

THE CASKET.

\$1 Per Annum.

A Catholic Journal Non-Partisan in Politics.

\$1 Per Annum.

Fifty-third Year.

Antigonish, Nova Scotia, Thursday, January 26, 1905.

No. 4

THE CASKET.

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JOB PRINTING.

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THURSDAY, JANUARY 26.

The *Independent* makes an argument for the increase of the American navy by saying that if Russia had built a great Asiatic fleet Japan would not have dared to enter upon the present war.

Marie Corelli is indignant that Shakespeare's birthplace is to be desecrated by a Carnegie library. There are people who think it even a greater desecration that the author of "The Master-Christian" should make her home at Stratford-on-Avon.

Even though the new French Ministry should prove to be no better than its predecessor, it is a satisfaction to know that Combes is out of it. He has been the most virulent enemy of religion among the public men of France since the Revolution, and it is good to see him forced to retire from the Premiership with his labour of hatred incomplete.

Prince Sviatopolk-Mirsky seems to have been forced out of the Ministry of the Interior, because of the encouragement which he gave to the Zemstvos in demanding representative institutions for Russia. M. Witte is said to be in favour with the Czar again, and his influence is expected to be felt in measures for the relief of the oppression under which the Russian peasant is suffering at present.

We are sorry to notice that the *Presbyterian Witness* devotes some space in a recent issue to the story of a severe rebuke administered by the Emperor of Germany to the Bishop of Metz. The story first appeared in a Dresden paper last spring, and was promptly denied by the Bishop. The journalist who reported it practically admitted that he had made it out of whole cloth, by saying that if the Emperor did not speak the words in question he should have spoken them.

While Russian liberals are demanding trial by jury and freedom of the press, that their country may take its place among the progressive nations, the State of Minnesota is abolishing the grand jury, and the Governor of Pennsylvania is presenting to the Legislature a bill by which any person aggrieved by the utterances of a newspaper may petition the Attorney-General for an abatement of the nuisance by the suppression of the offending journal. This may cause the Czar to doubt whether some of the reforms desired by his subjects are really worthy of the name.

Readers of Purcell's "Life of Cardinal Manning" will remember how intimate Manning was in his Anglican days with Samuel, Henry, and Robert Wilberforce, the three sons of the "Emancipator." Samuel, Henry and Manning married the three Sargent sisters. Samuel became Bishop of Oxford; Henry preceded and Robert followed Manning into the Church. Robert died while studying for the priesthood in Rome; Henry became editor of the *Weekly Register* and received a medal from Pius IX for his services to Catholic journalism. His son has just now died, a distinguished Dominican priest, Father Bertrand Wilberforce.

A correspondent of the Protestant *Episcopal Living Church* denies the right of his denomination to send bishops to the Spanish-Americans, and the Filipinos. To the argument

that the Catholic Church has lost its hold on these people, he replies that Protestantism has equally lost its hold on the people of the United States. "I have traveled extensively in Cuba and Mexico," he says, "and I do not hesitate to say that Christian piety and the graces of Christian character are quite as common there as among us." This reasoning is just as conclusive against the Protestant propaganda in the Province of Quebec.

Once again have the hopes of well-wishers of Russia been disappointed by the action of revolutionary agitators. The thousands of workmen who thronged the approaches to the Winter Palaces last Sunday had of themselves no desire to ask redress of any but industrial grievances. The demand for a constitution, a demand which it is utterly impossible under any circumstances for the Government to grant at once, was put upon their lips by the Socialist leaders who wished to use this huge strike to further their revolutionary designs. On these leaders rather than on the Czar and his advisers rests the guilt of last Sunday's bloodshed.

While provisions are being sent across the Atlantic to the starving peasants in the west of Ireland, John Redmond says the landlords are trying to drive a hard bargain with these unfortunate people for the purchase of their holdings at exorbitant prices, payable in the future. The entire responsibility for the recent destruction of a village by a moving bog, Mr. Redmond declares, rests on the shoulders of Lord De Freyne, who never expended a single penny on drainage or any other improvement works. Unless the Irish leader is maligning the landlords in question, they are certainly the hardest-hearted lot of men we have ever heard of.

Mrs. John Van Vorst, an American lady of wealth who takes an interest in the condition of the working classes, concludes an article in the current number of *Harper's Magazine* on "The Poor Children of Paris," in the following words: "Aside from material protection, the child, who even when a criminal, as we have seen, is not wholly bad, should be given moral or religious cultivation. The complete suppression of this latter from the schools in France since 1870 is the only explanation offered for the startling increase in the numbers of youthful delinquents, criminals, and suicides since that year." Mrs. Van Vorst is not a Catholic, but she confirms what Catholic publicists have been saying on this subject.

The *London Church Times* is anti-Papal enough in all conscience, but its sense of fair play is roused by the Masonic machinations now being exposed in France, and it is astonished that so little indignation is shown in England thereat. "One thing remains inexplicable," it says, "the favor with which most organs of English opinion regard this villainous government. There was an outburst of rage here . . . when the Heads of the Army were supposed to be doing Dreyfus an injustice because he was a Jew; no interest is taken when men are disabled for promotion because they are practising Catholics." The silence of the British and American secular press on this subject looks like a conspiracy, and leads to the suspicion that, despite surface differences, there is a secret understanding between French and English Freemasonry.

While English and American journalists continue to assume that the charges against the administration of the Congo Free State have been duly proven, they conveniently ignore, that is, the most of them do, — the fresh testimony adduced day by day in favor of the Belgians on the Congo. Mrs. French-Sheldon, a well-known African traveller, lately returned from a long visit to the Free State, emphatically assures the *London Standard* that there are no atrocities committed by officials. "I have seen worse deeds in the streets of London," she says, "than I ever saw in the Congo: I

have not only been through all the rubber districts, but have made every kind of rubber myself, that I might gain a just idea of the work done by the natives. Of course there are rascals in the Congo, as there are in every country in the world. But people who talk vaguely about the Free State and its Government should do as I have done, and go and see for themselves."

The editor of the *Independent* can see no difference between the Mormons who believe in polygamy and the Catholics who believe in the Church's authority to define matters of faith and morals. This is an instance of the chaotic thinking in which a man of normal rationality may indulge when he has cut loose all the moorings which bound him to a system of authoritative teaching. Dr. Ward recognizes neither in the Church nor in the Bible the right to tell him the difference between right and wrong. He says there is merely question as to whether Reed Smoot has been validly elected Senator from Utah, and whether he is a decent man fit to associate with other Senators. He is probably quite as decent a man as many others in Uncle Sam's Upper House, but the question is whether he represents a religious system, so-called, which is at variance with the standard of morals which the nation thinks it necessary to maintain. If Catholics could be convicted on such grounds as this, they would bear the conviction patiently.

Socialists aim at a more equitable distribution of the world's wealth than that which at present prevails, but they cannot agree among themselves as to how this is to be done. Saint Simon believed that each man should be rewarded according to his earning capacity; this would not leave them equal for one twenty-four hours. Louis Blanc advocated giving to each according to his needs; this would require an examining board of great impartiality, to determine the extent of the needs; and their decision would never be satisfactory if it gave any man less than he thought he ought to have. Many Socialists believe that all should receive the same income; this would be the death-knell of industrial activity; for men will work their best for two motives only,—the desire of gain, or the desire to please God,—and Socialism does not take God into account at all. The disciples of Karl Marx are contented with saying that the problem of distribution will solve itself; which is much the same as asking men to leap overboard out of a storm-tossed ship, and trust that they will not be drowned. It is better to stand by the ship and try to work her into port.

Mr. Charles Morse of the *Canada Law Journal* has written a vigorous plea for religious education, which appears in the *Educational Monthly* of Toronto. "It is not my purpose," he says, "to make this paper a brief against the Provincial Education Department, or against the profession of public school teachers. The former, by ignoring in its public school course any provision for systematic religious instruction as authorized by the statute law of the province, is simply yielding to the well understood wishes of the Protestant electors of Ontario, who seem to have more concern for sectarian prejudices than the moral behoof of their children. On the other hand, the teachers are a body of intelligent and upright men and women striving to do their duty to our children with small emolument, and, I fear, still less encouragement. Then let us not pusillanimously try to shield ourselves behind either the Education Department or the teachers. That there is no systematic religious teaching in the public schools of Ontario lies at the door of the Protestant electorate and nowhere else."

Now and again some Irish Protestant,—generally a "far-downer" and officially connected with what was once grotesquely called the Church of Ireland,—cries out upon the intolerance of Irish Catholics. Invariably,

however, he is answered by a member of his own communion. Here is what Lieutenant-Colonel Warburton writes to the *London Chronicle* concerning the charges made by a Protestant bishop:

So far from being an "intolerant majority," as described by a correspondent in your issue of Friday last, the Irish Catholics are the most tolerant majority I have ever seen. For forty-seven years my father was dean of Elphin, in the midst of a population where the Catholics were twenty to one. Neither he or any of my family ever experienced anything but respect; intolerance and insult were unheard of. I think I may say the same for my family in the Queen's County for 250 years. Intolerance and insult, I regret to say, come from the Protestant minority. I was quartered in Belfast on two 12ths of July. Both times the disturbances were commenced by the Orangemen. At Enniskillen, where I was quartered, it was the same. The real grievance of Irish Protestants is that they can no longer bully their Catholic neighbors; that the latter are free and equal; that the Catholic clergy have influence over their flocks, while the Protestant clergy have none over theirs.

Many people are inclined to think the stories of wholesale infanticide in China exaggerated, but the letter of a Sister of Charity, now appearing in the *Ave Maria*, support the charge with categorical statements. Writing from Ning-po in 1891-02, Sister Xavier says:

Babies are put outside the door to die—poor little things!—as death brings bad luck into a house; but more often their sufferings are summarily put an end to. A woman at the hospital here had drowned five of her children in a bucket—the wretch! and with that, thought she had been most kind to them, saying death was preferable to bringing them up in misery. . . . Until they are a month old they have no souls, so to kill them does no harm and saves them from much misery. One poor little baby we met when out the other day was wailing in a corner; the mother declared: "Why, that baby costs a penny a day to feed; so now I let it cry away, and it has gone to skin and bones." She would not give it to us; so baptism at least secured for it a happy eternity after such a little life of suffering. One young mother had a little boy a fortnight old for sale; her husband, an opium-smoker, had sold the first and kept the money, so she meant to be beforehand with him this time.

Surely this ought to convince the most indifferent person that the Church has the duty of preaching the Gospel in China, whither the Chinese think they need it or not.

Father John Gerard, S. J., in his recent lecture on the need of a Catholic press which will boldly and skilfully combat Rationalism, quoted these vigorous words of Newman:

As well may musical truths be said to interfere with the doctrines of architectural science; as well may there be a collision between the politician and the geologist, the engineer and the grammarian; as well might the British Parliament or the French nation be jealous of some possible belligerent power upon the surface of the moon, as physics pick a quarrel with theology.

Much to the same purpose are the words of Professor Ray Lankester, who certainly cannot be suspected of wishing to curtail the prerogatives of natural science:

So far as I have been able to ascertain, after many years in which these matters have engaged my attention, there is no relation, in the sense of a connexion or influence, between science and religion. There is, it is true, often an antagonistic relation between exponents of science and exponents of religion, when the latter illegitimately represent or deny the conclusions of scientific research, or try to prevent it being carried on; or again, when the former presume, by magnifying the extremely limited conclusions of evidence, to deal in a destructive spirit with the very existence of those beliefs and hopes which we call "religion." Setting aside such rival claimants for authority and power, it appears to me that science proceeds on its path without any contact with religion, and that religion has not, in its essential qualities, anything to hope from, or to fear from, science.

A vivid sidelight is thrown on the hardships of our missionaries in China by the following passage in one of Sister Xavier's letters from her convent in Ning-po:

It is a real comfort to do something for those poor priests in the interior.

Some come here for rest, looking such wrecks. Of three on the other side of the street, one receives the last Sacraments to-day; another looks more like a corpse than a man; and the third can neither eat nor sleep, but always has a racking headache. The last two are quite young. The great trials that they have to undergo and the innutritious food, soon tell upon them; though, of course, they hold on as long as possible. They look upon the place as a sort of mother's home, and are nearly all from France.

Unhappy France! Those devoted priests who love her so tenderly, and who, after the glory of God desire nothing so much as the honour of their motherland, may well address her in such pathetic words as Newman addressed to the Church of England in his last Anglican sermon:

O my mother, whence is this unto thee, that thou hast good things poured upon thee and canst not keep them, and bearest children, yet darest not own them? Why hast thou not the skill to use their services, nor the heart to rejoice in their love? How is it that whatever is generous in purpose, and tender or deep in devotion, thy flower and thy promise, falls from thy bosom and finds no home within thy arms? Who hath put this note upon thee to have "a miscarriage womb and dry breasts," to be strange to thine own flesh, and thine eye cruel towards thy little ones? Thine own offspring, the fruit of thy womb, who love thee and would toil for thee, thou dost gaze upon with fear, as though a portent, or thou dost loathe as an offence—at best thou dost but endure, as if they had no claim but on thy patience, self-possession and vigilance, to be rid of them as easily as thou mayest. Thou makest them "stand all the day idle," as the very condition of thy bearing with them; or thou biddest them be gone, where they will be more welcome; or thou sellest them for nought to the stranger that passes by. And what wilt thou do in the end thereof?

DR. ABBOT'S DEITY.

From the Rev. Dr. Lyman Abbot's own version of his sermon at Harvard, given in *The Outlook* of Dec. 31, *The Chicago Tribune* concludes that he has really laid himself open to the charge, not of pantheism, but of orthodoxy. The truth is that Dr. Abbot, while groping about in the dark, has stumbled upon a doctrine which he fancies is new, but which in reality is very old indeed. One of the first things that every Catholic child learns in the Catechism is that the Creator of heaven and earth is no "absentee God," as the New York preacher somewhat flippantly puts it, but is in His world, and in every thing that He has created. To the question, "Where is God?" the child answers, "God is everywhere." Dr. Abbot had no call to go to the science of the day for this elementary truth. And the fact that he has done so only serves to show his ignorance, not only of Christian writings ancient and modern, but of the Bible as well.

Side by side, however, with the doctrine of God's existence in all things is the doctrine of God's existence in Himself, outside of and above all things. "And now, O Father, glorify me with thine own self with the glory which I had with thee before the world was"—p. 17: 5. The being of God is not circumscribed by the bounds of the universe which He created. He infinitely transcends the work of His hands. Before the world was, He is. Since the world began to be, He is in the world, but without ceasing to be what He was and is and will be—the same immutable Being who dwells eternally "in light inaccessible." The fact of God's immanence in the universe, momentous as it unquestionably is, is utterly dwarfed and overshadowed by the fact of God's transcendence. And just here is where Dr. Abbot's grasp of truth fails him, and his orthodoxy falters, and his boasting comes to naught. He plumes himself on putting before men a new conception of the Deity, which, in so far forth as it is true, is not new, and in so far forth as it is new, that is to say, in so far forth as it is his, falls infinitely short of the truth. One searches in vain the transcript of Lyman Abbot's sermon which appears in *The Outlook* for the faintest glimmer of the transcendent truth that God still is in Himself unchangeably what He was, and such as He was, before the world in which He now is, began to be. But any one who affirms the immanence of God in the universe, and there stops short, lays himself open to the charge of pantheism. For immanence, without transcendence, circumscribes the being of God, confines it to the universe, and makes God the soul of the universe, or confounds Him with it. In either case, the conception is pantheistic.

ESTABLISHED, 1852

THE CASKET,

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M. DONOVAN, Manager.

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There is what is called the worldly spirit which enters with the greatest subtlety into the character of even good people; and there is what is called the 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, JANUARY 26

CHURCH UNION AND THAT SORT OF THING.

II.

I've said that the Methodists, Presbyterians and Congregationalists are discussing union with a view to forming a new church. That is just what it is going to be, "a new church." It will not be the Congregational Church because the distinctive feature of Congregationalism, to wit, the independence of each local church and pastor of any other church or combination of churches in synod or conference, will be absent. The proposed union is organic, i. e., each local church will be subordinate in many particulars to a superior body, a synod or conference, a system which congregationalism has always repudiated as unscriptural. It will not be Presbyterianism, for this is frankly Calvinistic. Should union take place it will be at the price of the Westminster Confession. The new church will be more nearly Methodist, yet we can hardly imagine, that the other churches will be disposed to make all the doctrinal or other concessions, leaving the Methodists free to boast that they had nothing to change. So that after the union we shall have a new church, new in doctrine, new in policy, new in details of administration and law. It will be a new church; but will it be the true church, the church of Christ? The presumption is certainly against it, and that precisely because it will be new. In law, in medicine, in politics, in the industrial world, in business, novelty is very frequently a mark of progress. Not so in religion. The last and most progressive word possible in religion, i. e. in the matter of our relations with God, with the future life and the best way to attain to happiness therein, has been said by Christ and His Apostles. All that is left to us is to find out what that word is and what its true meaning. We cannot improve on it, we dare not change it, we must not cast it aside for a better, for there is no better, nor may we ignore it or any part of it. All we dare do is to interpret it as it stands, and to interpret it accurately.

But that is just what the friends of this new movement assure us they are going to do. "It should not be an inseparable task," says Principal Falconer, "to formulate a common basis of scriptural doctrine, from which no essential belief cherished by any loyal Presbyterian or Methodist or Congregationalist need be eliminated." That is, it is proposed to formulate a Creed or Confession of Faith which, whilst being essentially Presbyterian, Methodist and Congregationalist, will yet accurately interpret the Word of God as revealed to us by Christ and His Apostles. But how is it going to be done, seeing that the doctrines of these bodies, in some particulars contradict each other? Due regard must be had for the truth. The interpretation must be accurate. There must be no compromise where truth is concerned, no economising of the truth. In that Creed we must have the truth as it is in Jesus, the whole truth and nothing but the truth. How is it going to be done? I perceive how. That word "essential," "essential belief" gives the clue to it. That word supplies the opening by which a coach and four can be driven through the old Creeds and a new one triumphantly installed. If no "essential belief" of Presbyterian, Methodist or Congregationalist is omitted in the new Creed, all will be serenely well. The essential beliefs do not contradict each other, non-essentials may. What a convenience these words, "essential belief"! But what are the "essential beliefs" of the three denominations concerned? Ah! that will depend. We know what used to be their essential beliefs; we know what their standards contain, what their greatest writers strenuously defended and what their forebears suffered much to uphold. But that was long ago; that was before there was talk of union. The "essential" may turn out now to be a very different thing. The "essential" may now

spell the "expedient." And the "expedient" will depend upon how anxious the parties concerned are for union. If they are very anxious for union we may expect the "expedient" to pare down the new creed to very limited proportions, boil it down, as it were, to an essence. There will be little in it to burden the conscience of any one. That is why I said, "it will all depend." The truths of the old Creeds are going to be sacrificed to the new expediency.

It is fair to say that the Rev. Dr. McMillan assures us that in the matter of concession-making they are prepared to stop at "truth and principle;" but that must have been intended for the gallery and not to outline a practical working policy. And in any case it will be entirely within the competence of the denominations concerned to determine what "truth and principle" is, i. e., for them. If they choose to make "truth and principle" coincide with the doctrines set forth in the Westminster Confession, "truth and principle" will for them be synonymous with the doctrines of that Confession; if on the contrary they elect to abandon the Westminster Confession, as they are most likely to do, then of course "truth and principle" will be set down as consisting in something different from the doctrines of Confession. And thus in abandoning the confession they will not lay themselves open to the charge of abandoning truth. Alas, the poor Westminster Confession! It has fallen upon evil days. Time was when it was as much as a man's life was worth to remotely hint that it contained aught but "truth and principle;" was aught but an accurate interpretation of God's Word. And "truth and principle!" They too are in a sorry plight. Time was when these were supposed to be unchangeable, eternal. Now we are more enlightened. What was "truth and principle" in 1649, supported by copious references to the infallible Word, is no longer "truth or principle," no longer in accord with God's Word. Or is it possible that the good Fathers of Westminster were all heretics, and taught as "truths and principles," what was neither truth nor principle, but was in fact contrary to both! Y.

A Splendid Institution.

We are indebted to Principal Fearon, of the Institute for the Deaf, for the privilege of reading "Airy's Christmas Story," written by one of the pupils, a young girl of fourteen or fifteen who has been an attendant at the institution for some three or four years. There are not many pupils of the same age, in the public schools of Nova Scotia, in full possession of all their faculties, who could produce anything nearly so good.

The Province cannot be too warmly congratulated on the splendid work which its Institution for the Deaf is doing under Mr. Fearon's able and admirable guidance.—Morning Chronicle.

Boston Notes.

The smoker, held by the associates of the Intercolonial Club at Hotel Bellevue, Beacon St., on the 16th inst., was an immense success.

In consequence of the many inquiries received at the Immigration Office, Ottawa, requesting official information of the North-West and its possibilities, the Canadian Government has sent a representative to Boston in the person of Mr. Thomas Hetherington, who is at home to all inquirers at 9 High St., Dorchester. Mr. Hetherington's duties require him to supply all prospective settlers with the necessary data, offering on behalf of the Canadian people, 160 acres of Canadian soil with one-third of railway fare, absolutely free to those of the Americans who are willing to cross the border and become naturalized.

Another example of the uncertainty of human life was shown on Thursday Jan. 12th in the sad accident that befell Mr. James Chisholm (Hugh) of Newtonville, Mass., who was struck by a Nashua & Coehuitate electric car, sustaining such severe injuries that he died two days later. Mr. Chisholm, who was in his 83rd year, was quite hearty and hale for a man of his age, and it was his custom to enjoy a short morning walk each day. On the morning of the 12th he prolonged his walk to West Newton because of a business engagement, and he was in the act of crossing the tracks at the corner of Washington and Chestnut Sts., when he was struck with great force by a rapidly moving inbound car. A fellow pedestrian narrowly escaped from serious injury, and it is believed the car was traveling at an unusual high rate of speed. Dr. Coady, the family doctor, arrived almost directly after the accident and rendered all possible assistance. Mr. Chisholm remained in utter unconsciousness until his death on the following Saturday. He was a man of many virtues, a devout Christian, and a good father, leaving two sons and two daughters to mourn his loss. His remains were sent home to his native parish of Andrew's for interment.

CHAS. CHIS.

President A. W. Perry of Plant Line has given an order to a Glasgow concern for a new steamship for the Boston and Provincial route considerably larger than the Halifax, to be delivered early next winter.

The Dominion Parliament.

The Estimates were presented to Parliament on the 18th inst. Following are the votes for Eastern Nova Scotia works:

Antigonish public buildings	\$15,000
Railway accommodation at Antigonish	9,000
Georgeville Wharf, extension	1,300
Malignant Cove, close piling end and sides of channel piers with creosoted piles	1,000
Canso public building	15,000
Beckerton, public wharf	2,700
Larry's River, breakwater extension	1,500
Railway accommodation at Stelarton	30,000
Railway accommodation at Pictou	57,500
Railway accommodation at New Glasgow	29,500
Glace Bay public building	15,000
Sydney Mines building	14,000
Improvements Sydney post-office	62,000
Inverness building	15,000
Railway accommodation, Sydney	81,000
Railway accommodation, North Sydney	23,200
Extension Sydney Mines	50,000
Improvements Grand Narrows bridge	35,000
Steel rails	380,000
Morien breakwater	20,000
Gabarus breakwater	20,500
Mainadieu breakwater	7,000
Baddeck wharf	5,000
Barrachois	1,500
Bay St. Lawrence harbor	5,500
Breton Cove boat harbor	4,000
New Campbellton wharf	12,000
Broad Cove Marsh wharf	3,700
Inverness harbor	10,000
Janvrins Island	600
L'Ardoise breakwater	7,500
Little Judique harbor	1,000
Hastings wharf	4,000
Mabou bridge wharf	1,800
Port Hood, closing entrance	10,000
West Arichat wharf	7,200
St. Peter's Canal	2,000

Cape Breton Notes.

Sydney and North Sydney harbours are frozen over; but the SS. Bruce continues to enter and leave the latter port.

John Finlayson, of Grand River, has been appointed lighthouse keeper at St. Esprit Island to fill the vacancy caused by the resignation of Angus McLeod. Mr. McLeod has been the keeper of St. Esprit Island for a period of twenty-five years and is therefore entitled to superannuation.

A fatal accident occurred last Thursday in a house at the Coke Ovens, Sydney, by which a little child aged ten months, named Henry Ellsmore, was burned to death. The child had been left in the house with another older child, and in some way its clothes caught fire and were all burnt off. Its mother returned shortly after and found the child screaming in agony. She sent for Dr. McDonald but the child died next day.

Personal.

Mr. Jonathan Torrey, of Torrey & Fraser, Sydney, was in Town this week.

Councillor McPherson, of Johnstone, C. B., is visiting friends at Arisaig in this County.

Mr. C. E. Bourne of the Canadian Bank of Commerce, Antigonish, has been transferred to the Halifax Branch of that Bank. He is succeeded here by Mr. J. E. Sutherland of Hamilton.

Mr. Dan McDonald, of Dorchester, Mass., who was called to his native home at Upper Springfield by the death of his mother, returned last evening to Dorchester. He was accompanied by his father, who in the future will reside in Massachusetts.

Mr. Joseph H. Landry of Maine, Mrs. Jane Guertin and Mr. Lawrence Landry of Boston, are on a visit to their parents Mr. and Mrs. Edward Landry of Pomquet. Mrs. Guertin and Mr. Joseph Landry have been absent twelve years from their native home.

Among the Advertisers.

Remnant sale now on at A. Kirk & Co.'s.

Waldren's Photo Studio will be open February 7th to 11th.

A. Kirk & Co. are selling the balance of furs on hand at less than cost.

Don't miss the opportunity of procuring a good bargain at A. Kirk & Co.'s.

If your watch or clock needs repairing bring it to B. A. Pratt, Main St., near C. B. Whidden & Son's store.

THE TOWN COUNCIL had a meeting on the evening of the 18th inst. The auditors' report was presented, and ordered to be published. J. F. Cunningham and Thomas McAmis were appointed respectively presiding officer and poll clerk for civic election. The Assessment appeal court will meet at the Town Office, Feb. 28, at 7.30 p. m. The date fixed for first meeting of new Council is Feb. 10, at 7.30 p. m. J. P. McNeil, revisor, resigned, and C. A. Chisholm was appointed to the position. The Liquor License Inspector was voted \$100 extra for efficient services during the year 1904. The following accounts were ordered to be paid: James Joscelyn, prisoners' board, etc., \$77.75; also brushing bridges, \$6.00; James Kenna, coal for poor \$5.32; M. L. Cunningham, coal for office, \$2.80; Assessors, \$18 each; Auditors, \$10.00 each; Municipality, poor and insane, \$119.60 and \$32.50; R. J. McDonald, supplies for poor \$24.11; Hugh MacDonald, repairs, picks, etc., \$8.66; Mrs. Ryan, \$12.00.

HIGHLAND NURSERY.

Cut Flowers and Potted Plants

CARNATIONS OUR SPECIALTY.

Orders for Funeral Designs in Crosses, Wreaths, Anchors, Pillows, Etc. Promptly Attended to.

TELEPHONE 189.

WM. CHISHOLM, - - - New Glasgow.

A. KIRK & Co.

The Leading Dry Goods Store.



REMNANT SALE.

We beg to announce our Annual Remnant Sale opens on

Thursday Morning.

All are invited to share in the Splendid Bargains.

Remnants Dress Goods, Wrapperetts, Flannelettes, Print Cotton, Gingham, Muslins, Silks, Embroideries, Laces, Braids, Sateens, Skirtings, Velvets, Cretonnes, Ducks, Etc., Etc.

THIS SALE IS FOR CASH ONLY.



A. KIRK & CO.



COUGH NO MORE SPRUCINE THE REMEDY OF THE DAY A definite preparation of Spruce Gum, Wild Cherry, Hoarhound and Tar.

NOTE THE DIFFERENCE: "Positions wait for Maritime-trained," "Other-trained wait for positions."

KAULBACH & SCHURMAN, Chartered Accountants, Maritane Business College, HALIFAX AND NEW GLASGOW.

LAND FOR SALE. That good piece of farm land situated on the Back Bridge Brook Road, between the Angus McLean farm and Munro farm, containing about 50 acres more or less.

Reasons Why Farmers Should Insure: I can insure a farm house at 1 1/2 per cent. for three years. A \$400 policy on your house will cost you only \$2 per year.

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

HAY! HAY! Our buyer is now in Quebec and Ontario buying sections. Every car of hay is personally inspected before shipping. QUALITY AND WEIGHTS GUARANTEED.

GUNN & CO., Limited, 19, 21 and 23 HALIFAX, N. S. Be sure to get Cowan's. Sold by grocer Cowan's Cocoa and Chocolate

The Growth of Freemasonry.

A despatch from Indianapolis says that Vice-President-elect Fairbanks was, on Tuesday, "initiated into the secrets of masonry."

The power of masonry, in America as well as in Europe, becomes more apparent every day. We all know how effectually two continents were stirred up over the Dreyfus affair.

In a pamphlet recently published by the Catholic Truth Society of England, under the title of Catholics and Freemasonry, these words appear: "No daily newspaper in England dare publish the faintest criticism of the craft, still less expose a Masonic scandal; it is hopeless to attempt to produce proper evidence of the abuses concealed behind the veil of Masonic 'light,' and their extent must necessarily remain a matter of conjecture."

The London Tablet declares that the truth of the statement has been abundantly witnessed to, during the past few weeks by the extraordinary recitation "which has marked the attitude of the English press towards the delation scandals in the French army, for which admittedly the Freemasons of France are responsible."

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It has been proved beyond all fear of denial that the Grand Orient is tremendously instrumental in this conspiracy, if not its actual author. The most startling revelations have been made in the French chambers. The disreputable methods of the conspirators have been laid bare but the press of America has remained absolutely silent.

Up to the present time American masonry has been held guiltless of the crimes laid to the charge of the craft in the Old World. It is not reassuring, however, to know that nothing must be said of the plottings and of the foul deeds of this designing sect. To hide the crime of another and to refuse to repudiate moral obliquity wherever found, is to become, in some measure, a party to the evil.

Archbishop Agius, the new Apostolic Delegate, who sails for the Philippines the last days of this week, has been visiting places of Catholic and national interest in the United States. This distinguished Benedictine is of Maltese parentage, and about forty years of age.

A reception was recently tendered him at Notre Dame University, Indiana. After a musical program and an address of welcome read on behalf of the students by Mr. Lyons, of the Law Class, the Archbishop addressed the assembly, in one of the most interesting discourses it has ever been its fortune to listen to.

In opening, the Apostolic Delegate referred pleasantly to the satisfaction he felt in being able to address the students in English, coming, as he did, direct from Rome. He further expressed gratitude for the cordiality and splendor of his reception and paid tribute to what he called "the wonderful way Americans have of meeting a stranger and making him feel perfectly at home."

that they must go as peaceful emissaries not as soldiers.

"As you say, I am going to the Philippines to undertake a great work. I am going to work under the American flag, in the name of the Church; and it is not sufficient to have your confidence; I want likewise your support. No doubt I see amongst you young men growing up who may later come to the Philippines; and I want their support. Some may come out as lawyers—and they will be necessary there, some may come as engineers; many I hope will come as teachers; some perhaps in the army. But let me bring arms and ammunition with them; we want no more guns and gunpowder in the Philippines. The doors of the Delegation will be always open to them; but they must come as friends, not as fighters. The program that I bring with me from Rome is peace—the motto of our Order—written in large letters on our banners—Pax—peace to all; and this is my program."

Again he laid stress on the peaceful nature of his mission in describing his parting interview with the Holy Father.

"When I came from the Holy Father, when I asked him—what am I to do? He said: 'Go on, continue what you have been doing in Rome for the last ten years; devote yourself to the good of souls, try and help them to become better subjects—loyal subjects of the present Government.' These were his encouraging words: 'Go not as a politician but as an Apostle.'"

Beatification of a Nineteenth Century Priest.

Next Sunday, January 8, Pope Pius X will beatify the Venerable John Baptist Vianney, popularly known as the Cure of Ars—a French parish priest, of peasant origin, the sanctity of whose life and whose marvellous gift of counsel made his obscure mission for several decades a place of pilgrimage for all Europe.

He was a man in whom the spiritual and moral outstripped the intellectual. So inapt at books was he that the examiners for his seminary thrice rejected him as an aspirant to the priesthood. But his Bishop had clearer vision, and ordained him and gave him a place. For forty years the church of the little village whose fame he has made was his home, which he left only for three hours' sleep of the twenty-four, and at the call of duty to the sick and the afflicted. He preached with few oratorical graces, but with Apostolic eloquence and effectiveness.

The cure of Ars had the simplicity of a child. He had also a gentle wit, reminding one not a little of the same characteristic in the high-born and courtly St. Francis de Sales. He was neither scholar nor martyr, unless the prolonged suffering of a poor and laborious life counts for martyrdom. He was just a simple country parish priest, as the present Pope himself was for many a year; and he died at the age of seventy-two, after forty years' faithful service. But his tomb has been made glorious by miracles, and he is to be set forth as a model of the priestly life, a special friend of God, and a potent intercessor.—Boston Pilot.

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

The official records at Ellis Island, New York, show that for the first month of the year immigration to that country is likely to exceed all records. From the 1st to the 10th of January the arrivals number over 14,000. For the whole month were only 19,000. Deportations for the same period are also record breaking. For the first ten days of the New Year 478 persons have been deported from Ellis Island, against 70 for the same period of time in 1904. Of the arrivals during the ten days 9,195 were Hebrews. Of the deportations 65 per cent. were Hebrews, that is sixty-five.

20 years of Vile Catarrh.—Chas. O. Brown, journalist, of Duluth, Minn., writes: "I have been a sufferer from Throat and Nasal Catarrh for over 20 years, during which time my head has been stopped up and my condition truly miserable. Within 15 minutes after using Dr. Agnew's Catarrhal Powder I obtained relief. Three bottles have almost, if not entirely, cured me." 50c.—73

During a lull in the conversation. "I admired that last piece you played, professor, immensely," said Mrs. Gaswell. "It had a kind of wild freedom about it, you know, a sort of get up and go that just suited me. Was it a composition of your own?" "Madam, it frigidly responded the eminent musician who had been hired for the occasion, "I was putting a new E string on my violin."

60 Specialists on the Case.—In the ordinary run of medical practice a greater number than this have treated cases of chronic dyspepsia and have failed to cure but Dr. Von Stan's Pineapple Tablets (60 in a box at 35 cents cost) have made the cure, giving relief in one day. These little "specialists" have proven their real merit.—72

THE CANADIAN BANK OF COMMERCE.

Report of the Proceedings of the Annual Meeting of Shareholders, Tuesday, 10th January, 1905.

The thirty-eighth annual meeting of the Shareholders of the Canadian Bank of Commerce was held in the banking room on Tuesday, 10th January, 1905, at 12 o'clock.

Among those present were: William Cook, Carrville; Thomas Kilgour, Rev. Les Blackie, Hon. Geo. A. Cox, P. Freyseng, Wm. B. Hamilton, W. Cooke, Lieut.-Colonel Mason, J. W. Flavell, C. S. Gzowski, LL.D., H. D. Warren, William Glenney, Oshawa; J. Short McMaster, Hon. L. Melvin Jones, A. W. Anglin, R. Cassels, R. Harmer, A. Kingman, Montreal; J. O. Thorn, W. W. Tamblin, Bowmanville; Robert Gill, Oitawa; John Catto, A. V. Delaporte, E. P. Gower, Berlin; F. J. D. Smith, Newtonbrook; Mrs. F. J. D. Smith, Newtonbrook; J. O'N. Ireland, E. Cowdry, Simcoe; John Pugsley, Chas. Powell, H. H. Morris, Vancouver; Wm. Davies, Jas. Hedley, L. H. Dampier, Strathroy; Thos. Walmsley, John Taylor, N. Silverthorn, E. Cronyn, Cawthra Mulock, H. L. Watt, E. W. Cox, Chas. Bonnick, Wm. Garside, Douglas Mason; Alex. Bruce, Hamilton; W. T. White, Henry Beatty, Thos. West; John A. Bruce, Hamilton; R. Mulholland, & Rev. Armstrong Black, D.D., Frank Everist, W. Harold Smith, J. L. Watt, T. Boyd, Hon. Mr. Justice MacLaren, J. K. Macdonald, E. R. Wood, T. A. Staunton, G. A. Morrow, Guy R. Warwick, W. H. Lockhart Gordon, George F. Little, L. J. Cosgrave, William Craig, S. R. Wiekoff, H. P. Dwight; F. C. Ralpas, Cranbrook; Henry Johnson, Hastings; William Ross, John A. Morton, F. H. Mathewson, Montreal; Rev. Dr. Ward, Lieut.-Col. H. M. Pellatt, S. J. Moore, John A. Walker; G. W. McKee, Woodstock; J. T. Parker, Richard Brown; C. M. Gripton, St. Catharines; George J. Foy; William Gray, New York; John Carriek, John Northway, F. Wyld, H. C. Hammond; R. G. W. Conolly, St. Catharines; Dr. Andrew Smith, George D. Scott, A. W. Mac; H. N. Wallace, Halifax; D. MacGillivray, Windsor; D. Hughes Charles, Peterborough.

The President, Hon. George A. Cox, having taken the chair, Mr. F. G. Jemmett was appointed to act as Secretary, and Messrs. R. H. Temple and E. Cronyn were appointed scrutineers.

The President called upon the Secretary to read the Annual Report of the Directors, as follows:

REPORT. The Directors beg to present to the Shareholders the thirty-eighth Annual Report covering the year ending 30th November, 1904, together with the usual Statement of Assets and Liabilities:

Table with 2 columns: Description and Amount. Includes Profit and Loss Account, Dividends Nos. 74 and 75, Bank Premises, etc.

The entire assets of the bank have been, as usual, carefully re-valued, and all bad and doubtful debts amply provided for.

The earnings for the past year have been even more satisfactory than usual, and after writing off for Bank Premises \$127,806.41, and making a contribution to the Pension Fund of \$25,000, we have been able to add \$500,000 to the Rest.

During the year the Bank has opened new branches as follows: In the city

of Winnipeg, a branch on Ross avenue and another on Portage avenue; in the Northwest Territories, in Lloydminster, Saskatchewan, Moosejaw in Assiniboia and Nanton in Alberta. Since the close of the Bank's year a branch has been opened in the near future at Melfort in Saskatchewan.

Your Directors have concluded that the time has come when the balance of the unissued stock necessary to bring the paid-up capital of the Bank to the authorized amount, namely, \$10,000,000, should be issued, and a circular intimating this intention has recently been directed to the shareholders.

The various branches, agencies and departments of the bank have been inspected during the year. The Directors have again pleasure in recording their appreciation of the efficiency and zeal with which the officers of the Bank have performed their respective duties.

GEO. A. COX, President. Toronto, 10th January, 1905.

GENERAL STATEMENT. 30th November, 1904.

Table with 2 columns: Description and Amount. Includes LIABILITIES, Notes of the Bank in circulation, Deposits not bearing interest, etc.

ASSETS.

Table with 2 columns: Description and Amount. Includes Coin and Bullion, Dominion Notes, Deposits with Dominion Government for security of Note circulation, etc.

B. E. WALKER, General Manager.

The motion for the adoption of the Report was then put and carried. An increase of \$10,000 in the Bank's annual contribution to the Pension Fund was authorized, and the usual resolutions, expressing the thanks of the shareholders to the President, Vice-President and Directors, and also to the General Manager, Assistant General Manager, and other officers of the Bank, were unanimously carried.

Moved by Mr. Kilgour, seconded by Mr. Kingman: That the meeting do now proceed to elect directors for the coming year, and that for this purpose the ballot-box be opened and remain open till 3 o'clock this day, the poll to be closed, however, whenever five minutes shall have elapsed without a vote being tendered, the result of the election to be reported by the scrutineers to the general manager.

The meeting then adjourned. The scrutineers subsequently reported the following gentlemen to be elected as Directors for the ensuing year: Hon. Geo. A. Cox, Leggat, Jas. G. W. B. Hamilton, A. M. Robertson, John Hoskin, K.C., LL.D., J. W. Flavell, A. Kingman, Hon. L. Melvin Jones, Frederick Nicholls.

At a meeting of the newly-elected Board of Directors, held subsequently, Hon. Geo. A. Cox was re-elected President and Robert Kilgour, Vice-President

American Perils.

The future of America often depresses me. Its limitless territory and vast wealth, its innumerable opportunities for the mass of the people, are circumscribed and impeded by the undue exaltation of the Unit over the Aggregate, of the Individual as against the Community, of the Monopoly as against the State. One sometimes thinks that this increasingly difficult problem cannot be solved peacefully, constitutionally, decently and in order.

The paramountcy of the Plutocrat is a sinister sign of American life. The Trust, the Boss, the Monopolist apply themselves merely to exploiting the self-centered activity and concentration of the average American. That individual, being fully occupied in fighting for his own hand, has neither the time to see whether all this is tending, nor has he sufficient patriotism to combat the machinations of the Monopolies that are weaving, spider-like, their web around the American people. The point with me is, Will a sufficient number of the disinterested rich and cultured poor unite to avert a conflict, now threatening the American nation, which may prove as terrible a struggle in many respects as that which embroiled the American people forty years ago?

I fear the few—individuals as unscrupulous as they are wealthy—will forestall control by the best elements of the nation, and provoke a trial of strength, before the cooler and wiser heads can find the straight but narrow path out of your social troubles. My apprehensions on this point are confirmed by the blackguardly manner in which an older country—with slower methods and more conventional ways—was jockeyed into a South African war by a small gang of grabbing capitalists. Those trouble breeders, like yours, are often of foreign origin, and in the attainment of their ends have wasted fifty thousand lives and 500,000,000 pounds sterling, and have besmirched our fame, and all for the sectional interest of a dishonest class.

The Philippine and Cuban questions, and notably the enormous expenditure in recent years on your navy and army, all point the same moral in America as here. The patriotism of the marauding monopolies, with other people's Men and their neighbors' Money, is merely a flimsy garment which hides a multitude of sins—the patriotism which Dr. Johnson described as the last refuge of the scoundrel.

In a word the disease of Europe—Imperialism—has seized upon the younger nations of the earth. I am afraid that this condition of affairs may be used by the American commercial magnates to fasten their power upon the people at home while advancing their own interests abroad. My hope is that the dark outlook may be brightened by the American people taking one of those short and rapid cuts—well known to them—to avert the dangers that threaten them. I trust they may do this, remembering that neglect of such precautions leads to the endangering of the commonwealth.

If they do, then the American people can teach Europe how to stop the apparently never ending drain upon its resources, which war, armies, navies and their inevitable conscription mean to the people of the Old World.

The best way of dealing with Trusts is the good old British way. Let Parliament control, if already firmly established; but, better still, let their formation be prevented, by municipal absorption, in their infancy. Industries allowed to combine become a menace to the community and a danger to the State. Private ownership of public utilities in America has assumed the magnitude of a scandal that threatens to become a national crime.

The growth of municipal enterprise in England is a monument to the presence of those sturdy men who nurtured the movement in its beginnings. It also saves the present English generation from those problems detrimentally affecting America, where water, electricity, traction and transit are absolutely in the hands of Trusts or Corporations.

Over one thousand communities—towns and cities—in our country own their gas works, electric lighting systems, water supplies, tractions, markets and similar institutions. Exactly in the proportion to which this ownership prevails is the measure of our immunity from those dangers confronting America, where hosts of paid, unscrupulous and secret agents are always lobbying Parliament, hoodluming councilors and chloroforming large masses of voters, in the interest of the Trusts and to the detriment of the great American people.

Here in England we have a complete army of civil servants continuously working for their fellow citizens with a capability and honesty unequalled in the world.

Moralizing the Capitalist in America will be a long and costly process. Municipalizing him out of his power is a much cheaper and quicker procedure. Illegalizing the Trusts is no remedy, unless you expropriate them before they become dangerous and usurp the functions of the State.

Municipalize the corporation in the city; nationalize the monopoly in the State. This can be done in several ways, such as by restricting the power of the Corporation or Trust to its present position, or, in case of future growth, by conferring wider powers only on communities for future extension, reverting to the people at the end of lease or franchise. Monopolies might even be bought out automatically. Should the bosses who own them desire to be kept out of further mischief, why, harness them to the State, and give them a salary to run their late businesses for the benefit of their neighbors.

As for the tariff, I am a Free Trader. All sensible men are. I cannot for the life of me see how you can make every one wealthier by making everything dearer—and that is what a tariff does. The ideal and proper status of trade should be one where nations interchange the surplus of some commodity of their own with their neighbors for a surplus of some of their neighbors' commodities. If any tariff be necessary for revenue purposes, why, levy it. Outside of that, free imports and exports.

Perfect legislation prevails to the extent to which the Tariff does not. Protection damages both him who should receive and him who makes. The strongest reason against a tariff is, however, the moral one. The extent to which the American Government is not as good as it might be can be gauged by the tariff. The domination of America, social, industrial and governmental, by the Trusts is due to Protection, which allows the tariff-monger to regard Congress as a pliable medium for a class instead of being the legislative instrument for all.

In considering the factor of Labor it will for you to remember that you cannot suppress the Union. You will get into trouble if you attempt to destroy it. Unionism in the trade is like civic spirit in the community and patriotism in the State. Unionism is capable of great good for all. In the hands of intolerant, desperate men it may be, and is, at times a source of trouble. It is the greed of gain in the employer, it is the merciless grinding of the faces of the poor, that drive workmen to combine, and the extent to which they do unwise things may be measured by the degree of harshness meted out to them. It is this treatment that drives men to perpetrate actions which, I am sorry to say, have recently been committed in certain parts of America.

We must go back to first causes. We must lift labor from the arena of the demagog on the one side and from the greed of the employer on the other. You will then find how true is the saying, "Slow rises worth by poverty depressed."

Capitalist ridden communities have acted on the maxim, "Get wealth honestly if you can, but get it." This is possible only for the few. The many revolt against it in various forms and ways.

The Anarchist, with his wild doctrine of individual despair, the Union by its collective defense, the citizen by the vote, are but different manifestations of the same fight which all men of all ages have indefatigably waged against insolence of property, abuse of wealth and class assumption of collective power. These abuses take root in the ownership of the means whereby other men live.

The American people lost one million men to put down black slavery. The tradition of liberty still survives and will be invoked this time for white and black emancipation from the tyranny of the Trust. Its expression will take the form of isolated outrages in the beginning, of ineffective control in the second stage, and of expropriations in the final stages. This is due to the fact that some Americans know that the Trusts and Mine Magnates whom Unions vainly oppose are preparing for the bulk of the American people another form of slavery, all the more insidious and dangerous because it subtly disguises itself behind the forms of property and individual ownership—superficial obedience to law, which it is steadily corrupting or diverting to its own ends.

Why, in spite of Corporation and Trust, has the average young man such opportunities for advancement? The answer is obvious. The United States of America, in the first place, has much greater extent of territory than England. It has also less convention. There is in consequence more scope for individual effort and personal endeavor.

Fortunately, America cannot at present boast of an aristocracy like that of England; it does not even possess a definite governing class. Yet, for all that, your America has in embryo an aristocracy which before very long will become fully developed. Your country will then be subservient to the most intolerable, callous and brutal domination the world has yet seen. Your governing class will not be tempered by tradition; it will not be polished by art. The past will not modify it, the present will suffer from it, and the future will revolt against it. You can no longer guarantee to the youth from your universities that he will occupy the place and own the business his father filled and owned.

In America big fish are eating little fish, and the little fish have to eat mud. The little fish will ultimately object to this form of diet, and, being greatly in the majority, will rebel against the big fellows. The result will be the upbuilding of a cultured proletariat, for whom the Trust has no place at its table, because it has absorbed their heritage, barred their future, thwarted their ambitions, stifled their ideals.

The intellect, courage and physique of these university lads, lads dispossessed of their heritage by the tyrannical Trusts, will go into municipal life and politics. The Labor advocate of the future will not be a miner, navy, dock laborer or blacksmith, but rather the man who was too kind to crush the toiling worker, too educated to be a tyrant, too human to become the bully or the boss. With such educated and whole souled men as leaders, with the workmen as voters, and with the humane and intelligent rich as helpers, our Union troubles are going to leave the domain of the workshop, strike and outrage, because Capital has overreached itself. In consequence, the skirmish of a master against his men

will be transformed into a State issue, the battlefield of which will be the State Legislatures, the City Councils and the Federal Congress. In that sign they will conquer.

To the workers of America I would send this message:

Be patient, be bold, be strong! I do not advocate violence. On the contrary, spasmodic ebullitions of anger on the part of men, however badly treated and cruelly provoked, are often the worst means by which Labor can come by her own. I would say to all workers, hang on to what you already possess. The Union, the Strike, the Civic Vote, the State Ballot are yours. Use all these agencies as opportunity wisely decides and necessity dictates, for by these means and by these means alone you will surely conquer and win.

On paper—in theory, thought and sympathy—America's is perhaps the most admirably drawn constitution under which a free people could move, live and have their being. The American Constitution, however, was conceived and materialized when men subsisted almost entirely by agriculture; when yeoman farmers and town craftsmen worked at their callings and their trades and were, in fact, industrially as politically, free men. The situation has entirely changed. Steam and electricity, with countless improvements in machinery, have brought about a subdivision of labor and have revolutionized the whole sphere of work. Men congregate in cities, they work in large factories and are being gradually, but none the less surely, converted into mechanical automata, mainly for the benefit of other people.

The restless discontent and violence characteristic of American Labor and expressions of the workers' anger in the manner in which they are and have been treated under a free Constitution, in the Republic of Monopoly, where Money is King.

Destroy the pernicious influence of the Trusts, equalize things by the establishment of Free Trade, and I can see no reason why America should not be in the van of civilized peoples. Unfortunately, signs are not wanting to show that it is dropping far behind.

I still hold to my opinion that Chicago is the pocket edition of Hell, except that the climate of Chicago may be hotter at present than when I was there. Yet, in spite of Chicago's many sunny sides, the city has many good points in its favor. No city in the world can make such a short cut to the Millennium as Chicago, once it makes up its mind.

Even the good qualities of Chicago are carried to excess as well as its bad ones. Its chief defect is the toleration of misgovernment and of municipal scandals, which I am pleased to hear are not so serious as they were. The right and proper thing, however, is not to blame Chicago, but rather to sympathize with her, to extend to her a helping hand, to place her on her feet. When once her face is turned toward the light she will be able to make comparison between her past evil condition and her present bright prospects, a comparison that will redound to the credit of her future good. We can then leave it to Chicago to form a pure and efficient city government, both virile and strenuous in its operation.

If the best men of Chicago will only give one hour daily to thinking about the good government of their city, instead of concentrating the whole of their time upon self, it will be better for themselves and will incidentally straighten the crooked paths of Chicago administration.

Should there ever be a social revolution in America Chicago will be its headquarters. If the social revolution be, as I hope it will be, peaceful and orderly, Chicago will lead that movement. As a preliminary it will be compelled to have its schools, colleges and seminaries free from the dictation of wealthy endowments, endowments that "keep pure thought in leading strings and high moral development on crutches."

The Carnegie and Rockefeller gifts are mainly harmful. I do not believe in the giving of something away for nothing. It pauperizes people. Further, Carnegie has given most of his presents to the wrong people. He should have given them all to Americans, out of whom he made his money. Instead, he has endeavored to make reparation, by proxy, to Britain, after having deprived American workman and consumer of money rightfully theirs. These donations, so-called,

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The fats and oils must be perfectly pure and at every stage of the process the soap must come up to Sunlight standard. That is why it cleanses your clothes perfectly, makes your blankets soft and fluffy, does not destroy your most dainty linens or injure your hands.

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The Sunlight Maids are through their washing by noon—that's the Sunlight way

would have been much better spent on the workman and consumer in the first instance—on better houses, higher wages and shorter hours in the Pittsburgh works, all of which are conducive to longer and happier lives.

The distribution of Carnegie's wealth points to me this moral: "Charity is the fee which the monopolist gives to-day for the privilege of robbing the people tomorrow."

My advice to the American people is to be robbed by the Trusts no longer, but to use all their strenuous qualities to create, own and use for the Commonwealth the vast resources of its great continent for the life, liberty and happiness of all its citizens.—John Burns, M. P., in the Independent.

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Sore Throat and Coughs

A simple, effective and safe remedy for all throat irritations is found in

Cresolene Antiseptic Tablets
They combine the germicidal value of Cresolene with the soothing properties of slippery elm and licorice. 10c. All Druggists

E. R. O. Ethiopian Rheumatic Oil CURES Rheumatism

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COUGHS, COLDS, HOARSENESS.

For Hoarseness apply the same as for Sore Throat, taking the Syrup, as directed for coughs, etc. Make a cupful of honey or molasses with 1/2 teaspoonful of Pendleton's Panacea, stirring it each time before you take it. Take as often as you feel you require. No Cough Syrup ever made can equal it for stopping a cough, and none so cheap. No remedy should ever be taken that immediately stops the cough.

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

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

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

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ESTABLISHED 1834.
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Doors, Windows, Mouldings, and Finish, All kinds. Birch and Spruce Flooring. Lime, Laths, Plaster, Etc., Etc.
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grow, completely cures dandruff. And it always restores color to gray hair, all the rich, dark color of early life.

"My hair was falling out badly and I was afraid I would lose it all. Then I tried Ayer's Hair Vigor. It quickly stopped the falling and made my hair all I could wish it to be."
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Falling Hair

