterday, a small gold cross. Finder will confer a great favor by leaving it at this office.

APPLES FOR SALE.—The Trappist Fathers, Big Tracadie, have a lot of very nice apples they wish to sell. For particulars address Fr. Eugene, Superior.

POTATOES are selling in N. Sydney at 70 cents a bushel. In Charlottetown they are quoted plentiful at 20 cents, and in Boston 50 cents is all that is asked. In Antigonish they are retailing at 40 cents.

THE PLANT LINE change their sailings after Sept. 28th, when the SS. "Halifax" will leave Halifax for Boston direct every Wednesday at midnight, and from Boston every Saturday at noon.

THREE YOUNG MEN from this County have been appointed to positions on the Moncton-Quebec section of the G. T. R., and will leave for Moncton on Friday. Their names are: E. R. Milledge, Antigonish, transit man; A. J. McDonald, Black Avon, leveller; Willie R. Chisholm, Antigonish, roudman.

HAY.—Up to the time of going to press no communication has been received from the I. C. R. authorities on the matter of the promised rebate on freight rates on hay. The Committee empowered to purchase hay are waiting information respecting the rebate before taking action.

PARTRIDGE SHOOTING .- The open season for partridge shooting com-mences on 1st October. The law pro-vides that no person shall sell or ex-pose for sale, or buy, any partridge until after a lapse of three days from the end of any close season, under a penalty of \$25.

SHOOTING ACCIDENT.—Mr. George Manson of Forrest Hill, Guy., while driving to Country Harbor last week accidentally caused a gun that was lying in the wagon to discharge. The shot passed through the fleshy part of his leg and into his arm, where it remains, notwithstanding the probing of a surgeon to locate it.

BEAR CAPTURED. - Mr. James Hanrahan of Fairmont, Ant., captured a large bear in a trap on Friday, 16th inst. Bruin had been committing depredations on different occasions, and was a source of annoyance to the residents of the community. Much praise is due Mr. Hanrahan for his successful attempt at capturing the ani-

GOLD MINING at Forest Hill is more encouraging just now than it has been for some time past. The Strathcona mine last week sent to Town a brick weighing 169 ounces and there is much good-paying ore in sight. The Mod-stock mine has been idle some two years, but will commence operations soon, preparatory work for that purpose has been underway for some

CLERICAL CHANGES,—Recent clerical appointments are, Rev. D. J. Mac-Intosh of D'Escousse transferred to Baddeck: Rev. G. Treunet of River Bourgeoise to D'Escousse: Rev. A. de G. Chouinard curate at Bridgeport to River Bourgeoise Rev. Wm. LeBlanc to the newly erected parish of Lower River Inhabitants, and Rev. J. J. Mc-Neil of Thorburgh to Lismore Neil of Thorburn to Lismore

AN EASTERN MONSEIGNEUR. - Rt. Rev. Mgr. Kairallah Stephen, Chor-Bishop in the Maronite rite, Brooklyn, N. Y., is in Town, the guest of His Lordship Bishop Cameron. Mgr. Stephen is the American representa-tive of the Maronite Patriarch living in Lebanon. He is now travelling over the large field of his labours visiting Maronite, wherever found, and at the same time interesting himself in a much needed church building for his people in the city of New York. He leaves for Sydney to-day.

A Branch of the League of the Cross has been formed at Guysboro Interval. The following officers were Interval. The following officers were elected for the first quarter: President, Archibald Chisholm; Vice President, William Nash; Secretary, Alex. Chisholm; Treasurer, A. M. Chisholm; Marshall, A. Glenn; Door-keeper, H. F. McDonald; Managing Committee, John Kelly, D. McDougall, William Quirk, Colin Chisholm, William Chisholm; Investigating Committee, William Nash, W. F. McDonald, Alex. Chisholm; Spiritual Adviser, Rey, D. Chisholm; Spiritual Adviser, Rev. D.

BASE BALL.—In a well played game of ball at the Elm grounds on Satur-day, 17th inst., between Stellarton and Antigonish, the visitors were defeated by one run. At the end of the game with one inning to be played by the home team the score stood twelve to thirteen in favour of Antigonish. As this is the first outside ball team that has visited here for several years, the result was a pleasant surprise for all interested. New players compose the team which, if kept together for another season and with practice and encourgement, will no doubt be a hard proceeding to defeat proposition to defeat.

DISTINGUISHED VISITORS. -Grace Archbishop O'Brien of Hall-fax and His Lordship Bishop MacDonald of Charlottetown arrived in Town last Monday on a visit to His Lordship Bishop Cameron, and remained till Wednesday, Tuesday they took advantage of the pleasant day, and drove to different sections of the county. Wednesday morning were received in the Assembly Hall of St. Bernard's Convent by the religious and pupils of that institution where an address of welcome was read by

THOSE who were fortunate enough to hear Miss McLachlan on her former visit can vouch for the excellence of the programme given on that occasion, and now that she is accompanied by Mr. Douglas Young, the eminent Scottish tenor, and Mr. John MacLinden, an excellent cellist, we can well expect a performance even superior to the former one. Mr. J. J. McPherson, the local manager, with McPherson, the local manager, with commendable energy, has taken great pains to arrange and decorate the pains to arrange and decorate the College Rink in a manner fitting the occasion, so that all who come may expect to be comfortably seated and that their surroundings will be as artistic as is possible under the circumstances. We trust that all true lovers of Scottish song and of music generally will give this talented lady a true Highland welcome and show their Highland welcome and show their appreciation of high musical culture and talent by their presence at the rink this evening.

A TEACHERS' INSTITUTE for the six eastern Counties of Nova Scotia (Antigonish and Guysboro with the four Cape Breton Counties) will be held at Port Hawkesbury during the week beginning Monday, Sept. 26. The first meeting—for organization purposes—will be held in the Town hall, Hawkesbury, Monday evening at 7 o'clock. Teachers of the best standing will be chosen for work in the various class rooms, prominent educationists, in-cluding the Superintendent of Education and Principal Soloan of the Normal School, will kindly assist in conducting discussions on methods and school management to practical conclusions. The Government have generously undertaken to defray the travel-ling expenses of the "C" and "D" teach-ers who will attend, and who have not already had the advantage of a Norman School training.

A. C. Chisholm, of Warren Street, Roxbury, Mass., a native of Cape Jack, Ant., is one of the most pro-gressive of the younger builders and real estate dealers of Boston. The Boston Globe of a late date has views of some apartment buildings Mr. Chisholm is erecting on Warren Stret, Roxbury, on a property which was a grove when Mr. Chisholm acquired it. The apartments, when completed, will comprise four six appartment houses. They have already attracted investors and negotiations are now on for the sale of one of are now on for the sale of one of these handsome structures, at a figure in the vicinity of \$50,000. There are about 28,000 square feet in the lot, each house standing on 7000 square feet of land. The entrances have granite steps and freestone buttresses, the first story is of light freestone and the second and third story of the finest of Philadelphia face brick with freestone trimmings. Each block is three stories high on the front and four stories in the rear, and contains six apartments. There is a slate pitched roof with a height of about 10 feet, which gives the appearance of a pitched roof. Mr. Chisholm will leave nothing undone to make this block one of the finest of its kind in Roxbury, the cost being over \$180,000 above the land

HYMENEAL. -At St. Ninian's Cathedral on Tuesday, September 6th, the Rev. Father Beaton joined in wedlock Miss Mary Alice Delaney of Pleasant

WANTED

At Christmas Island School Section, No. 113 a School Teacher, male or female, Grade B or C. Stating salary wanted, address, MICHAEL McNEIL, Sec. Trustees

WANTED

A Teacher 3rd or 2nd class for section No. 8, Morar, DUNCAN MCDOUGALL, Secretary.

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Will sell round trip tickets from ANTIGONISH TO MONTREAL

\$14.00.

Proportionately low fares from all stations Campbellton and East.

Miss Mary McKenna. His Grace replied in his usual attractive style, and in a manner so interesting to his hearers that his remarks will not soon be forgotten by them.

Valley, and Mr. Dan Connors of Clydesdale. The bride was assisted by Miss Cassie Bigley and Mr. William McDonald did the honours for the groom. The bride was the recipithe groom. The bride was the recipient of many valuable wedding presents, as was also the groom, which certify to the esteem in which they are held by their acquaintances. Their many friends wish Mr. and Mrs. Connors a long and happy wedded life.

On Tuesday morning, the 20th inst., St. Andrew's Church was the scene of a happy event, when the Rev. Dr. MacDonald, P. P., united in wedlock, Mr. John A. McGillivray of Fraser's Mills and Miss Flora McDonald, daughter of Dougald McDonald, Esq.,

daughter of Dougald McDonald, Esq., St. Andrew's. The bride was attended by her sister Mary Belle, while Hugh D. McInnis of Dunmore did the honours for the groom. After a Nuptial Mass celebrated by the Rev. Pastor, the bridal party repaired to the home of the bride's parents, where a sumpof the oride's parents, where a sumptuous dinner was partaken of and the day spent pleasantly in dancing and other innocent amusements suitable to such an occasion. In the evening, the party proceeded to the young couple's future home, where again the amusements of the day were continued to a seasonable hour when the tinued to a seasonable hour, when the many pleased guests dispersed to their respective homes, all wishing the couple a smooth voyage on the sea of matrimony. The presents to both groom and bride were numerous and valuable and all selected with door yaluable and all selected with due regard to usefulness.

The marriage of Daniel P. McKenna, of the C. P. R. office, Montreal, and a native of Briley Brook, Antigonish, and Miss Agnes Hayes, the well known elocutionist attached to the staff at Mount St. Vincent Academy, daughter of Capt. John Hayes, took place at St. Mary's Cathedral Halifax, Tuesday, in the presence of a large number of friends, the seremony being performed and nuptial mass celebrated by Rev. Father McCarthy. The bride was at-tended by Miss Mamie Greany of St. John, and the groom's brother Joe McKenna, of the C. P. R. office, Sydney, acted as best man. The wedding party lunched at Capt. Hayes's residence, No 134 Morris Street, after the ceremony, and then left by rail for Truro, Amherst, Toronto, Ottawa and Montreal. The young couple were the Montreal. The young couple were the recipients of a large number of wedding gifts. The groom's gifts to the bride was a pearl and diamond ring and to the bride maid a pearl sunburst brooch.—Morning Chronicle.

A pretty event took place at St. Ninian's Cathedral, Antigonish, on the 13th inst., when Rev. Father Beaton united in marriage Miss Catherine J.
McDonald of North River and Mr.
Ronald Smith of Pleasant Valley.
The bride was attended by her sister,
Miss Martha McDonald, while Mr.
Geograp Bayter did that have for the George Baxter did the honors for the groom. A wedding reception was held at the home of the bride's father, the day being passed in a most pleas-ant manner, when late in the after-noon the bridal party drove to the Cathedral where the wedding ceremony was performed. After which the happy couple repaired to their future home followed by a large number of friends. The numerous presents re-ceived by both bride and groom attest the esteem in which they are held by their many friends. All join in wish-ing them many years of happy wedded

Position Wanted.

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

Sec. to Trustees. Irish Cove, Sept. 3rd, 1904.

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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.

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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

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