

THE CASKET.

\$1 Per Annum.

A Catholic Journal Non-Partisan in Politics.

\$1 Per Annum.

Fifty-third Year.

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THURSDAY, FEBRUARY 23.

Atlantis, New York's thrice-a-week Greek newspaper, has become a daily. There are 150,000 Greeks in the United States, and it appears that a good portion of them like to read a journal in their mother-tongue. *Atlantis* is said to be as well-edited as any newspaper in Athens.

Sir Caspar Purdon Clarke, an Irishman by birth, at present Director of the South Kensington Museum, London, is to succeed the late General de Cesnola as Director of the Metropolitan Museum of Arts, New York. America can give Europe new ideas in manufacturing; but Europe still teaches America in matters of art.

Great men need protection against the use of their names in connections unworthy of them. Tommaso Aniello, the extraordinary fisherman who made himself dictator of Naples, in the teeth of the mighty power of Spain, for ten days in the seventeenth century, is chiefly known to the present age in the title of Auber's opera, "Masaniello." John Hunyadi, the greatest of the soldiers who were raised up to defend Europe against the encroachments of the Turk, has given a name to a medicinal water. And the man who won the Philippines for Uncle Sam must blush to know that the most disreputable music-hall in New York is called "The Dewey."

At present there are four and a half times as many murders and homicides for each million of people in the United States as there were in 1881. And the records seem to show that immigrants to the United States acquire most of their disrespect for law after they arrive in the country, learning the lesson from those who proudly call themselves Native Americans. Chicago has eight times as many murders as Paris, six times as many as London. Russia is said to have more murders per year than the United States, but we doubt it. If it be so, we feel sure that the murderers are arrested and punished, which does not happen in fifty per cent. of the cases which occur in the United States.

Chinese labour in the gold fields of the Transvaal is still a burning question. Those in favour of it declare that the number of white labourers has increased rather than diminished under the new system; but the mine owners have announced their intention of replacing machine drills with hand drills, which means that thousands of skilled whites will be thrown out of work and their places taken by coolies. The Rev. Arnold Foster, agent of the London Missionary Society at Wuchang, tells in detail an ugly story of how the Chinese were induced to leave home by concealing from them the repressive conditions which make their life in South Africa a semi-slavery. It is a very discreditable affair.

Here is rather a curious coincidence of thought. In conversation with a friend, we remarked that Nicholas the Second of Russia was hardly the man to boldly grasp an opportunity as did his ancestor Richard the Second of England when he exclaimed: "Tyler was a traitor! I myself will be your leader." Two days afterwards we found almost the self-same words in the *Ave Maria*. It would seem, however, that the Czar is now trying to do

what so many thought he would have done on that eventful Sunday, Jan. 22. And in our ignorance of Russian conditions, remembering, too, how his life had been endangered, whether by accident or design, only a few days before, it is scarcely fair for us to assume that it would have been the wisest thing for him to have met the multitude with "Father" Gopon at their head.

The number of priests in Great Britain at the close of 1904 was 3,794, an increase of 83 during the year. In this number Scotland has increased from 516 to 521. The number of Catholic members of Parliament sitting for English constituencies is now five, an increase of one during the year. The Catholics in the House of Lords number thirty-four, but the majority have shown themselves so indifferent to Catholic interests, notably to the abolition of the Royal Declaration, that the *Tablet* remarks bitterly: "For all practical purposes of legislation, the Catholic peers might as well have been left under the civil disabilities that their fathers were assisted by O'Connell to remove."

England and Wales are being stirred by a series of religious revivals, the most notable of which is led by a young Welsh miner named Evan Roberts. Not since Moody and Sankey filled the Queen's Theatre in London for six weeks, thirty years ago, has there been such an awakening of the churchless masses. Many good people disapprove of this sort of thing, as being evanescent if not hurtful in its character. Others are glad to see those whom the regular ecclesiastical organizations have failed to reach brought into touch with Christianity in some other way. When the Salvation Army came into existence forty years ago, it was savagely criticised. But Cardinal Manning wrote in 1890: "The work of the Salvation Army, with all its faults, is too real to be any longer disregarded and ascribed to the devil."

Mr. W. S. Lilly's new book, "Studies in Religion and Literature," contains the essay in which he charged St. Pius V with conspiring against the life of Queen Elizabeth, without any indication that he was obliged to retract the charge because of the rebutting evidence presented by the Bishop of Limerick and Father Pollen, S. J. In view of this amazing bit of duplicity on Mr. Lilly's part, we cannot feel sorry to see the *Athenaeum*, in reviewing the book, show a mild contempt for its author:

Mr. Lilly is one of those magazine writers who are often interesting and seldom important. This volume is no exception. . . . It is a pity that Mr. Lilly adopts such a pontifical air in his utterances. He makes the reader suspect him of fallacy even where he reasons soundly, and of inaccuracy even where he is correct. Sometimes, however, he does need correction, and in one place we notice the astounding attribution to Pope of Dryden's famous lines:

Great wits to madness sure are near allied, etc.

However, we admit that Mr. Lilly is not often so careless. His worst fault is an air of profundity which seems to have very little behind it.

The *Spectator* speaks emphatically of the duty of Great Britain to bring about reforms in Macedonia before the insurrection which is expected in the spring has time to break out. "The obligation is, of course, based on the fact that it was largely due to British action that the arrangements of the Treaty of San Stefano, with its great Bulgaria coming down to the Aegean Sea, were cut down, and a great tract of territory retained under the direct rule of the Sultan which would have been emancipated—with whatever object—if Russia had had her way. It was handed back, but subject to the most positive assurances embodied in the Berlin Treaty that the administration of the provinces retained under the rule of Constantinople should be thoroughly reformed. These promises have been steadily and flagrantly broken, and the responsibility for the continued toleration of that defiance lies largely at the door

of Britain." The reforms suggested are that a governor-general be appointed, as in the Syrian Lebanon, who shall be practically independent of interference from Constantinople and shall have full administrative powers with control of all subordinate officials. This would leave Macedonia technically a part of the Ottoman Empire, but really free, except that it would continue to pay taxes to the Imperial Treasury.

A few years ago Ferdinand Brunetiere was acknowledged by all to be the first man of letters in France. His hand has not lost its cunning; no greater figure has arisen; yet he is today held in very little reverence. Why? Simply because he has become a Catholic. Last year it was with difficulty that he obtained a professorship in the College of France, the State University; this year he has been excluded from it. The reason assigned by M. Chaumié, Minister of Public Instruction, is M. Brunetiere's declaration that science is not sufficient for everything, and that it has signally failed in the domain of morality. Not all the anti-clericals, however, can countenance this injustice, and one of them, the Paris correspondent of the *New York Tribune*, refers to the incident in the following words:

Ferdinand Brunetiere, of the French Academy, who, in spite of his eloquence and learning, has become personally distasteful to the Minister of Public Instruction, and especially to Premier Combes, because of his increasing devotion to the Pope and to the Catholic Church, has been somewhat unjustly jockeyed out of his professional functions at the Sorbonne and the College of France, thereby finding himself in straitened circumstances without a salary.

Now that Longmans have brought out a sixpenny edition of the "Apologia"; Burns and Oates, "Colista" and "Loss and Gain" at the same price; and the Catholic Truth Society, the "Lectures on the Present Position of Catholics" for a shilling; lovers of the best literature may become possessors of four of Newman's valuable books for half-a-crown, about sixty cents in our money. Burns and Oates have also published seven volumes of their sixpenny Library of Devotion, namely, "The New Testament," "The Imitation of Christ," "The Missal for the Laity," "The Manual of Prayers," "The Garden of the Soul," "The Key of Heaven," and "Catholic Piety." They are advertised as being strongly and neatly bound in cloth; and the Bishop of Galloway is so pleased with them that he has written to the publishers: "I have often wished to see something of the kind provided for our people, especially when I observed how well the Protestant people were supplied in that respect. . . . Certainly in respect of printing, paper, binding and neatness, these sixpenny volumes are unsurpassed as value for the money." We hope Canadian book-sellers will lay in a stock of these books, and that they will take the place of the wretched things which Jewish publishers and peddlars have been selling to our people for some years past.

Fourteen years ago, Foxford, County Mayo, was one of the most poverty-stricken districts in Connaught. Then the Sisters of Charity took charge of the schools, and by borrowing money were able to clothe and give breakfast to poor children who otherwise could not have taken advantage of the opportunities for education. As these children grew up, the Sisters saw that, unless work was provided for them, they must emigrate. So the brave women took a bold step; they borrowed more money and established the Providence Woollen Factory. Run at a loss at first, the factory now pays its operating expenses, and the products of its looms,—including blankets, flannels, tweeds, friezes, scarfs and hosiery,—are equal to the best which can be produced anywhere. The increase in the earning capacity of the people has, under the guidance of the Sisters, worked a revelation in their domestic life, and an official of the Congested Districts Board,—to which the Sisters are indebted for their heaviest loan,—

bears witness to the change in the following words: "It is no exaggeration to say that all the Acts of Parliament ever passed, have not effected in these remote rural districts as much in the cause of sanitation and health as has been done in a few months by the example and gentle influence of the Sisters of Charity." It is to be hoped that some wealthy philanthropists will come forward and pay off the debt of £10,000 which rests on the Foxford factory and schools, so that the good work may go on.

A correspondent of the *Outlook* having made the statement that 198 persons were killed during strikes in the United States since January 1, 1902, Mr. S. M. Sexton, editor of the *United Mine Workers' Journal*, Indianapolis, compares with this the loss of 304 lives during the same period, "through the notorious, flagrant and wilful violation of the law by coal operators." "In addition to these," says Mr. Sexton, "nearly 1,500 children were made orphans and 672 women left widows. Every one of these 904 men as surely lost his life through corporate violence as did any man quoted by Mr. Thompson through 'strike violence.' Coroners' juries so stated." Two wrongs do not make a right; and Mr. Sexton does not pretend that violation of the law by corporations justifies a striker in "slugging" a strike-breaker. But the does charge, and his charge is well-founded, that in the United States the freest country on earth, there is one law for the rich and another for the poor:

I challenge Mr. Thompson to show wherein one coal operator was ever punished for his wilful, cold-blooded, and defiant disobedience of the law. . . . Each man or corporation is a law unto himself. Each obeys the law as it suits his purpose. The remedy is not to be found in clubbing the heads of a few belligerent strikers, nor in the swift process of Judge Lynch. But the beginning must be made at the top. A cold, calm, merciless enforcement of the law—impartial law—wherein the millionaire and the mendicant will meet swift and certain punishment for their infractions of the law,—no other course is open if the Republic is to survive.

Oppression in Russia is no greater than it was before the emancipation of the serfs; not nearly so great, in fact. Yet discontent is greater, because the people are coming to realize how different is their condition from that of other peoples. The Zemstvos, though established only for the discussion of local questions, must doubtless have discussed national questions also in a private way; and they brought together landlords and peasants in mutual conference for the first time. A few years ago M. DeWitte began to consider how agricultural and industrial distress might be relieved; but this consideration inevitably involved questions of taxation and national administration. This able minister also tried to build up a system of manufactures; and this brought peasants into city life, where by contact with their fellow-workmen they came to find causes of complaint where they had seen none before, or at least learned to express the complaints which they had hitherto hidden within their bosoms. Then there is a revolutionary propaganda persistently carried on by men like Maxime Gorky, the novelist, who when the hour of danger arrived, sent his blessing to the rioters but was too busy to expose his precious life at their head, as did the brave, if fanatical, Gopon. The university students are also zealous promoters of sedition. Students in every land are a turbulent race, full of hatred of every injustice, and of the most visionary and impracticable schemes of reform. In Russia they are especially desirous of perverting artisans and peasants to atheism, knowing that a good Christian seldom makes a good revolutionist. Worse advisers than these professional agitators and students the Russian workman could not have, but he has harkened to them, and now he can never give the same unquestioning submission to the "little father" that he gave before. For good or for ill, Ivan Ivanovitch has become a new creature.

One of the secrets of Father Bernard Vaughan's power as a preacher seems

to be his ability to express old thoughts in a new way, and his facility in drawing telling illustrations from unusual sources. Here are some notable passages from one of his recent sermons:

We see, and we read of, the hideous sacrifices that are being made daily by men in the pursuit of wealth, pleasure and station. What sacrifices are we making for the wealth of grace, for the pleasures of a virtuous life, and for the only position worth working for—to be for ever in the face-to-face presence and possession of our blessed Lord.

The law of divine as of human progress implies self-discipline, which is euphemistic for self-sacrifice and, indeed, crucifixion—"They that are Christ's have crucified their flesh with its concupiscences and vices." There is something to learn from the evolutionist which we are apt in our shortsighted self-interest to neglect, and it is this, that if we would live to see the "survival of the fittest" in our own souls, we must be prepared to offer on the altar of sacrifice those "beggarly elements" that the world makes so much of.

I will here enunciate a great principle in the spiritual life which is not always remembered by those striving after perfection. I will put that principle in the words of Napoleon—"To conquer you must replace." If you repress, then replace. If you cut off one supply from the senses, you must replace that supply by something else. If you cast into the flames literature that is hurtful, you must supply books that will be helpful. Bad thoughts are to be replaced by good; questionable pictures, by artistic or religious ones.

The last half of the last sentence suggests a subject for examination of conscience. What kind of pictures have you on the walls of your homes? We have seen some in Catholic houses which moved us to such indignation as Mark Twain felt when he looked upon the famous work of a great artist and declared it only fit for a bagnio. And copies of religious masterpieces, whose originals the best art-galleries of the world are proud to possess, are hidden in the bedroom, lest the casual visitor to the parlour or drawing-room might think the family too pious. We like to see the Catholicism of our people displaying itself in some graceful form on the walls of every room in their houses.

The wretched condition of hundreds of thousands of Englishmen at present, so serious that Mr. Balfour talks of calling a special session of Parliament to deal with the problem of the unemployed, makes us turn our eyes to other countries to see how they have dealt with distress of great extent. The most satisfactory solution of the problem is found in the North of Italy. Twenty-five years ago the peasantry, crushed by oppressive taxes and robbed by usurious money-lenders, were completely broken in spirit. To-day, the diocese of Bergamo has more than five hundred Catholic societies, working in union with one another, so that not a single want of the population is left unprovided for. These societies comprise rural banks, sick benefit associations, mills, bakeries, economic kitchens, cattle insurance companies, agricultural and professional unions, etc. Though under the direction of the religious authorities, these societies are found working hand in hand, when occasion requires it, with the public agrarian institutions. While federated in a central union, they give free scope to independent local initiative. The Small Loan Bank of Bergamo may be regarded as a type of these societies. Eighty or more rural and village banks depend upon it for loans to enable them to carry on their work; and it gives aid to all the economic associations of the diocese, such as creameries, mutual benefit, and collective tenancy societies. One of its statutes provides that the smallest loans shall have the preference. With the assistance of the rural banks, agriculture is maintained in the highest state of efficiency; technical instruction is given in evening schools, and there are experimental farms where the teaching may be seen put into practice. To disseminate useful information of every sort, an illustrated daily paper is published in the diocese, besides rural almanacs, guides, handbooks and periodicals of various kinds. New societies are being formed all the time, and last year one was founded for co-operative housing of the poor. Bergamo's was a rural problem, of course; and England's is an urban one, much more difficult to deal with. Nevertheless, we believe the methods which have succeeded in the one case are the best for the other,—co-operative societies, with religious influence in the leading place.

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THE CASKET,

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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, FEBRUARY 23.

[Official.]

Pastors, who have not as yet forwarded the contributions of their parishes to the African Missions and the Jubilee Alms to the Pope, are requested to do so on or before the 2nd prox.

✠ JOHN CAMERON, Bishop of Antigonish

A QUESTION OF INITIATION.

II.

Everyone is a member of one or more societies. The child just born is a member of the family, the oldest form of society. Initiation is the act by which a person is made a member of a particular society. Often it is an external formality. You get enrolled or perhaps you pay a fee, or there is some form of ceremony, and as a result you are recognized as a member of some brotherhood; or perhaps it is a business society you enter, and in that case you buy shares or pay a premium. In all such cases the initiation is external and superficial. It does not of itself godown into the heart and soul of man to leave there a perpetual mark of membership. There are three societies whose members are stamped in their inner being when they become members, and in all three the initiation is a birth. They are the Family, the Nation, and the Church. The family and the nation have added a legal initiation,—the former by adoption, the latter by naturalization; but the ordinary initiation is the birth. In the Church it is the only initiation. "Unless a man be born again of water and the Holy Ghost he cannot enter into the Kingdom of God." From birth the child is a member of the family. He has the family traits in feature and disposition. Whether he stays at home or goes abroad, whether an honor or a disgrace to the family, he retains always the marks of his family connection. From birth the same child is a member of the nation. In after years he may separate himself from his nation, or even become a traitor; but in language and lineage and in certain ways and sympathies or antipathies, he always retains the marks of his nationality. By Baptism we are born again and become members of the Church. This second birth is not a mere figure of speech. It is not the external ceremonies of Baptism that initiate us into the Church, but the internal effect of the sacrament. It is the dawn of a new life with new and supernatural activities, such as faith, hope and charity. In after years, the child, going astray, may reject the faith, despair of pardon and hate all that is good; but his membership of the Church leaves a mark that cannot be effaced even in hell. Theologians call it the character of Baptism. Commenting on the seal of the Spirit mentioned by St. Paul (Eph. 1-13 and 4-30) St. Jerome says: "As the first man was formed in the image and likeness of God, so in regeneration whoever receives the Holy Ghost is marked by Him and receives the likeness of the Founder."

Let us suppose that an English family is residing temporarily in France, and that while there a child is born in that family. The child is born in France, but not into France. It is an English child, born, not in England, but yet born into England, as a member of the English nation. In the first article on this subject we saw that Christians may be born spiritually outside the visible Church. A child is baptized, for instance, in the Methodist Church. Is that child baptized into the Methodist Church, or is it a case analogous to the English child born in France? The second principle stated by St. Paul answers this question. "We are all baptized into one body." Baptism initiates into one and only one body. It is administered in various bodies or denominations, but its initiatory effect is limited to one body. St. Paul spoke of a visible body then existing, and he tells us that Baptism initiates into that body. It cannot make one a member of a body which came into existence a hundred or

fifteen hundred years after its initiatory effect was fixed for all time. All baptized children are therefore members of the Church of which St. Paul spoke, that is, of the Catholic Church. They may learn heresy and alien worship as they grow up, if born outside the Church; but till then at least they are as truly Catholics as any of our readers. When we speak of them as being in "invincible ignorance" of the true faith, we mean that they have never voluntarily left the Church into which they were baptized. It is only Catholics who can leave "the Church of their Baptism," if by that expression we mean the Church of which they were made members by Baptism. All others simply return to the Church of their Baptism when they become Catholics. The English child born in France can still speak of England as his native country. Though born in France, he is not a native of France, except in the accidental sense of presence there at the time of birth. In the same way, when a child is baptized in the Methodist Church, the accidental circumstances of place and surroundings do not change the fact that the Baptism makes the child a member of the Catholic Church. There is but one Baptism and but one body into which Baptism initiates.

THE OUTLOOK IN ITALY.

The Tablet thinks that the deliberate slight offered to the Holy See by France in the person of its Chief Executive has dissipated the dread which United Italy had of the forcible restoration of the Temporal Power by French arms, and has caused a revulsion of feeling throughout the Peninsula in favour of the Papacy. The past year "has consequently been signalised by an improvement in the relations between the civil and ecclesiastical authorities, equivalent to a cessation of hostilities without a formal reconciliation. Italian statesmen have learned from the revolutionary action of the extreme parties the necessity for the solidification of the conservative forces of society, among which the Church must assuredly take the first place. They therefore accepted with enthusiasm the olive branch held out on the occasion of the royal visit to Bologna, when Cardinal Svampa took the leading part in the welcome given to the King, and participated in the banquet in his honour. The birth of an heir to the Throne was marked, again, by an avoidance of any demonstration of anti-papal feeling, and the choice of the title of Prince of Piedmont was deliberately designed to indicate this spirit of pacification. Then came the elections, in which the prohibition of participation in them by Catholics was practically waived, and they not only went to the poll in many places in support of the representatives of order, but entered the lists with candidates of their own." The Civiltà Cattolica, which, though not an official organ of the Holy See, is supposed in this matter to express the mind of the Holy Father, says that Italian Catholics must unite in social and constitutional action, if the country is to be saved from Socialism. "We understand perfectly," it adds, "how unpalatable to some this language will be. But we would ask them whether the position of Catholics in France is to be preferred to that of Catholics in Germany and Belgium. And if not, we would ask further what would be the position of Catholics to-day, as a result of Freemasonry and Socialism in Belgium, and of the Kulturkampf and Socialism in Germany, if their work had not been based on the unity of a programme eminently social and developed in the constitutional arena? It would be the same as that of France, if not worse."

FITNESS FOR SELF-GOVERNMENT.

That sturdy American of the best type, Mr. Charles J. Bonaparte of Baltimore, discussing the lesson of the late elections in the United States, gives out a thought which never seems to occur to the most of his countrymen, when he says that a community which does not enjoy self-government may nevertheless have good government, much better than it could give itself.

Freedom to a baby means death; to a youth it means often the wreck of all present or future usefulness and happiness; even a young man left too soon

"Lord of himself, that heritage of woe!" may have every reason to echo the bitter words of the poet. So a people, as suggested by Mr. Mill, may be in a state of "nonage" socially and politically, which for a time at least would make self-government in its case no less "a heritage of woe" than for the untrained, unformed individual. Such a people may well thank Heaven if it find, as Mr. Mills says, "an Akbar or

a Charlemagne," that is to say, a just, wise, brave, unselfish "boss" (whether he call himself King, Emperor, Dictator, or something else, matters little), or an enlightened and public-spirited "ring" or "machine" (whose members may or may not be enrolled in a Golden Book), to guide its infant steps in national life: but the American nation is not such a people, and our political leaders and organizations fulfil no such self-sacrificing function.

The English people have had representative institutions since the days of Witenagemot, and the American Republic was founded by men who had the traditions of centuries to guide them. Russia may be said to be yet in a state of "nonage." The Czar and his grand-ducal relatives are its political "bosses,"—the "machine" which governs it. If the people were now suddenly called upon to elect a legislature, there would be a new set of "bosses" and a new "machine,"—unscrupulous revolutionary leaders who are utterly ignorant of the science of government. The masses of the people would not really be governing themselves any more than they are at present. Americans have seen the gigantic mistake made in bestowing the franchise on a negro population utterly unprepared to receive it. Men must be educated to the use of the ballot, and the Russians in general are scarcely more fit to exercise the suffrage just now than the Southern negro was in 1865.

Our Fire Hydrants.

To the Editor of the Casket:

Dear Sir,—Kindly permit me to direct attention to the condition of the fire hydrants. All are surrounded by banks of snow, and some are completely covered with snow. This state of affairs should not be permitted to continue. Should a fire occur in the Town, it would mean very valuable time lost to the firemen in getting at the fire with water, with consequent serious results. It was my intention to direct the notice of the authorities to this matter sooner, but as the new Council was about to be installed, I awaited their incoming with the hope—"that a new broom sweeps clean," but the old saw in this instance is not applicable, as the neglect continues. The apparent negligence indicated by the foregoing, suggests the possibility of another. Each winter hydrants have been found frozen. I think it was last season we noticed a newly-appointed Water Superintendent going about with a steam apparatus thawing out the hydrants. If frozen last year, surely there is reason to apprehend the danger this year.

Hoping, Mr. Editor, this brief and well-intended note will hasten action in this matter, I remain,

READER.

The anticipated has happened. Grand Duke Sergius, an uncle of the Czar, was assassinated on the 17th inst. at Moscow. The assassin threw a bomb under the Grand Duke's carriage. He has been arrested. It was thought that the nihilists and their sympathisers would make an attempt to assassinate the Grand Dukes, as they are held to be the responsible advisers of the Czar. The assassin maintains an attitude of profound indifference. When pressed to reply to questions he declared that all the efforts of the authorities would have no result. Before his victim was laid under earth other victims would be found. Regarding his motives, the assassin said he only acted in the interests of an oppressed people. He considered the deed was an act of duty. The Grand Dukes had for years violated every canon of ordinary decency and ruined the country while exploiting the weak will of the emperor for their own ends. They had made him a tyrant, so that the people execrate him. He was aware that the emperor was an innocent dupe.

More than 150 miners were imprisoned in mines near Birmingham, Alabama, on twentieth, by an explosion. A rescuing party is at work, and hopes to remove prisoners soon. Later advices say that fifty bodies have been taken out. The corpses were frightfully mangled and disfigured and identification is almost impossible. Many of the bodies are so bruised, twisted and discolored that negroes cannot be told from white men. All day long at the mouth of the mine were wailing and moaning women and children whose relatives were among the unfortunates. One hundred families and three hundred children are left destitute and without means of support by the calamity.

The two Chinamen arrested at Che Foo on the charge of being concerned in the mysterious disappearance of Capt. Von Gilgouheim and Lieut Decuville, respectively the German and French naval attaches at Port Arthur, who left that place in a junk August 7 last, have given the details of the affair. The attaches and one Russian civilian embarked on board a junk manned by five Chinese of the Liao Ti peninsula. Fearing an approaching storm the Chinese insisted on returning to Pigeon Bay, and the passengers attempted to coerce the Chinese to continue the voyage. During a fight which followed the foreigners were thrown overboard. The arrest of the other Chinese implicated in the affair is impending.

A meeting of professors, students and directors of St. Petersburg University on the twentieth decided to close University until the fall. The meeting was revolutionary in sentiment.

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Father Lambert and Mr. Jones Discuss Versions of the Bible.

Mr. Jones. "You have stated editorially that the American Revised Version, 1901, has come nearer the Douay translation than its predecessors."

Yes, we said that every new English Protestant translation or revision of translation has come nearer the Douay Version. King James' Version is nearer the Douay than the versions that preceded it in 1562, 1577, and 1579. To convince you of this we will give you a few examples.

These previous versions translated Matthew 16-18 thus: "I say to thee that thou art Peter, and upon this rock I will build my congregation." The King's Version reads: "on this rock I will build my church." This follows the Douay Version.

Again, Matthew 18-17, the previous versions translate: "If he will not hear them let the congregation, and if he will not hear the congregation," etc. The King's Version makes two corrections here—using in both cases "church" for "congregation," thus again coinciding with the Douay Version.

Again, Ephesians 5-25: "Husbands, love your wives as Christ loved the congregation. The King's corrected this and coincided with the Douay by substituting church for congregation. In five other versions of this same chapter the King's substitutes "church" for "congregation" and coincides with the Douay.

Again, in Ephesians 1-22, 23, the same correction is made by the King's Version. In all these corrections your American Version follows the King's and agrees with the Douay.

Again, I Corinthians 10-18: "They that serve the temple participate with the temple." The King's Version corrects this by substituting altar for temple; your American Version follows suit, and coincides with the Douay.

We might give many more erroneous texts in the previous versions that were corrected in the King's Version and your American Version, but we have given enough to show that in every case where the King's Version corrects the preceding Protestant versions, it coincides with the Douay text, and your American Version accepts the correction.

It only remains for us to show that where your American Version corrects the King James' Version it coincides with the Douay, or Catholic, Version. Two examples will be enough.

In Matthew 6-13, King James' Version has: "And lead us not into temptation, but deliver us from evil; For thine is the Kingdom, and the power, and the glory, for ever, Amen." This thirteenth verse is found in your American Version thus: "And bring us not into temptation, but deliver us from the evil one," thus leaving out altogether the words "For thine is the Kingdom," etc., which conclude the verse in the King's Version. In omitting these words your American Version follows the Douay, and is therefore nearer the Douay than is the King's Version.

Again, I Corinthians xi-27, in the King's Version, is: "Whereof whosoever shall eat this bread and drink this cup of the Lord unworthily shall be guilty of the body and blood of the Lord." Your American Version has it: "Whereof whosoever shall eat this bread or drink the cup of the Lord," etc., thus changing "and" to "or" and making a vast difference in the sense of the text. In making this correction your American Version coincides with the Douay, or Catholic, Version.

We were therefore correct when we said that in each succeeding Protestant version the latest approaches nearer the Catholic version than its predecessors.

You refer to several texts to show that your American Version still differs from the Catholic Version. That is true. But it is also true that it has come nearer to the Catholic text than any of his Protestant predecessors; which was our proposition. It is to be hoped that future versions will follow the example of their predecessors and make your American Version conform still more with the Douay.

Mr. Jones. "Penance is not used in any sense of repentance in the Roman Catholic Church."

It is very irksome to have to instruct one who assumes to know all about the thing he needs to be instructed on. Your statement shows that you do not know Catholic teaching on this point. Every Catholic treatise on Penance begins by making a distinction between penance as a virtue and penance as a sacrament; and defines penance as a virtue, to be a virtue by which a man grieves for his sins as offences against God, and detests them, with a firm purpose of amendment and satisfaction. This virtue of penance is always required as a condition of the worthy reception of the Sacrament of Penance. If this virtue be not equivalent to contrition or repentance, we know not the use of words. The word penance is also used for penitential works imposed by the confessor on the repentant sinner. All these meanings are familiar to the Catholic, and he never confounds them. What you have said is, therefore, from the Catholic point of view, silly; and it grieves us to see a scholar like you making yourself ridiculous to the Catholic by instructed in his catechism.

Mr. Jones. "One thing we are sure of, it is that while 'repent' means an actual change of heart from evil to good, 'penance' does not mean any such change, but is rather a punitive application for sins committed."

When you say you are sure that penance does not mean a change of heart from evil to good, we are sure that you are in error. What "penance" means in your heretical vocabu-

ary is one thing; what it means in Catholic theology is quite another. The Catholic is in no way responsible for your theological vocabulary. When you discuss Catholic doctrines your desire to be correct requires you to take words used in the definitions of those doctrines, in their Catholic sense, the sense clearly defined in Catholic theology. It is only in this sense that the doctrines are intelligible.

We have seen above the meaning of "penance," and its distinctions, in Catholic theology. We have seen that penance (as a virtue) is that by which one grieves for one's sins, detests them and purposes an amendment of life. What is your "repentance" more than this? Is this not a change of heart from evil to good? Why, then do you say "penance" does not mean a change of heart? In this sense are not penance and repentance convertible terms?

Mr. Jones. "You seem to endeavor to persuade me to believe that the terms 'penance' and 'repentance' may be, and have been used indiscriminately."

Precisely, and you should not have put us to the trouble of persuading you to believe what you would have known from a study of Perrone, Kenrick, Scavini, Gury, Konings, Bouvier, or any other class book of Catholic theology.

Mr. Jones. "One might as well put the cart before the horse to move it, as to put penance on the soul in view of spiritual conversion."

The penance, in the sense of penitential works, imposed on the penitent, is not in view of future conversion, but in view of the virtue of penance, or repentance, already accomplished. It presupposes penance, or repentance, and is imposed on the repentant sinner as a satisfaction or reparation for wrongs done. We have shown by examples from the Scriptures that a temporal punishment follows sins even after they have been forgiven. We refer to David who, after being forgiven, suffered a punishment in the death of his child; to the Israelites, who were shut out from the Promised Land; and to the Ninevites who, by self-imposed penances or reparation, saved their city from ruin. (See Jonas, Chap. iii.)

Now, is it not better for us, after the guilt and eternal punishment due to our sins are forgiven, to imitate the example of the Ninevites and impose on ourselves temporal punishments for our wrong-doings than to wait until God, in our default, inflicts a more severe punishment, as he would have inflicted on the Ninevites had they not anticipated and voluntarily punished themselves?

Mr. Jones. "The aim of penance is to cancel temporal punishment due to sin, in your Church, and not to convert sinners."

The aim of penance, in the sense of penitential works imposed on the penitent, is not to convert him, for it presupposes his conversion and forgiveness, as to the guilt and eternal punishment.

Mr. Jones. "Penance is not then used in your Church in the sense of 'repentance' at all."

The penance we have just spoken of, that is, penitential works, is certainly not used in the sense of repentance, but penance as an act of virtue is used in the sense of repentance every time it is used. You fail to note and distinguish the three ideas represented by the word "penance," namely, the sacrament of penance, the virtue of penance, and works of penance. You seem to be unable to get into your head the difference between the last two of these. If you could the confusion in your mind would vanish.—*New York Freeman's Journal.*

Chamberlain's Cough Remedy the Mother's Favorite.

The soothing and healing properties of this remedy, its pleasant taste and prompt and permanent cures have made it a favorite with people everywhere. It is especially prized by mothers of small children, for colds, croup and whooping cough, as it always affords quick relief, as it contains no opium or other harmful drug, it may be given as confidently to a baby as to an adult. For sale by all Druggists.

The Stuffed Child.

At the request of the Comptroller of New York City, Mrs. M. C. Ford investigated the teaching of special subjects in the public schools. Naturally, she finds that by the time the class teacher has done all that is imposed upon her by the music supervisor, the physical-training supervisor, the drawing supervisor, the cooking teacher, the shop teacher, and so on, "there is little time left for reading, spelling, and arithmetic." It is true, as the *New York World* says, that similar conditions exist in most of the American cities. It is not necessary, however, to agree with the *World* that "the real difficulty lies in the fact that the school day is too short for all the work that is done." The difficulty lies in the fact that a batch of superfluous studies is crowding out the fundamental and indispensable studies. The luxuries have conquered the necessities. The school course is altogether too long. The old-fashioned three R's, learned unforgetably in the draughty old district school, "the little red school-house," were the essentials of education, and superior beyond comparison to the smattering of the ornamental, the hodgepodge, the useless stuff that is smothering the poor children's brains nowadays.—*Everybody's Magazine.*

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THE VICTOR MEDICAL CO., Toronto, Can.

How to Weigh a Letter With the Ordinary Platform Scale.

To use the style of scale that is designed to weigh barrels of merchandise for ascertaining the weight of a letter is like setting a tiger to catch a fly. Still, a correspondent of *The American Machinist* has done it successfully, and he shares the secret with the public. The plan described works equally well in measuring corresponding amounts of merchandise—an ounce of nutmegs, for instance.

Some of the best known platform scales are made so that the addition of a pound to the tip of the beam counterbalances one hundred pounds on the platform. Anyone who is aware of this fact can apply the principle without much trouble, but he must reverse the order of procedure. He first puts the letter or parcel the weight of which he wishes to find out on the pendant at the end of the beam. Then he places on the platform enough of any kind of material that is handy to raise the beam. Having thus weighed the letter he divides the result by 100. Says the correspondent:

Suppose the weight of the material which just balances the letter to be 57 pounds. Then 5.75 divided by 100 equals .0575 pound. Reducing this to ounces, .0575 times 16 equals .92 ounce, which is the weight of the letter. On the other hand, if we wish to weigh out exactly one ounce of something, we have only to remember that it will require one hundred ounces on the platform, or 6 1/2 pounds, to balance one ounce.

If the ratio of the weights is not known, it may be found by weighing one of the weights. If the weight which is marked 100 pounds weighs 1 pound the ratio is, of course, 1 to 100, or if the 100-pound weight actually weighs 1/2 pound the ratio is 1 to 200.

Where made to the metric system the calculations can, of course, be made mentally from one denomination to another. For instance, if 27 kilos are required on the platform to balance the weight on the counterpoise, then the letter is .027 gram; or, .27 decigram; or, 2.7 centigrams; or, 27 milligrams.

SHERIFF'S SALE.

1905, A. No. 13,335.
Between **THE CANADA PERMANENT MORTGAGE CORPORATION,** Plaintiff;
AND
WILLIAM F. MCKENZIE, Defendant.
To be sold at Public Auction by the Sheriff of the County of Antigonish, at the Court House, Antigonish, on
Saturday, the Eleventh day of March,
A. D. 1905, at twelve o'clock noon,
pursuant to an order of foreclosure and sale made herein dated the third day of February, A. D. 1905, unless before the sale the defendants do pay to the plaintiff or its solicitors, or into court, the amount due to said plaintiff corporation for principal, interest and costs.

LAND,
situate, lying and being at Beech Hill, and bounded as follows, that is to say: on the North by land of Kenneth McKenzie; on the East by lands of Colin McKenzie and of James Dunn; and on the South by lands of Kenneth McKenzie and lands of Daniel Hulbert; and on West by land of Daniel Hulbert, containing one hundred and forty acres more or less.

TERMS: Ten per cent. deposit at time of sale, balance on delivery of the deed.
D. D. CHISHOLM,
Sheriff in and for the County of Antigonish.
RITCHIE & MENER,
58 Bedford Row, Halifax, N. S.,
Solicitors for Plaintiff Corporation.

LAND SALE.

1904 A. No. 722.
IN THE SUPREME COURT:
Between **C. EDGAR WHIDDEN,** Plaintiff;
and
WILLIAM MCINNIS and
NANCY McLEAN, Defendants.
To be sold at public auction by the Sheriff of the County of Antigonish, at the Court House in Antigonish, on
Friday, the 24th Day of February, 1905,
at eleven o'clock in the forenoon,
pursuant to an order of foreclosure and sale made herein by His Honour A. Macgillivray, Esq. Justice of the Peace for the County of Antigonish, dated the 18th day of January, 1905, unless before the time of sale, the amount due the Plaintiff herein for principal, interest, and costs be paid to the Plaintiff or his solicitor, or into Court.

ALL the estate, right, title, interest, property, claim and demand and equity of redemption of the above named defendants or either of them (and of all persons claiming by, through or under them or either of them, since the recording of the mortgage foreclosed herein) of 10, 10, 10, 10, or one of all that certain lot, piece or parcel of land situate, lying and being at Cross Roads, Ohio, in the County of Antigonish, aforesaid, and now or formerly described as follows: Bounded on the North by lands of John Mcgillivray and lands of Angus Mcgillivray (widow's soil); on the East by the waters of the Ohio River; on the South by lands of Alexander McLean (Red); now owned by or in possession of Douglas McLean; and on the West by lands in possession of John McPherson, or the front line of the Keppoch lots (so-called)—containing one hundred acres more or less, and being the lands conveyed to the said William McINNIS by James McLean and the said Nancy McLean, his wife, by deed dated the first day of September, A. D. 1891 recorded in the Registry Office at Antigonish in book 46 at page 147. This sale is subject to a prior mortgage to the Acadia Loan Corporation, dated the 1st day of July, 1902 and recorded in the Registry of Deeds at Antigonish in book 61 at page 68, upon which mortgage all matured instalments have been paid except that which fell due on the 1st day of January, 1905.

TERMS: Ten per cent. at time of sale; remainder on delivery of deed.
DUNCAN D. CHISHOLM,
Sheriff of Antigonish County.
JOSEPH A. WALL,
of Thomson Building, Antigonish, N. S.,
Solicitor for Plaintiff.
Sheriff's Office, Antigonish, 18th January, 1905.

KEEPS A COW IN HIS HOUSE.

A well known Halifax clergyman surprised his friends recently by saying that he kept a cow in his house. With a smile he then related that his "cow" was a **TRURO CONDENSED MILK CO.** tin of **JERSEY CREAM**, and that it always assured him a cup of Good Tea for breakfast; whether the family's milk man made the rounds or not.

JERSEY CREAM is sold by all grocers and is not too expensive for people of ordinary means.

It is of course much purer than milk which has not been sterilized.

The Cure of Ars.

The Rev. Edward M'Sweeney, of Mt. St. Mary's, Md., writes a very interesting sketch for the New York *Sun* of the Cure d' Ars, the simple French priest whose sanctity has made his fame world-wide, and who was beatified on January 8 by Pope Pius X. As Father M'Sweeney points out, the Cure d' Ars has the distinction of being the first parish priest, who remaining in his office till the end and dying a natural death, obtains official recognition of sainthood.

John Baptist Vianney, as he was called, was of peasant birth and upbringing. His character was excellent and he was admitted to study for the ministry, but his talents were so inferior that he was thrice rejected by the examiners. His moral qualities, however, were so highly spoken of that at last the Bishop consented to ordain him, and sent him as assistant to the pastor who had strongly recommended his elevation to the priesthood. His life was of the most heroic kind. For forty years after assuming spiritual charge of the little French village he entered the small, poor, and ill-furnished church every morning at two o'clock, and remained there—with necessary interruptions for outside duties—praying, preaching, and ministering to the spiritual wants of his people and of the multitudes that in the course of time came to him from all parts, until 11 o'clock at night. The ceiling of the little edifice is about 15 feet high; the width of the nave about 20, with some ten or fifteen feet extra on either side under the clerestories, where are four side chapels; the length from door to sanctuary rail about 40 feet. A little pulpit rises at the side of the sanctuary about six feet from the floor.

This always attracts the attention of priests, and makes them realize the extreme mortification of the cure, who, of course, suffered more from the thick atmosphere the higher he was raised in the crowded and ill-ventilated building.

The sacristy off the left of the altar is a little room about 8 feet square, and it was here that every day for forty years, from before dawn to near midnight, he heard confessions. The confessional is still to be seen, and he must have made it himself, for a plainer and more uncomfortable stool of repentance cannot well be imagined. Those who knelt there verily began their penance before confessing their sins, and the holy man himself suffered as they did, and more. Yet the highest intellects of Europe knelt here before the shepherd's son; the beauty and culture of France, Italy, Ireland, England, Spain, Germany, Poland, prostrated themselves here after hours or even days of waiting to obtain the boon of telling their sins and pouring their troubles into the sympathetic, merciful ear of the humble village pastor.

Listen to the testimony that some of the visitors to Ars give of their experience. It is taken from the life of the cure by Father Monnin, one of his assistants when the increasing work made it necessary for him to have them. "We once heard," writes the abbe, "a distinguished but somewhat sceptical philosopher exclaim in his enthusiasm, I do not believe anything like this has been seen since the stable at Bethlehem." A celebrated poet was so overcome with emotion at the cure's presence, that the words escaped him unawares: "I have never seen God so near." Another distinguished pilgrim said: "The Cure of Ars is the very model of the childhood which Jesus loved; therefore is it that God is with him."

One of the most famous painters of France stayed about several days trying to get a perfect sketch of his features. "It has been one of the great blessings of my life," he said afterwards, "to know the cure d'Ars; we must have seen the saints to be able to paint them." "What did I see at Ars?" replied a prominent author to one who inquired of him: "I saw John in the wilderness! I was one of the eighty thousand or so that went there last year. People tell me of marvellous things that go on at Ars. I doubt not the power of God; it is as great in the nineteenth century as in the first days of Christianity. I am convinced that the prayers of the holy priest can obtain surprising and even miraculous cures; but to recognize the presence of the supernatural there I have no need of all this. The great miracle of Ars is the laborious and penitential life of its cure. That a man can do what he does, and do it every day without growing weary or sinking under it is what surpasses my comprehension; this is to me the miracle of miracles."

The cure was born in 1786 and died in 1859. He was declared venerable in 1872, and now, forty-five years after his death, when all danger of undue influence has been removed by the deaths of those who knew and might be disposed to favour him excessively, he is to be raised to the altar on the cold record only of his virtues. In spite of all his ascetic habits in what regards eating, drinking, sleeping and exercise in the open air, he lived in constant, almost uninterrupted, mental and bodily activity to the age of 73, and full of days and works departed to the Lord. His life has been written by Father Monnin, as I have said, and also by an English Protestant lady, Geraldine—. Both the books make delightful reading. Indeed, there is no other reading more delightful than the lives of those real heroes and admirable men and women, friends and favoured children of God, the saints.

I will not anticipate further the profit and pleasure in store for those who procure one of the lives of the cure with its account of his plain food, poor lodging and attire, and utter simplicity, nay, had poverty; of his long career, of his wondrous influence for good, and the marvels that God worked in his favour, but will close

my letter with this statement: I visited the house in which the cure lived and died, and saw some of his blood preserved in a small vial. It was perfectly liquid, as one perceived when the vessel was moved, and had the rich, dark look, with the bubbles, I noticed in that which St. Januarius shed fifteen hundred years ago for the truth, and which liquefies annually in Naples on the 19th of September. My visit to Ars was on the first Sunday of October, 1880, twenty-one years after the cure's death.

Have You a Skin Disease?—Tetter, Salt Rheum, Scald Head, Ringworm, Eczema, Itch, Barber's Itch, Ulcers, Blotches, Chronic Erysipelas, Liver Spots, Pstrigo, Psoriasis, or other eruptions of the skin—what Dr. Agnew's Ointment has done for others it can do for you—cure you. One application gives relief.—35 cents.—87

The Irish University Question.

As far as I know the circumstances, Rome has not approved of Catholics going to Oxford or Cambridge, although they have tolerated it, which I understand to mean that they do not forbid it, and it is therefore for Catholic parents to decide whether they are thereby putting their sons' faith in danger. Personally I think I should be, and I should therefore not send my sons there. As far as I know Cardinal Newman's theory was quite different. I think he proposed that a distinctively Catholic College should be established in one of these Universities, but the Catholic hierarchy, wisely, I think, decided against it.

Nowadays the danger is not of heresy, but the total unbelief of Revelation. No one believes in any Catholic joining the Protestant Churches from a conviction that their teaching is right. When a modern novelist published to the world some time ago that he had joined the Irish Protestant Church, everyone laughed. Catholics regretted that any single Catholic should leave the only true Church, but no one believed that the novelist had any faith in the Protestant Church.

We see the Catholic Bishops using all their powers to prevent primary education being secularised; why should they not take equal pains to prevent higher education being secularised. I quite agree that religion and secular education should go hand in hand in the case of young boys, but I think that it is even more important that it should go hand in hand with the education of young men of between eighteen and twenty-two years of age. That is the time of life that young men of thought—I mean those who can think of something else besides betting on a horse race—begin to think of the difficulties of religious problems. Of course, reason alone will never make a man believe in Revelation, for this grace is necessary—a special free gift of God. This special gift may be sufficient to overcome temptations against faith, and will be, if these temptations are not of our own seeking, but we are bound to see that our own sons are not unnecessarily put into grave danger. There are, I think, two distinct dangers—First, that of being taught the higher subjects of study by infidels who must, even without meaning it, instil their disbelief in the Revelation of God to Man. They must trust alone to the powers of reason. This applies still more to infidels who may call themselves Catholics. The second danger is the influence of their companions, which, I think, is as great, if not a greater danger. Suppose a Catholic young man, who is taught by a good Catholic Professor, mixes with equally clever young men who have been taught by infidel teachers, will they not naturally compare their views, and may they not find it hard to answer all the difficulties that can be brought forward? Time enough in after-life when their religious beliefs are firmly established, owing to the knowledge they have acquired, to have to mix with infidels.

As an individual Irish Catholic parent, I want a University with three distinct qualifications. No one of these, nor no two of these, qualifications will satisfy me. I must have all three. The University must be learned, it must be national, and it must be Catholic. Some seem to argue that there can be only one national University in a country. That is not so. In the German Empire there are twenty Universities. Are they not national? In Austria-Hungary there are ten, in little Switzerland there are nine, whereas in France, I understand, there is but one University, that of Paris, which has control over the education of all the colleges in France. The world acknowledges the superiority in learning of Germany over France, in the United States there are many Universities, are they not national?

In Ireland we have a right to demand a national Catholic University. Let there be a national Protestant University, and a national mixed University if there be the demand, but let me not be told that no Catholic now demands a national Catholic University. I belong to a Catholic family who lived in Dublin for the last two hundred years, through the worst penal times, and whose members, with very few exceptions, kept to the Catholic faith. None of my ancestors gave up their faith, none of them had the advantage of a University education in their native land. How they managed to be educated in the penal times, when all education was prohibited by a law to Irish Catholics in their own country or out of it, I know not, but I do know that they happily disobeyed the law, as I at present own a "Horace" that belonged to my great grand uncle, John Sweetman, one of the members of the Directory of the United Irishmen, which he had with him in prison in Kilmainham in 1798, and on the fly leaf of which he had

written a copy of a letter to the Lord Lieutenant, complaining of the way the British soldiers treated him in prison. I boast that none of my ancestors were educated in Trinity College, and that my parents would not allow me to be so educated; and, as long as I live, no son of mine shall be educated in a non-Catholic college.—Yours truly.—John Sweetman, in *Dublin Leader*.

A sour Stomach and a Sour Temper travel hand-in-hand and are the precursors of mental and physical wreck. Nine hundred and ninety-nine times in a thousand food ferment (indigestion) is the cause. Dr. Von Stani's Pineapple Tablets keep the stomach sweet—aid digestion—keep the nerve centres well balanced—they're nature's panacea—pleasant and harmless. 35 cents.—88

Lord Rosebery on Book Gluttony.

Knowledge is power, but that does not necessarily mean book knowledge. Book knowledge is but a part of the knowledge that constitutes power. Books are excellent things. It would be high treason were I to deny that. But a gluttony of books is just as bad as a surfeit of anything else. And there are a great many excellent people I know in this world who spend all their days in reading, who are of no use to themselves nor to anybody else.

The fact is, an appetite for reading without digesting is an unwholesome as any other form of gluttony. The man of vigorous life among men will beat the man of books always and at everything in this world. Libraries, however, give them the tools with which they may work out their own salvation. Mr Gladstone, by the aid of immense industry, was, perhaps, the only man I have ever known who was able to adjust the balance between his life of study and his life of action satisfactorily to himself and to others.

But Books can also be an end in themselves. The man with a happy taste for books can come in, tired and soured though he may be, and fall into the arms of some great author who will raise him from the ground and take him into a new heaven and a new earth, where he will forget his bruises and rest his limbs, and return to the world a fresh and happy man. The best of that refreshment is that it does not require the assistance of whisky or any other stimulant. Whisky, especially, is incompatible with the refreshment of which I speak—a quiet smoke is a different thing. It might aid not immaterially in the process.

No limitation of means can in these days excuse anybody from not buying books, but I wish to distinguish between books to be read and books to be bought. Read in order to see if the book is worth buying. There are two further classes of books—those that are borrowed from friends and returned and the books that are borrowed and not returned. This non-returning of books has ended more friendships and terminated more affections than any other cause of which I am cognizant. The man who borrows one volume out of a set of books and never returns it is a man who should be treated like vermin—trapped or shot at sight, or any other of the punishments which might be extended to the lowest and vilest of mankind.

My ideal index is one which will tell the best book to be read on any subject that might be asked for, but I fear nobody will be found to frame such an index, because his life would not be safe. But since this is unattainable, there is another index which I am anxious should be found in our public libraries. I should like to see a committee appointed that will frame an index of books that have been superseded and of which the libraries might rid their shelves. The great writers of old gradually disappear under the super-incumbent—I will not say rubbish, because I am an author myself—but the super-incumbent matter, just as Pompeii was shrouded by the ashes and lava of Vesuvius.

In literature we need one who shall act the part of the muezzin on the mosque summoning faithful Mohammedans to prayers—one who shall raise his voice and recall the names of the good books and good authors which stand in danger of being forgotten. And as the muezzin is usually incapable of other work, physical or

mental, if any such official is to be appointed, I am think of applying for the place. I would think the evening of my life extremely well spent in trying to point out those authors who, in my judgment, and in that of many better than myself, are in danger of being neglected in these days. As an instance of one of the authors who has been unduly obscured of late years I may cite Sydney Smith, who is recollected by many as the sayer of some bewilderingly funny jokes. I fear that under his reputation for humor the real merits of this great man may be forgotten, for he wrote the best sense, as well as the best nonsense, in the world.

Clark, a well known Canadian, puts on the market the finest Potted Meats, Corned Beef, Lunch Tongue, Pork and Beans, etc., ever known.

Miss Gould's Bible Contest.

After all the braying of trumpets that heralded Miss Helen Gould's inquiry into the respective antiquity and authenticity of the Catholic and Protestant versions of the Scriptures, it seems that the world long may remain in ignorance of the question in discussion. A recent issue of the New York Methodist Christian Advocate asserts that no decision is to be announced by the board appointed to pass judgment.

This is rather odd, considering that the members were selected for that very purpose. The essays submitted were sent in months ago (one by a nun eighty years old), and the decision has already been overdue some time. The following are the gentlemen engaged in sifting the question of authenticity: Henry M. MacCracken, D. D., Chancellor of New York University; Robert W. Rogers, D. D., Professor of Hebrew and Old Testament Exegesis, Drew Theological Seminary; Francis L. Patton, D. D., President of the Princeton Theological Seminary; Mel-

anchthon W. Jacobus, D. D., Professor of New Testament Exegesis and Criticism, of the Hartford Theological Seminary; the Hon. Whitelaw Reid, editor of the *New York Tribune*; the Hon. Talcott Williams, on editorial staff of the Philadelphia Press; Walter Q. Scott, D. D., ex-President of Ohio State University.

Not one Catholic among the number, and yet no conclusion reached! It is strange. Whatever can be the matter? *The Catholic Mirror*, of Baltimore, Cardinal Gibbons' official organ, however, takes a different view from the Methodist journal. In its current issue it says:

"If the form and not the material of the essays was the disputed question, Miss Gould could have done decidedly better by selecting her critics from the ranks of the professionally literary. Catholics and Protestants meet at least on common ground in the discussion of style, and it could not have been considered a disadvantage—if this were the issue—had the judges been Protestants. The fact remains, however, the Advocate to the contrary notwithstanding, that the question to be settled is the authenticity of the two Bibles and with such an array of partisan critics the Catholic can anticipate the result."

Who was it, once upon a time, spoke of "twelve butchers for a jury and a Jeffries for a judge"? Verily, it would not appear difficult for Miss Gould to get a suitable decision from the partisan board selected.—*New World*.

Eighty Years Old — Catarrh Fifty Years. Dr. Agnew's Catarrhal Powder cures him. Want any stronger evidence of the power of this wonderful remedy over this universal disease? Want the truth of the case confirmed? Write George Lewis, Shamokin, Pa. He says:—"I look upon my cure as a miracle." It relieves in ten minutes. 89

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

Monuments and Headstones
in all kinds of Granite, Marble and Freestone.
A Nice Line of Finished Work and Latest Designs to Select From.
Get our prices before placing your order
J. H. McDOUGALL,
Box 474,
New Glasgow, N. S.

LIQUOR HABIT
PERMANENTLY CURED.
GOOD NEWS—To all men and women who have become enslaved by the way to become slaves to drink here is indeed **GOOD NEWS.** ARCTOS will quickly and permanently destroy all taste for liquor. It is a sure and lasting cure as hundreds can testify. It can be administered unknown to the patient, quickly restores shattered nerves, forces the appetite and digestive organs and rehabilitates the entire system. ARCTOS is guaranteed to cure, money refunded in case of failure. Price of ARCTOS, Two Dollars per treatment. Sent by mail securely sealed to any address. Register all letters containing money.
THE VICTOR MEDICAL CO., Toronto, Can.

E. R. O.
Ethiopian Rheumatic Oil
CURES
Rheumatism
NEURALGIA, SCIATICA, INFLAMMATORY, MUSCULAR, LUMBAGO,
GOUT, STIFF NECK, SPRAINS, SORE THROAT, ETC., ETC.
Sold by all Druggists and Dealers.
PRICE 25 CTS. and 50 CTS.

COUGHS, COLDS, HOARSENESS.
For Hoarseness apply the same as for Sore Throat, taking the Syrup, as directed for coughs, etc. Make a cupful of honey or molasses with 1/2 teaspoonful of Pendleton's Panacea, stirring it each time before you take it. Take as often as you feel you require. No Cough Syrup ever made can equal it for stopping a cough, and none so cheap. No remedy should ever be taken that immediately stops the cough.
PENDLETON'S PANACEA
in the above form loosens the phlegm, makes coughing easy, and when the lungs are thoroughly healed, which is done in a very short time, the cough stops.
Chills, Ague, Night Sweats, Wind around the Heart, Colic, Sleeplessness, Etc., Etc.
Regular doses. A mild dose on going to bed, soothes the nerves and produces sleep. The only safe and positive cure for seasickness. Don't go on a journey, or keep house without it. A doctor always on hand for 25c.

Ayer's
Feed your hair; nourish it; give it something to live on; Then it will stop falling, and will grow long and heavy. Ayer's Hair Vigor is the only
Hair Vigor
hair food you can buy. For 60 years it has been doing just what we claim it will do. It will not disappoint you.
"My hair used to be very short. But after using Ayer's Hair Vigor a short time it began to grow, and now it is fourteen inches long. This seems a splendid result to me after being almost without any hair."
Mrs. J. H. FIFER, Colorado Springs, Colo.
\$1.00 a bottle. J. C. AYER CO., Lowell, Mass.
All druggists. **for Short Hair**

NEW ADVERTISEMENTS.

Notice—Street Supt. Boots and shoes—K Cunningham. Jersey Cream—Truro Condensed Milk Co. Administrator's Sale—P S Floyd.

LOCAL ITEMS.

THE thermometers indicated 18 to 20 degrees below zero Sunday night.

INFORMATION has been received in Town that a battery of field artillery will be established in this County shortly.

THE TREASURER of the Society of St. Vincent de Paul acknowledges with thanks the sum of \$1.00 from a friend in town.

REV. DR. CHISHOLM has been gradually but continually improving this week, and now good hopes of his recovery are entertained.

TWO MAIL cars with delayed mail arrived at Antigonish this morning. Of course a large quantity of this mail matter is for points further east.

SEVERAL CARS of coal arrived here last evening. It is hoped that there will be no further scarcity of this article during the present winter because of lack transportation facilities.

MR. M. H. FITZPATRICK, of New Glasgow, an ex-M. P. P. for Pictou County, died in London on the fifteenth inst. Mr. Fitzpatrick was in London for the purpose of promoting the financial arrangement for the proposed Halifax-Guysboro Railway.

THE COLLEGE Junior Hockey Team has had quite a lengthy stay in Pictou. On Wednesday of last week they left here for Pictou to play the junior hockeyists of that Town, and only returned home last evening. They, however, succeeded in getting back by first return train. They were beaten, 7-2.

IN THE CATHEDRAL, on next Tuesday evening, the people of Antigonish will have an opportunity of hearing the Rev. Father Moran, C. S. P., speak on Temperance. The Reverend Father has for three weeks been addressing large numbers on this subject in the Cape Breton towns, and wherever he speaks, whether in hall or in church, his hearers are deeply impressed with the importance of the great cause which he is advocating. At several places clergymen of various denominations have appeared on the platform with him, and strongly supported him in his good work. We bespeak for the Reverend Father a large body of appreciative and sympathetic hearers from the Town and out-lying districts.

THE EASTERN CHRONICLE of the 17th says: At James River, near Antigonish last Saturday the Sydney flyer became stalled during the storm. After a time several of the passengers went to near-by farmer houses in search of food. One of the number got astray from the rest and wandered into a large drift out of which he found it impossible to extricate himself. The others went in search of him and they found him he was on the verge of collapse. Before he could be rescued it was necessary to procure a shovel and dig a pathway for him to get out into the open. Conductor W. J. Ross, who was in charge of the train, also had an exciting experience. He walked to the railway station some distance from where the train was stalled, in order to report the condition of affairs to New Glasgow. On the return journey he got into a huge drift up to his shoulders, and when others went to his assistance he was pretty well exhausted; and yet these are but a few of the hardships of those who find it necessary to be on the rail these days, especially railway employes, are forced to endure.

A MEETING of the Council of the Board of Trade was held Tuesday evening. Standing Committees, styled "Tourist" and "Transportation," were appointed for the year. The Tourist Committee is to endeavour to induce tourists to visit this County, and to this Committee was referred the matter of "an Old Home Week," which was referred to the Council by a general meeting of the Board of Trade held some weeks ago. Efforts will be made to have special rates from different points and to have some attractions such as one or more fete days during the latter part of the summer, and by means of the press and other agencies induce the home-coming of a large number of old residents of the County for at least a few days' visit to their old home. The Transportation Committee will look after the train arrangement and other details effecting travel and freighting. The "Old Home Week" proposition is a commendable one. In proportion to our population it is correct to state that more people are abroad from this than from any other County in the Province. The great majority of our absentees are residents of Massachusetts. Most all of them keep up their interest in the "Old Home," and many of them would gladly embrace an opportunity to once more visit old-time scenes and renew old acquaintances. If the scheme is thoroughly developed, we bespeak the active interest of the leaders of the Intercolonial Club of Boston in the movement. A special Committee was also appointed to look into the matter of establishing an Agricultural Exhibition for Eastern Nova Scotia. Items were read from The Sydney Post, showing that a move was on foot in Sydney to have the so-called "Sydney flyer" made a night train, and a resolution was adopted strongly urging upon the Minister of Railways not to materially change the running time of this train. Copies of the resolution are to be sent to the Hon. Mr. Emmerson and to our Representative, Mr. McIsaac. It is needless to point out that the towns along the I. C. R. from Sydney to Halifax cannot favor the proposal mentioned. Only through passengers could be

benefitted, while all local traffic would be inconvenienced, particularly so in the case of the farmer or small trader wishing to do business in his nearest Town and return to home same day.

The Winter of 1904-5.

That the present winter is the worst we have ever experienced is practically admitted by the very oldest. The winter of 1882 was very severe, and the trains were stalled for even a longer time than now, but though there was then probably more snow it lacked the many severe blizzards and intense frost which we are enduring the present season. Old people claim that forty years ago there was a winter with conditions in many respects similar to the present.

Happily the many reports current about Town of distress in the rural districts are unwarranted. We have made inquiries respecting these reports and in each instance have found them to be untrue. Persons interested state that cattle have not yet suffered much, that every farmer has still some fodder but that the quantity is growing very light with many, and that the trouble with feeding stock is yet ahead. The scarcity of fuel in these districts, also circumstantially reported, is likewise incorrect. These reports were spread about Town with all details. The farmers' names were given, with the exact number of cattle, horses and sheep each had lost. Evidently some local Munchausen has been giving rein to his disgusting inclinations.

In the matter of fuel the residents of the Town are the greatest sufferers, not a few having been and still are short of this necessary commodity. The coal dealers here had no stock on hand, and have had to depend on the mines to fill late orders. The interruption and practical suspension of railway traffic, of course, renders them unable to meet demands, and customers must be satisfied if they can secure a barrel or two at a time, while many householders are obliged to their more fortunate neighbours for a small loan. The Electric Light Company are out of coal, and the Town has been without electric lights since last Thursday. The absence of street lights gives the Town a decidedly lonesome appearance in the evenings and emphasizes the difficulties occasioned by the unusual winter. Reports from neighbouring Towns indicate a like shortage of fuel. Truro has been obliged to close all its schools, including the Normal School.

The Intercolonial Railway has been utterly unable to cope with the storms this winter. Several times traffic has been interrupted for days at a time, and the last storm, that of last Thursday, and subsequent mishaps, have suspended travel from the West from Wednesday of last week until Wednesday of this, while but one train in the same time arrived from the East, that which left Sydney on Thursday and arrived here on Saturday, so that we have been utterly deprived of communication by rail with the outside for a full week. As the railway men were succeeding in overcoming Thursday's snowstorm, a snow-plough went off the track in a deep rock cutting at West River, Pictou County, necessitating much labour to get it on, after which it was found the engine and cars were completely stuck and frozen in the narrow cutting. The snow melted around the engine and flowed over the track and about the engine and was later converted into solid ice. This obstruction was not overcome until yesterday. On Tuesday the officials of the I. C. R. despatched a train for the east from Truro via the Short Line and Pictou Branch. It, or a part thereof, left the track at Brown's Point, causing further delay. On the division from here east Tracadie seems to be the chief point for accidents. No fewer than three engines have left the track there within the last few weeks. On Friday night of

last week the second of these mishaps occurred and on Tuesday morning of this week, the third and most serious accident took place. It was attended with loss of life. Two engines and a snow plough of a coal and other freight train left the track and the fireman, Gordon Somers of Sand Point, Guysboro Co., was caught under one of the engines. It is believed that he either attempted to jump through the window of the cab or was thrown out when the engine toppled over, and he was pinned between the cab and a snow bank at side of the track. It was in this position that his lifeless body was found by the other members of the train crew, who hastened to his assistance as quickly as possible after the wreck occurred. An auxiliary train from the Cape Breton division reached the scene of the accident a few hours later and succeeded in removing the body from under the wreck on Tuesday morning. Early Wednesday morning thirty men from the west went to Tracadie, and with this additional help the track was cleared and made passable yesterday morning.

The Midland and Dominion Atlantic Railways have also been tied up. Some passengers of a stalled train managed after considerable hardship by walking and driving to reach Halifax from Windsor.

Among the Advertisers.

Wanted, a girl who understands cooking for a family of two. Mrs. R. M. Grey, St. Ninian Street.

Genuine "Scotch-cured" herring are for sale only at A. Kirk & Co.'s. Ask any of your neighbours who have used them as to quality. The reply will be, best we ever saw.

Personal.

Hugh D. McGillivray of Springfield left for Winnipeg last evening.

Hon. D. McNeil, Halifax, spent a few days of last week in Town.

Mrs. H. H. McCurdy, Sydney, is visiting in Antigonish.

Mr. J. D. Copeland, of Antigonish, left last evening for Boston on business.

Administrator's Sale

To be sold at Public Auction on the premises of the late John McDonald (McNair's Farm), Antigonish, on

SATURDAY,

The 4th Day on March, Proximo, at 2 o'clock in the afternoon, the following

Live Stock and Property

- 2 Working Horses, 2 Milch Cows, 1 Heifer, (due to calve early in March), 3 Steers, three years old, 1 Steer, two and a half years old; 2 Yearling Steers, 2 Yearling Heifers, 4 Sheep. A lot of Farming Implements, consisting of Raking Machine, Harrows, Plows, Carts, etc.

The Household Furniture and Household Effects

of the deceased. Terms: Eight months' credit on notes of approved security on a sum over four dollars; cash for purchases under. P. S. FLOYD, Administrator. Antigonish, N. S., February, 22nd, A. D. 1905.

Farm for Sale.

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

Tenders Requested.

Tenders will be received by the undersigned up to noon of the 17th DAY OF MARCH, 1905, for the purchase of that lot of land (owned by John Smith of Stellart) situate on St. Ninian St., Town of Antigonish, on the Western side of Whidden's bridge (so called) and opposite St. F. X. College. The lowest or any tender not necessarily accepted. R. CHISHOLM, St. Ninian St.

NOTICE. Removal of Snow.

All owners and occupiers of property adjoining streets of the Town are hereby notified to see to the removal of snow from sidewalks opposite their premises, and to the opening up of gutters in order to prevent, as much as possible, the flooding of the streets and sidewalks when the snow begins to thaw. Any person or persons neglecting to do so, will be prosecuted as the law directs. Persons are also warned against dumping snow in and about the bridges of the Town. By order, JAMES O'BRIEN, Subt. of Streets.

BARGAINS! I have still on hand : : : A FEW OVERCOATS and about 50 MEN'S and BOYS' REEFERS. In order to clear them I will let them go at a nominal price. PRICE NO OBJECT. THESE GOODS MUST BE SOLD. J. S. O'BRIEN, - ANTIGONISH, N. S.

WINTER CLOTHING CUT PRICES.

Now is the Time to Save Dollars. Prices cut for You.

Our January inventory sale is now on, you profit we loose. All the Suits and Overcoats in our Store have been reduced, some half, some third, some quarter; all our regular and excellent Clothing. We don't put in "fullers." If we did, we could make a nice profit out of our reduction sale. But after the most successful eleven months business in our experience, we are satisfied to take a loss and clean up the tables for the Spring Stock.

NOTE THESE CUTS.

- 50 Men's Suits regular price \$6.00 7.00 8.00, Sale price \$4.00 100 Men's Suits regular price \$10.00 12.00 14.00, Sale price \$7.50 75 Men's Heavy Storm Ulsters with High Collar, regular price \$6. 7.00 8.00, Sale Price \$4.00 50 Men's Overcoats, regular price \$10.00 12.00 14.00, Sale price \$7.50 100 Men's Rain Coats with and without capes, regular price \$6.00 7.00 8.00, Sale price \$4.00

Men's pants, Boys' and Youths Suits same reduction. Also big bargains in our SHOE DEPARTMENT 25 per cent. discount off regular retail prices. Isn't your purse getting uneasy! how can you stay away! Prices will echo throughout the Town, if you see it in our ad you'll find it in our Store, we'll never disappoint you.

Sale for CASH only lasting one MONTH.

PALACE CLOTHING CO. AND POPULAR SHOE STORE MAIN ST., ANTIGONISH.

Saskatchewan Buffalo Robes.

Now is the time to buy saskatchewan Buffalo Robes, either for your friends or for your own use. They are more popular than ever, made in three sizes, three colours and lined with imitation Persian Lamb in black, scarlet and olive. Do not be deceived by taking anything else called just as good there are no robes that give the satisfaction that Saskatchewan Buffalo Robes do. Look out for the diamond trade mark on each Robe with the manufacturers name, Newland's & Co. in the diamond.

BUFFALO COATS, GLOVES AND MITTS, IMITATION LAMB COATS, GLOVES AND MITTS. All guaranteed to give satisfaction or money cheerfully refunded.

ALSO IN STOCK

- HORSE RUGS AND SURCINGLES, SLEIGH BELLS AND WHIPS. SKATES, HOCKEY STICKS AND PUCKS. PARLOR HEATING AND COOK STOVES. STOVE PIPE, COAL HODS AND SHOVELS. FLOUR, MEAL, FEED AND GROCERIES.

CALL OR WRITE FOR PRICES.

D. G. KIRK, Antigonish, N. S.



The Fit and Style

Of our Shoes and the good service they give cannot be surpassed, and the prices we charge for all these good qualities are the lowest possible. Ladies find THE EMPRESS SHOE, we sell at, \$2.00, \$2.50, \$3.00, \$3.50, and \$4.00 give the best satisfaction in every way.

CUNNINGHAM'S SHOE STORE. MAIN ST., ANTIGONISH, N. S.

... THE ... Mason & Risch Piano.

Its marvelous sustaining and carrying quality, as well as the delicacy and evenness of action, make the Mason & Risch one of the truly great Pianos of the world.

The price is fair, neither high nor low. Pay by the month if you prefer.

MILLER BROS. & McDONALD Halifax, N. S., Moncton, N. B., Sackville, N. B.